

CATALOGUE
OF THE
ARABIC, PERSIAN AND HINDU'STAN
MANUSCRIPTS,

OF THE
LIBRARIES OF THE KING OF OUDH,
COMPILED
UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY
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OF THE BENGAL MEDICAL ESTABLISHMENT, TRANSLATOR TO THE
GOVERNMENT OF INDIA, ETC.

VOL. I.
CONTAINING PERSIAN AND HINDU'STAN POETRY.

CALCUTTA:
PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.
1854.

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P R E F A C E.

ON the 6th December, 1847, I was honored with the orders of the Government of India appointing me an Extra Assistant to the Resident at Lucnow, as a temporary measure, for the purpose of cataloguing the extensive collection of works in Arabic and Persian literature in the king of Oudh's libraries.

Among my instructions was the following, "you need not confine yourself exclusively to the king's libraries, but you can undertake, as opportunity offers, the examination of some of the best private collections in that city, which are supposed to contain many rare and valuable works."

I arrived at Lucnow on the 3rd of March, 1848, and I left it on the 1st January, 1850. One month I had other duties to perform and near three months I was sick. The time which I devoted to cataloguing was about eighteen months. During this time I examined about 10,000 volumes. Very many of them were duplicates; but as no kind of arrangement exists, particularly in the Tópkhánah library, and as it is impossible to recollect whether or not a note has been taken of a book, duplicates took just as much time as new works. There are also many defective volumes which after much search for a name, date, or title, I was obliged to throw away. Supposing then that I had worked every day ten hours (and to do this day after day in a tropical climate is a physical impossibility) I could have devoted only half an hour to the examination of each volume.

I was assisted in my labour by 'ally Akbar of Pánypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucnow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from

Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

The Royal Library at Lucnow was originally kept in the old Palace (*Puráná Dawlat-khánah*), which stands on an eminence between the Rúmy Darwázah and the iron bridge over the Gumpty and is now nearly in ruins. It contained the whole of the literary treasures of *Háfiz Raḥmat Khán*, and was subsequently much enriched more particularly by *Gházíy aldyn Haydar*.

At present it is divided into three collections. The valuable literary works upwards of three thousand volumes are preserved in a garden house of the *Móty Maḥall* Palace, and elegant books are kept close to the *Faraḥ-bakhsh* Palace in which the late king used to reside. This collection contains about one thousand volumes or less, and formed the private library of His late Majesty. The *Dároghah* thereof superintends the other librarians. Books, in these two collections were kept in shelves, when I was at Lucnow, and were in tolerably good order, but lately, I hear, they have been given up to pillage.

The third collection is in the *Tópkhánah* or arsenal, which is close to the house of the British Resident. The arsenal is an extensive building including a large square which is filled with guns. Three sides of the building are devoted to military stores, and in the northern wing up-stairs is the library. The books are kept in about forty dilapidated boxes—camel trunks—which are at the same time tenanted by prolific families of rats; and any admirer of oriental lore who may have an opportunity to visit this collection will do well to poke with a stick into the boxes, before he puts his hand into them, unless he be a zoologist as well as an orientalist. At the end of the hall there are bags full of books completely destroyed by white ants. Even new books have not been spared by these destructive insects, nearly the whole edition of the *Táj alloghát* has been destroyed, and most of the remaining copies of the *Haft Qulzum* have had the same fate. The number of volumes in this collection is very great, and among

them are some Pashtú works written with great care for the brave and learned Rohilla chief.

It is unfortunately the habit of the king's people merely to count the volumes, and to make the librarian responsible for the numbers not diminishing. The consequence is that many good books have been abstracted and bad ones put in their place. There are at least one hundred copies of the Gulistán and as many of Yúsof ú Zalykhá in the Tópkhánah, which apparently fill the places of more valuable works. I have heard that a late librarian sold in one week eleven hundred Rupees worth of books to provide funds for the marriage of his daughter.

In making this statement I beg to say that I have every reason to speak highly of the present Dáróghahs or librarians, and that I consider them perfectly honest. They are very civil men, more particularly one of the two librarians in the Tópkhánah, and it is much to be regretted that men like him had not charge of the library from the commencement.

Though not strictly connected with the subject, the reader will perhaps be glad to obtain some information regarding the Lucnow printing offices.

Gházíy aldyn Haydar founded a typography at great expense, and one of the works—the Haft Qulzum—which issued from it has attained a greater celebrity in Europe than it enjoys in India.

Besides this Dictionary, the following books have been printed in types at Lucnow :

المناقب السیدية, The praise of Gházíy aldyn Haydar, in Arabic, by Ahmad Shirwány, 1235, small folio, 200 pp.

محمّد حیدری, a similar work in Persian prose and verse, by Akhtar (see page 599 *infra*), 1238, small folio, 288 pp.

گلزار سبّت. An account in Persian prose and verse of the meeting of Lord Hastings and Gházíy aldyn Haydar, by Akhtar, 1239, 8vo. 131 pp.

Panjsúrah or the five Súrahs of the Qorân usually repeated in prayers, s. A. 4to. printed in the form of a Toghrá.

Táj alloghát, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, s. A. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.

About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnpore came at the request of Nağyr aldyn Haydar to Lucnow with his press and entered his service.

The first book lithographed at Lucnow is the *مراجعة مرضية* being a commentary on the Alfyyah, by Soyúty, 1247, 8vo. 247 pp.

When I was at Lucnow there were twelve private lithographic presses in that city. Those of Hájy Mohammad Hosayn and Moğtafà Khán were by far the best. Some editions of the former are particularly correct. In 1849, Kamál aldyn Haydar, Munshiy to the observatory, wishing to ingratiate himself at court, wrote a history of the Royal family of Oudh. Two passages happened to displease His Majesty, and instantly the observatory was abolished and printing was forbidden at Lucnow, lest this objectionable production might be published. The proprietor of the Masyháy press went on the suggestion of the author of these pages to Cawnpore, and most other printers followed him. Some however, among them Moğtafà Khán, managed to keep at the same time an establishment at Lucnow. As they usually put, on the title page only, the name of the press and not of the place, it is not always possible to determine whether a book was printed at Lucnow or Cawnpore if it has been published after the Exodus.

The number of works lithographed at Lucnow and Cawnpore may amount to about seven hundred. Some of them have gone through more than ten editions. The books most in request are of course school books and such other dialectical and religious tracts as every Mawlawy reads or pretends to read. But we already observe symptoms that the press is enlarging the narrow cycle of learning, and, what is more important, that it extends education to all classes and even to ladies. Twenty years ago verses of the Qorán were repeated as prayers and charms, and even the whole book was learned by heart, but without being understood, and the Sunnah was almost unknown; in our days people are gradually beginning to study the book, and I shall have to describe several commentaries on it in Arabic, Persian and Hindústány which have lately been published. The study of the traditions or Sunnah is making even more rapid progress than that of the Qorán. Not only have the principal collections been published in Arabic but we have Persian and Hindústány trans-

lations of the Mishkàt and Masháriq alanwár which have gone through more than one edition. After the Musalmáns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe.

One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the old continent in which the press is entirely free, and there is hardly a town in the upper provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed, and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is oriental and Moʻhammadan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization.

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-forms and works in elegant prose, the fifth, the corresponding Hindústány books, and the last three, translations from the Sanskrit and Hindy into Persian or Hindústány, and Turkey (Chaghatáy) and Pushtú books. It was further intended to add an appendix containing omissions and a table of the contents of Wálíh, Khóshgú, the A'tishkadah, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musalmáns: in the third, for instance, will be described the biographies and works of Qúfies or mystical philosophers and theologists.

In transcribing oriental names and words into English, have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Gueuté as his readers, however erroneously they may pronounce these names know what persons are meant. This is the object. Writing a symbol for the eye, and pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch= چ sh= ش; zh= ژ; dh= ذ; th= ث; dz= ذ; tz= ظ. The hamzah is rendered by a diæresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as "fy." For expressing the 'ayn an apostrophe (') is used, and with a view to impress upon the reader that in words like 'amr or 'ysà, 'ayn is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.

THE FIRST CHAPTER.

BIOGRAPHIES OF PERSIAN AND URDU' POETS.

(1) لباب الالباب تصنيف محمد عوفى (P.)

THE marrow of the productions of intellect by Mo-hammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes جامع الحكايات which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-wará-l-nahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim Hosayn b. Radhyy aldawlah Abú Bakr Ash'ary. *Hájy Khalyfah* No. 2821, calls the author erroneously Mo-ham-mad *Hawfy*.

This is the most ancient Tadzkirah that I have seen and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazyr's who have written poetry, the former fills 32 and the latter 60 pages.

7th Chapter: Imáms and other eminent men who distinguished themselves by their poetical talents but were not poets by profession, 70 pages.

8th Chapter: (twelve) Poets of the courts of the Táhír, Layth and Samán families, 8 pages.

9th: Poets of the court of the Náçir family, (28 poets; 28 pages.)

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sultán Sa'y'd, (39 poets; 92 pages.)

11th Chapter: Poets from the time of Sanjar (who died in A. H. 552) to the present reign.

12th Chapter: Poets at the court of the present sovereign.

A very full and learned notice of this work has been given by Mr. N. Bland, *Journ. Royal As. Soc. London*, Vol. IX. p. 112.

Beginning of the first chapter; بر عفا عالم کون و فساد

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy

which has been used by the author of the *Khizānah 'āmirah*. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, *loco cit.*

Contents of the 8th, 9th and 10th Chapters.

Eighth Chapter.—Poets of the Tāhir, Layth and Sāmān Dynasties.

1. *Hakym Hantzalah Bādaghysy.*
2. *Hakym Fayrúz Mostawfiy, flourished under 'amr b. Layth.*

Poets of the Sāmān Dynasty.

3. *Shaykh Abú-l-Hasan Shahyd Balkhy.*
4. *Abú Sho'ayb Čāliž b. Moḥammad Herawy.*
5. *Ustád Abú 'abd Allah Moḥammad Rúdegy.*
6. *Shaykh Abú-l-'abbás al-Fadhl b. 'abbás الزلحني*
7. *Shaykh Abú Zarrá't Mo'izzy Jorjány.*
8. *Abú-l-Motzaffar Načr b. Moḥammad النعماني Nāyshápúry.*
9. *Abú 'abd Allah Moḥammad b. 'abd Allah Jonaydy.*
10. *Abú Mañčúr 'omárah b. Moḥammad Marwazy.*
11. *Abú Mowayyad Balkhy.*
12. *Abú Mowayyad Bokháry.*

Ninth Chapter.—Poets of the Náčir Dynasty.

13. *Abú-l- Qásim Hasan b. Aḥmad 'ončory.*
14. *Abú-l-Qásim Firdawsy Túsy.*
15. *Hakym Kasáyy Marwazy.*
16. *Zynaty 'alawy Maḥmúdy, a lady.*
17. *Kisby Radyny Adyby.*
18. *Abú Soráqah 'abd al-Raḥmán b. Aḥmad Balkhy Amyny Najjár.*
19. *Abú Sa'yd Aḥmad b. Moḥammad Manshúry Samarqandy.*
20. *Abú-l-Motzaffar Makky b. Ibráhyim 'alyy al-Najhyr.*
21. *Abú Moḥammad 'abd Allah b. Moḥammad called Rúzdih Balkhy.*
22. *Ustád Abú-l-Hasan 'alyy b. Júlú' جولوع Farrokhy Sanjary.*
23. *Abú Natzar 'abd al'azyz b. Mañčúr 'asjady Marwazy.*
24. *Abú-lnajm Aḥmad b. قوي b. Aḥmad Manúchihry.*
25. *Ustád Abú-l-Hasan 'alyy Bihrámy Sarakhsy.*

26. Imám 'abd al-Raḥmán b. Moḥammad 'uṭáridy.
27. Abú 'abd Allah Rúziyah (Ruzbeh?) b. 'abd Allah الذكّي
Láhor.
28. Abú Zayd b. Moḥammad 'ally 'aḡáiry (Ghadháiry).
29. Al-Ḥáarith Júb جوب b. Maḥqid Ḥaḡúry Herawy.
30. Abú Maṇṣúr 'abd al-Rashyd b. Aḥmad b. Abú Yúsof Herawy
31. The daughter of Ka'b Fardáry.
32. Mas'úd Rázy.
33. Motzaffar Byḥaddy.
34. Kawkaby Barúzy بروزي
35. Holaylah Fániy.
36. Náḡir Laghwy.
37. Abú-l-Layth Tayry.
38. Moḥsin Qazwyny.
39. Ibn Aḥmad Badry Ghaznawy.
40. Bihrúz Tayry.

Tenth Chapter.—Poets of the Seljūqiāns.

I.—Poets of Khorásán.

41. Mo'izy.
42. Ḥakym Abú-l-Maḥásin Azraqy Herawy.
43. 'abd al-Wási' Jabaly al-Adyb.
44. Fakhr aldyn Khálid b. al-Raby' Makky.
45. Ḥakym Maḥmúd b. 'ally Samány (or Samáiy) Marwazy.
46. Fotúky Marwazy Athyr aldyn.
47. Shiháb aldyn Abú-l-Ḥasan Talkah.
48. Táj aldyn Ismá'yl of Bákhaz.
49. Ḥakym 'ally b. Aḥmad Sayfy Nayshápúry.
50. Rafyqy Marwazy.
51. Abú Hanyfah Iskáf of Marw.

II.—Poets of Má-wár-Annahr.

52. Ustád Abú Moḥammad Arshady Samarqandy.
53. Shiháb aldyn 'am'aq عمق Bokháry.
54. Moḥammad b. 'ally Súzany.
55. Dihqán 'ally Shoraty.
56. Najm aldyn Nitzámy 'arúdhly Samarqandy.
57. Hamyd aldyn Jawhary Mostawfiy.

III.—*Poets of the 'irāq.*

58. Tzafar Hamadány.
59. Qatarún 'adhodhy Tabryzy.
60. The Hassán of the Persians Kháqány Haqáiyiq.
61. Athyr Akhsykaty.
62. Badr aldyn Qiwámy Rázy.
63. Abú-l-Farah (Faraj?) Rúmy.
64. Sa'yd Táyyi.
65. Fakhr aldyn As'ad Jorjány.
66. Kúhbáry Tabary.

IV.—*Poets of Ghaznah.*

67. Abú-l-Faraj b. Mas'úd Rúny الروني was born and educated at Láhór.
68. Sa'd aldawlah Mas'úd (b.) Sa'd (b.) Solaymán.
69. Májd aldyn Ádam Nasáyyi Ghaznawy.
70. Ustád 'imád aldyn Ghaznawy 'imády.
71. Sayyid Jamál aldyn Moḥammad b. Náṣir 'alawy.
72. Sayyid Ashraf aldyn Hasan b. Náṣir 'alawy.
73. Shiháb aldyn 'alyy Ghaznawy.
74. Abú Bakr b. Moḥammad b. 'alyy Rúhány.
75. Moḥammad b. 'othmán الناب النوي
76. Sa'd aldyn Mas'úd Nawky النوي
77. 'abd al-Majyd 'abhary.
78. Ismá'yl b. Ibráhym Ghaznawy called زريسي اسمعيل
79. Jamál aldyn Náṣir Shamsah called Káfirake Ghaznyn.

*Tenth Chapter.*I.—*Poets of Khorásán.*

80. Tzahyr aldyn Faryáby.
81. Shams aldyn Moḥammad b. 'abd al-Karym Tabyby.
82. Hakym Moḥammad b. 'omar Farqady.
83. Majd aldyn Abú-l-Barakát.
84. Mo'yn aldyn Siráyy Balkhy.
85. Jamál aldyn Moḥammad b. 'alyy Siráyy.
86. Dhiyâ aldyn 'abd al-Ráfi' b. al-Fatḥ Herawy.
87. Majd aldyn Abú-l-Sanjary ابو السجري (Sic) Çandaly.

88. Faryd aldyn 'attár Nayshápúry.
89. Sayyid Bú 'ally, i. e. Abú 'ally b. Hosayn Marwazy.
90. Majd aldyn الناصري الباصري
91. Abú-l-Fadhl 'othmán b. Aḥmad Herawy.
92. Faryd aldyn Jasús alafák 'ally Sanjary the Astrologer.
93. Shams aldyn Mobárah-sháh b. al-A'azz Sanjary.
94. Bady' aldyn Turkú تركو Sanjary.
95. 'ajyby Júzjány.
96. Majd aldyn Ghayraty.
97. Shams Dihistány.
98. Hamyd aldyn Dihistány.
99. Hakym Abú Bakr b. Mohammad Balkhy Wá'itzy.

II.—*Poets of Má-wará-inahr.*

100. Mowayyad aldyn Mowayyad.
101. Shiháb aldyn Aḥmad b. al-Mowayyad Samarqandy.
102. Bahá aldyn Karymy Samarqandy.
103. Latyf aldyn Zakyy of Marághah.
104. Sa'd aldyn Kány Bokháry.
105. Shams aldyn Mohammad b. Mowayyad Haddády called
خرمن ماء حاله هاله this is explained by
106. Hakym Shams ala'raj Bokháry Hakym Shamsy.
107. Majd aldyn Fahymy Bokháry, though an illiterate man was
a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ashrafy Samarqandy.
110. Açyl aldyn Najyb.

III.—*Poets of the 'irâq.*

111. Hakym Nitzámy of Ganjah.

(2)

بهارستان تصنیف جامی

(P.)

The spring garden of Jámy, who died in A. H. 898,
(for a notice on his life see the next chapter).

It is divided into eight chapters روضه each of which
contains eight Ayyins or rules: 1. Anecdotes of Saints—

2. Anecdotes and sayings of Sages—3. Advice to rulers and anecdotes of them—4. On liberality and generosity—5. On love—6. On kindness and amiability—7. Short biographies of twenty-eight poets—8. Fables.

Beginning چومرغ امرؤی بالی زاغاز نه از نیروی حمد آید به پرواز

As. Soc. B. No. 500, 8vo. 158 pp. of 17 lines, an old copy. Extracts from the last two chapters are contained in the *Anthologia Persica*, Vienna, 1778. The whole of the text with a German translation has been published by Baron Schlechta Wssehrd, Vienna, 1846.

(3) تذکره شعرا تصنیف دولتشاه (P)

Tadzkirah, i. e. Memoranda of poets by Dawlat-sháh b. 'alá aldawlah Bakhty-sháh. He completed this book in A. H. 892, and dedicated it to the poet and wazyr Myr 'alyy Shyr. It appears from the preface that Dawlat-sháh was fifty years of age when he commenced this labour.

The book is divided into a preface مقدمه which contains notices of nine Arabic poets and seven chapters, طبقات answering to the spheres of the seven planets, and a conclusion. Each chapter contains about twenty poets and the conclusion contains the lives of six contemporaries, among them are Jámy, 'alyy Shyr, A'çafy and Sohayly.

This is one of the best known and most useful Tadzkirahs. It contains valuable historical details besides the biography of poets. Ilahy p. 121, says on this book and its author "Dawlat-sháh: his tadzkirah contains 180 biographies and is very celebrated. Though he does not quote many good verses, the historical and biographical portion of his work is done in a masterly manner and shows much research, 'alyy Shyr informs us in his Tadzkirah that he is the cousin of

Amyr Fayrúz Isfaráyiny, who was a distinguished man. The Takhalluṣ of Dawlat-sháh is 'aláyiy."

Initial line *تحمیدی که شاهباز بلند-برواز اندیشه بساحت*

Copies are not frequent, yet there are five in the Moty Maḥall. The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed *طبقات هفتگانه در تذکرة شعراء عجم*. The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-sháh under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's *Geschichte der schönen Redekünste Persiens* may be considered a free translation of Dawlat-sháh. De Sacy has given a notice of this Tadzkirah in the *Notices et Extraits*. IV. pp. 220—272. Vullers has published the life of Háfitz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

(4) *سجّیل الارواح تصنیف حسین میبذی* (P.)

The mirror of souls or spirits, probably by Hosayn Mo'yn aldyn Maybodzy who flourished in the tenth century of the Hijrah. His name does not occur in the preface but it is found towards the end of the book.

These are selections from Persian and Turky poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aṣṣár, Nitzámy, Kamál Khojandy, Sa'dy, SalmánSáwajy, Hasan Dihlawy, Amyr Khosraw, Anwary, Shaykh-zádah Láhijy (Commentator of the Gulshane Ráz), Faryd aldyn 'attár, Kháqány, Tzahyr aldyn Faryáby, Ismá'yl Ispahány, Jalál aldyn Rúmy, Maḥmúd Shabishtery, Jámy, &c.

The Turkey Poets are; Myr 'alyy Shyr Nawáiyi, Yúsof Bég, Wácily, Fodhúly Baghdády, Nasymy, &c.

این نسخه که از آراستگی چون چمن است

As. Soc. Beng. No. 577, 8vo., 824 pp. 17 lines. An old correct copy.

(5) جواهر العجائب تصنیف فخری بن امیری (P.)

Gems of curiosities being a Tadzkirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh Tahmásb Hosayny (reigned from 930 to 984) to Sind, the ruler of that country was then Mohammad 'ysà Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Ilahy who frequently quotes this book under the title of تذكرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'alyy Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sultan Mohammad Amyry, whose takhalluṣ is Fakhry, was a distinguished man and lived to the time of Sháh Tahmásb. He praised this sovereign in his poems and he is the Translator of Amyr 'alyy Shyr's Tadzkirah called *Majális alnafá'is** from Turkey into Persian. He added notices of some

* Myr 'alyy Shyr the author of the *Majális* completed it in 903 according to Hammer, and in 896 according to Hájy Khalyfah, and died in 906. The Chagatáy text is divided into eight parts *Majális* and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. *W. Jahrb.* Vol. 74, Anzbl. p. 11, 1836.

poets of the second period. He is also the aut of the Bostán alkhayál بستان الخيال which contains maṣṭa's of the ghazals of various poets of his age."

It will be observed that Fakhry and Amyry are and the same person according to this passage, where according to the Tadzkirah under notice, Fakhry was t son of Amyry. In a note to p. 263 Ilahy says equal that Fakhry Sultán Mohámmad was a son of Amyr that he translated the *Majális alnafá'yis* and that he ga to the translation the title *Latá'yif námah*. The auth of the Kholáçah says of this work, "Among the works Myr 'alyy Shyr is the *Majális alnafá'yis* which he wro in the Turkey language. Mawláná Sultán Mohámma Amyry has translated it into Persian and has added a the end one Majlis. This book contains an account c many poets and learned men who flourished from th reign of Sa'yd Sháhrokh to the time of Sháh Ismá'yl. It will be observed that according to this author the trans lator of the Majális was Amyry. This is probably correct, Amyry is the translator of the Majális, and a contemporary of Myr 'alyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram خود را چو I suspect there is a mistake in it and would propose to read the second miçra' مصائب دیدم "As I saw my- self absent from myself on account of you, in like man- ner I saw the date of all sorrow without misfortunes." This would make 1090—143=947.

Beginning سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جانی تازه میخواستاهی سخن بشنو

Tópkhánah, 8vo. 143 pp. of 17 lines, a neat but incorrect MSS.

It contains the names of the following ladies, most of whom are of Tatar origin, and some of them have written Turkey poetry :

1. Byby *Hayát* بی بی حیات the wife of Qiwám aldyn *Hasan*, she was witty and initiated in ma'rifat (theosophy).

2. Mihry *مهری* a favourite wife of Sháhrokh Myrzá. See *Kholác*. N. 634.

3. Moghúl Khátym مغول خاتیم wife of Moḥammad Khán Shaybány and mother of Moḥammad Raḥym Sultán. Only Turkey verses are quoted of her in the *Tadzkirah*.

4. Abáq Bygah Jaláyr *اباق بیگه جالایر* daughter of the Amyr 'alyy Jaláyr and sister of Ḥasan 'alyy Jaláyr, was married to Darwysh 'alyy, a brother of 'alyy Shyr.

5. Nihány نهانی a sister of the poet Khwájah Afdhal, whose takhalluḡ is Dywán.

6. Byby Pycha (? in one instance the name is spelled پیچه and in another پچه) was acquainted with Jámy and knew astrology.

7. 'iḡmaty عصمتی was of Kháf, of which place her brother, who was equally a poet and whose takhalluḡ is Ḥákimy, was governor.

8. Bydily *بیدی* the wife Shaykh 'abd Allah Dywánah of Herát.

9. The daughter of the Qádhīy دختر قاضی of Samarqand.

10. The daughter of the Amyr Yádgár, who resided at Dúghábád دوغاباد. Her name was Fakhr alnisá and her Takhalluḡ Nisáy نسای

11. Partawy پرتوی of Tabryz.

12. Sayyid Bégam *سید بیگم* a daughter of Sayyid Ḥasan Káreh كاره of Astrábád. She was married to Sháh-Malik whose takhalluḡ is Malik.

13. A daughter of Ghazzály Yazdy (who was equally a poet).

14. Arzúy *آرزوی* of Samarqand.

15. Dha'yfy *ضعیفی* a contemporary of Byby Arzúy.

16. Atún *آتون* wife of the poet Baqáyyi.

17. Hijáby *حجایی* a daughter of Badr aldyn Hilály.

18. 'iffaty *عففی* of Isfaráyin a slave woman of Adzory.

19. Fátimah Khátún, a daughter of Darwysh-zádah, who was a brother of Qiyám aldyn Sabzwáry and whose takhalluḡ was Dústy.

20. Nizdy *نزدی* a relation of Mawláná Ahy (or Ahly?) wrote in Turkey.

(6) تحفة الحبيب تصنيف فخری بن امیری (I)

A present for *Habyb* (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry w has been mentioned in the preceding notice dedicated to the Wazyr *Habyb* Allah who had the title of *Açaf*.

The poems are chosen with great taste and alphabetically arranged.

نام تو دیباچه مجموعه راز نازند بنام تو همه اهل نیاز Beginning

Moty Makall a splendid copy 8vo. 640 pp. 14 lines; Tópkhána about 700 pp. 17 lines.

(7) تحفة سامی (P.)

The present of *Sám* being a biography of the contemporaneous poets of Persia, compiled by the Prince *Sán* Myrzá b. Sháh Ismá'yl in 957—Sháh Ismá'yl the father of the author was the founder of the Çafawy Dynasty. This book has been described by de Sacy, in the *Notices et Extraits des MSS.* Vol. IV. pp. 273—308.

It is divided into seven chapters. The first four contain notices of Princes, Nobles, Wazyr and learned men who have occasionally written poetry, beginning with Sháh Ismá'yl, 184 pages.

5th Chapter. On professional poets and men distinguished by eloquence. It begins with *Jámy*, 162 pages.

6th. Tatars who have written Persian poetry.

7th. Appendix. This and the preceding chapters together have only 34 pages.

The book is valuable for containing contemporaneous accounts, and may be considered as a continuation of Dawlat-sháh's *Tadzkirah*; it contains in all 664 poets.

لله الحمد قبل كل كلام بصفات الجلال والاکرام Beginning

In the Faraḥ-bakhsh library is an elegant copy small 8vo. 350 pages of 15 lines. Another good copy is in the Moty Mahall.

(P.) خلاصة الاشعار وزبدة الافكار تصنيف تقي الدين كاشاني (8)

The butter of poems and the cream of conceits being a Tadzkirah of Persian poets by Taqyy aldyn Mohamad b. Sharaf aldyn 'alyy Hosayny *Dzikry*. He was born at Káshán about A. H. 946. He is very particular in giving us the dates on which he completed various portions of his work. In 985 he completed in four volumes notices of the poets who had lived before his time and in 993 he added a volume containing biographies of contemporaneous poets after he had spent fourteen years on the completion of his work. A friend of his embodied this date in the following chronogram :

چون پنچ کتاب تقي تذكرة-سنيچ در مخزن جلد جا گرفت چون گنج
تا هر يکرا درست باشد تاريخ بر پنچ کتاب تقي افزدم پنچ

"When the five books of the Biographer Taqyy were deposited in volumes like a treasury I added to fix the date five to the *five books of Taqyy*." The letters of the Persian words for *five books of Taqyy* have the numerical value 988 and if you add five, you have the above date. After the completion of the work he made many additions and in 1016, he informs us, he found it necessary to publish a new edition in six volumes and the words ست مجلدات لازم i. e. *six volumes are required* give precisely the date of this new edition.

The book is divided into an introduction four chapters ركنى and a conclusion خاتمة.

The introduction treats on the utility of the work as on mystical love. The author enters on the latter subject at great length.

1st Chapter. Fifty-four ancient poets beginnir from the time of Sabaktegyn. They composed chief qačydahs. The latest of them flourished in the eighth century.

2nd. Poets who excelled in the ghazal (Lyric poetry and some of the later of that class of poets who composed chiefly qačydahs. Forty-two poets, most of whom flourished in the eighth century but some at the beginning of the ninth.

3rd. Forty-nine modern poets most of whom wrote ghazals and were of the ninth century; some few of them are of the tenth century of the Hijrah.

4th. One hundred and one poets who flourished from the time of Sultán Hosayn Mirzá to the time of the author.

The appendix خاتمه contains notices of contemporaneous poets, many of whom the author knew personally. They are divided into twelve chapters, according to the towns or provinces in which they were born. In the Second Edition an alphabetical list of poets is added, who sent to him specimens of their compositions after the book had been completed.

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on

the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, *Journ. As. Soc.* London, Vol. IX. p. 126.

جواهر حمد و ثنای کہ مفرح قلوب Beginning

In the Moty Maḥall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 622 pp. of 24 lines, two bayts in a line.

(9)

(P.)

An abridgment of the second edition of the preceding work apparently made by the author himself. This abridgment differs only so far from the original work that the specimens of poetry are omitted. The biographical details, introduction, &c. are literally the same.

جواهر حمد و ثنای کہ مفرح Beginning of the first volume
قلوب اصحاب دین مبین و مفتاح ابواب صدر

حمد و سپاس بیعدد افریدگاری را Beginning of Appendix
سزد کہ نفس ناطقه را معدن جواهر اسرار

Moty Maḥall, small folio, 868 pages, 25 lines in a page, good hand and correct, copied in 1040.

Table of contents.

First Rokn.

1. Abū-l-Qásim Hosayn Hakym 'onçory died in 441.
2. Hakym Abū-l-najm *Manúchukry* died in 483.
3. Abū-l-Hasan 'aly b. Qúlú' قولوع *Farrokhy* Sanjary Systány died in 470.

4. *Hakym Asady Túsy.*
5. Abú-l-Mo'yn *Náçir b. Khosraw b. Hárith b. 'alyy* (in the *Atishk.* p. 265 is 'ysà instead of 'alyy, see also Bland, *Journ. As. Soc. L. VII.* p. 360) *b. Hasan b. Mohammad b. 'alyy b. Músà Ridhá,* (according to Khúshgú his takhalluç was *Hojjat*).
6. Abú-l-Faraj Rúny.
7. Abú-l-Fadhl Mas'úd b. Sa'd *Salmán* d. 525.
8. Abú-l-Hasan *Lom'y* Jorjány.
9. *Hakym Zayn* aldyn *Azragy* d. 527.
10. Abú Mançúr Qatarán Ajaly Amúry (Ormawy ?) d. 485.
11. Shiháb aldyn Adyb *Çábir* d. 540.
12. Amyr *Mo'izzy* Samarqandy, his name was Abú Bakr Mo-hammad b. 'abd Malik *Mo'izzy* d. 542.
13. Bádzil aldyn 'am'aq عموق Bokháry d. 543.
14. Shaykh Abú Majd Majdúd Mohammad *Sandáyy.*
15. Siráj aldyn 'othmán *Mokhtáry* Ghaznawý d. 554 (his takhalluç was first 'othmán and subsequently Mokhtáry).
16. Shams aldyn Mohammad *Súzany* Samarqandy d. 569.
17. 'abd al Wási' b. 'abd al-Hámiy b. 'omar b. al-Raby' Jabaly *Sultány* d. 555.
18. Sayyid Ashraf aldyn *Hasan* Ghaznawý d. 565.
19. Amyr *'imády* Ghaznawý Shahriyáry d. 573.
20. Rashyd aldyn 'abd al-Jaly Watwát 'omary d. 578.
21. Abú-l-nitzám Jalál aldyn *Falaky* Sharwány d. 577.
22. Awhad aldyn 'alyy *Anwary* d. 587.
23. Afdhal aldyn *Kháqány.*
24. Qiwám aldyn Akmad *Qiwámy* of Ganjah.

Second Volume.

(Containing chiefly Qaçydañ writers.)

25. Abú-l-Fadhl *Táhir b. Mohammad Tzahyr* aldyn Fáyáby d. 598.
26. Rádhyy aldyn Mohammad Nayshápúry d. 598.
27. *Athyr* aldyn Mohammad Akhsykaty d. 608.
28. Abú-l-Makárim Mojyr aldyn Baylaqány d. 594.
29. *Jamál aldyn* Mohammad b. 'abd al-Razzáq Ispahány d. 588.
30. Sharaf aldyn *Ashrafy* Samarqandy d. 595.
31. Dhiyá aldyn Khojandy d. 622.

32. Çafyy aldyn Zakyy Marághy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called *Zakyy*. He died 607.
33. *Nitzámy* of Ganjah usually called *Nitzámy* Motarrizy, his name is Abú Moḥammad Nitzám aldyn Aḥmad b. Yúsof d. 606.
34. Káfiy aldawlat Haybat Allah Ibráhyim *Káfiy altazafar* Hamadány.
35. Sharaf aldyn 'abd al-Múmin Shufurdah (in the very correct copy of Maybodzy's *Tadzkirah* and in the preface to the *Kholáçah* this name is spelt شفره).
36. Abú-l-Makárim Shams aldyn Darkány d. 600.
37. Sayf aldyn A'raj Isfarangy born in 581 d. 666.
38. Rafy' aldyn 'abd al-'azyz Labnány d. 603.
39. Faryd aldyn 'attár of Nayshápúr.
40. Siráj aldyn *Qomry* d. 625.
41. Kamál aldyn Ismá'yl Ispahány.
42. Najyb aldyn Churbádqány d. 665.
43. Qádhiy Shams aldyn Maḥmúd Tabsy d. 626.
44. Faryd aldyn Aḥwal Isfaráyiny.
45. Kamál aldyn Zanjány d. 687.
46. Abú Moḥammad 'abd Allah b. Abú Bakr *Imámy* Herawy d. 686.
47. Khwájah Majd aldyn Hibat Allah *Ibn Hamkar* d. 686.
48. Badr aldyn Jájarmy d. 686.
49. Jamál aldyn *Munshiy* d. 702.
50. Qádhiy Rokn aldyn *Da'wy* Dár-Qommy.
51. Athyr aldyn 'abd Allah Awmány d. 665.
52. Dzú-lfiqár Sharwány Qiwám aldyn *Hosayn* b. Çadr aldyn 'alyy.
53. Mawláná Jalál aldyn Rúmy d. 661.
54. Afdhal aldyn Káshány d. 707.

Second Rokn. Third Volume.

55. *Sa'dy* of Shyráz d. 691.
56. Shaykh Rokn aldyn *Awhady* Marághy d. 697.
57. Fakhr aldyn Ibráhyim 'iráqy d. 709.
58. Khwájah Homám aldyn Tabryzy d. 714.
59. Naçyr aldyn *Bachayiy* بچای d. 715.
60. Táj aldyn b. Bahá aldyn *Jámy* d. 732.
61. Radhyy aldyn *Bábá* Qazwyny d. 909.

62. Sayyid *Hosayny*.
63. *Hasan Káshy* d. 710.
64. Na'yın aldyn b. Jamyl aldyn *Nizáry* Qohistány d. 720
65. Sayyid Jalál aldyn Ja'far Faráhány d. 736.
66. Amyr *Khosraw* of Dilly d. 725.
67. Sa'yd aldyn Herawy d. 741.
68. Sirájy Sikzy سنكزي d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn *Hasan* Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn 'atygy d. 744.
73. Kamál aldyn Abú-al'atâ Moḥammad b. 'aly b. Maḥmúd Murshidy Khwájah Kirmány d. 745.
74. Nitzám aldyn b. Jalál aldyn b. 'áhhod aldyn *Hosayny Shyrázy* d. 763.
75. Myr Moḥammad Kirmány.
76. Fakhr aldyn Maḥmúd *Ibn Yamyn* aldyn Moḥammad Faryú-mady d. 745.
77. Khwájah Náçir aldyn Bokháry.
78. Khwájah Jamál aldyn Moḥammad *Salmán* Sáwajy d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'izz aldyn Karjy (Karkhy ?) d. 788.
81. Amyn aldyn Háry Dádá Tabryzy d. 758.
82. Khwájah 'imád aldyn (Ibn ?) Faqyh Kirmány d. 793, (according to Iláhy he died in 773.)
83. Jalál aldyn Tabyb Shyrázy d. 795.
84. Ghiyáth aldyn Moḥammad called Shaykh *Kajajy* كاجاي d. 778.
85. Shams aldyn Moḥammad 'aṣṣár d. 784.
86. Khwájah Fadhl Allah Ibn Naçúh Tabryzy d. 793.
87. Rokn aldyn Bekrány.
88. Najm aldyn b. Maḥmúd b. Zangy d. 806.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ustád *Hasan* Motakallim d. 741.
91. Rokn aldyn Çáyın d. 785.
92. Shams aldyn Moḥammad Káfiy d. 750.
93. Sharaf aldyn Fadhl Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.

95. Jamál aldyn Abú Isháq Shyrázy d. 758.
 96. Jalál aldyn Sháh Shujá' Kirmány d. 786.

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97. Khwájah Shams aldyn Mohammad *Háfiz* d. 791.
 98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.
 99. Mo'yn aldyn Jowyny جويني.
 100. Shams aldyn Mohammad *Maghríby* d. 809.
 101. Sayyid 'imád aldyn *Nasymy* d. 807.
 102. Sayyid Núr aldyn Ni'mat Allah Walyy d. 827.
 103. Shaykh Mohiy aldyn Hosayn Ráfi'y d. 825 or 830.
 104. Abú Isháq Halláj Shyrázy.
 105. Sayyid *Qásim Amvár*.
 106. Khwájah Fakhr aldyn 'içmat Allah Bokháry d. 829.
 107. Siráj aldyn *Bisáty* Samarqandy flourished under Sultán Khalyl.
 108. *Háfiz* Sa'd called *Sa'de Gul* d. 868.
 109. Burhán aldyn *A'zory* d. 866.
 110. Kamále Giyáth Shyrázy d. 848.
 111. Khayály Bokháry.
 112. Shams aldyn Mohammad *Kútíby* Nayshápúry d. 838.
 113. *Fattáhy* Nayshápúry d. 852.
 114. Badr aldyn Sháshy Sharwány d. 754 (854 ?)
 115. Sharaf aldyn 'alyy Makhdúm d. 858.
 116. *Lutf* Allah Nayshápúry d. 816.
 117. Khwájah Nitzám aldyn Rostam Bostámy d. 834.
 118. Táj aldyn Hasan *Salymy* Sabzwáry.
 119. Shams aldyn Mohammad called *Ibn Hosám* d. 875.
 120. Bahá aldyn Barondug.
 121. Çafyy aldyn (b.) Masyh aldyn Qúshanjy d. 853.
 122. Nitzám aldyn Ahmad Shyrynkár.
 123. Aqá Malik Amyr-sháhy Sabzwáry.
 124. *Táli'y* Samarqandy d. 858.
 125. Çáhib Balkhy *Sharufy* d. 860.
 126. Shiháb aldyn *Hakymy* d. 881.
 127. 'abd Allah *Túsy* d. 869.
 128. Shaykh-zádah Táhir Bokháráiy d. 869.
 129. Fakhr aldyn Awhad Mostawfiy Sabzwáry d. 868.

130. Amyr Yád-Bég *Sayfy* d. 870.
131. Khwájah Maḥmúd Borsah d. 878.
132. Shiyúný Qalandar.
133. *Rúhy* Nádirý (or Yádory.)
134. *Khosrawy* Herawy d. 879.
135. *Zayny* Sabzwáry.
136. *Kawthary* Bokháry d. 880.
137. Maḥmúd *Mushky* Tabryzy.
138. Khwájah Rokn aldyn *Mas'úd Turk*.
139. Sayyid Ashraf d. 884 or 884.
140. *Riyádhy* Samarqandy d. 884.
141. *Çafáyyi* Samarqandy d. 940 (?)
142. *Kháky*.
143. Shams aldyn Moḥammad *Asyry*.
144. 'alâ aldyn 'aly *Çáni'y*.
145. Amyr Kamâl aldyn *Hosayn Fatáyyi* d. 893.

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146. 'abd al-Raḥmán *Jámy* d. 898.
147. Amyr Nitzám aldyn 'aly Shyr *Fániy* d. 906.
148. Amyr *Hosayn* Shaf'y Mo'ammáyyi d. 904.
149. Nitzám aldyn Aḥmad Sohayly d. 907.
150. *Sayfy* 'arúdhý Bokháry.
151. Darwysh Deheky.
152. Masyḥ aldyn 'ysà Sávajy d. 896.
153. Amyr Humáyún Isfaráviy d. 902.
154. *Hasan Sháh Hazzál* d. 905.
155. *Ilahy* Hosayn d. 933.
156. Façyḥ aldyn Çáhib Dará d. 906.
157. Shiháb aldyn 'abd Allah Marwáryd *Bayány* d. 922,
158. Shaykh Najm *Ya'qúby*.
159. Gulkhany Qommy d. 913.
160. Amyr *Naçyby* Núr-bakhshy d. 914.
161. Bába *Juzwy* d. 915.
162. *Dhiyáyyi* Urdú-bághy d. 927.
163. *Partawy* d. 928.
164. *Shohúdy* d. 927.
165. *Çadáyyi*.

166. *Dá'iy* d. 915.
167. *Mithály* Káshány d. 924.
168. Abú-l-Barakat *Firáqy* d. 913.
169. *Bannáiy*.
170. Khwájah *A'çafy* d. 920.
171. *Kámy* d. 921.
172. Darwysh *Hosámy* Qará-Kúly d. 922.
173. Bába *Humáiy* d. 923.
174. Amyr Jáh *Unsy* d. 923.
175. Nitzám aldyn Mo'ammáiy Astrábády d. 925.
176. Bába *Fighány* d. 925.
177. 'atáiy d. 925.
178. *Amány* Shyrázy.
179. Shaykh-zádah Láhijy *Fidáiy* d. 927.
180. *Nidáiy* Nayshápúry.
181. *A'hy* d. 927.
182. Myr Shams aldyn Mokammad *Majlisy* d. 927.
183. *Ummydy* Teherány.
184. *Mahwy* Herawy d. 928.
185. *Táyiry* Astrábády d. 929.
186. *Farúghy* d. 949 or 959.
187. *Arshad* Kázarúny d. 920.
188. *Rashyd* Kázarúny d. 920.
189. Mohiy Láry d. 933.
190. *Hayrány* Hamadány d. 930.
191. *Wafáiy* Shyrázy.
192. *Zulály* Shyrázy d. 948.
193. Myr *Magbúl* Qommy d. 934.
194. Sayyid *Máyily* d. 931.
195. *Kishwary* of Rúdbár or of Qomm.
196. *Ahly* Khorásány d. 934.
197. *Maháiy* d. 931.
198. *Hádiy*.
199. *Fakhry* Mashhady d. 932.
200. *Shahydy* Qommy d. 935.
201. *Hilál* Qazwyny d. 934.
202. *Nádiry* Marwy (or Herawy) d. 936.
203. *Açly* (or Açyly) Qommy.

204. *Nargisy* d. 937.
205. Myr Háshimy Bokháry d. 908 (?)
206. Dúst-Mohammad Hály d. 939.
207. Badr aldyn *Hilály*.
208. *Námy* d. 940.
209. Myr Mohammad Čálik d. 941.
210. *Ahly* Shyrázy d. 942.
211. 'abd Allah *Lisány*.
212. *Rázy*.
213. Babá *Nacyby* Gylány d. 944.
214. *Ilakhy* d. 945.
215. *Dhiyáziy* Nayshápúry.
216. *Tzáhíry* (*Táhíry* ?) d. 946.
217. *Fadhly* Herawy d. 947.
218. 'alyy *Faydhly* d. 947.
219. Qazwyny *Torbaty* d. 949.
220. *Sáyil* Hamadány d. 950.
221. Sayyid *Hosayn Qodsy* d. 951.
222. *Mazáry*.
223. Sultán Mohammad *Čidqy* d. 952.
224. Qádhiy *Yakya* Gylány d. 953.
225. *Shawqy* was of Tabryz but is usually called Herawy d. 954.
226. *Facyhy* Tabryzy d. 956.
227. *Qáyily* (or *Qábily*) of Sabzwár is the author of a Tadzkirah of Poets d. 955.
228. Sháh Mo'izz aldyn *Táhir* d. 996.
229. *Hosayn Káshy* d. 951.
230. *Haydar Kolúj* (*Kolúk* ?) d. 959.
231. Sharyf Tabryzy d. 957.
232. 'ishqy *Káshy* d. 960.
233. Sayyid 'alyy *Açghar Mashhady* d. 960.
234. *Hayraty*.
235. Sayf aldyn Malmúd *Rijáziy* d. 966.
236. Motzaffar *Shifáziy* *Káshy* d. 963.
237. Mirzá Sharaf Jehán d. 968.
238. Malik Qazwyny d. 968.
239. *Fodhály* Baghdády d. 970.
240. *Nitháry* Túny d. 971.

- 241. Yahyà Ján Gylány d. 970.
- 242. Çon'y Nayshápúry d. 972.
- 243. *Dhamyry* Hamadány d. 973.
- 244. Sharaf aldyn 'alyy Báfiqy d. 974.
- 245. Sayyid 'azyz Qalandar d. 972.
- 246. *Ghazzúly* Mashhády.

Appendix containing contemporary poets.

I.—*Poets of Kúshán.*

1. Living poets, that is to say, poets whose biography the author took down during their life time. Many of them were dead in 993 when he first published this book, and he consequently mentions the date of their death.

247. Mawláná Mohtasham teacher of the author, wrote three dywans the first is called *مبائنة* the second *جلالية* and the third *شبابية*. Besides he wrote a dywan of Qačydahs, in praise of the Imáms and princes of about 8000 bayts. and a Risálah of Mo'ammás and chronograms. There is a qačydah quoted on the succession of Sháh Ismá'yl to the throne, it consists of 66 Miçra's, and every Miçra', contains a chronogram for 984.

248. Amyr Rafy' aldyn Haydar *Rafy'áyyi* Mo'ammáyiy composed more than 12,000 bayts of chronograms, Mo'ammás, &c. but did not collect them.

249. Myr Mo'izz aldyn Moḥammad was so exquisite a caligrapher that a thousand verses written by him sold for 10,000 dynars.

250. Khwájah Amyr aldyn Moḥammad writes occasionally Ghazals.

251. Aqá Salmán called *Myrzá Hisáby* is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Qúfism and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qúshchy's Persian treatise on astronomy; another work of his is called *اوصاف البلاد*. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhiyá aldyn Moḥammad.

253. Myrzá Jalál aldyn Moḥammad *Hakym* died in 970.

254. Mawláná Rokn aldyn Mas'úd Masyhy is the author of *ضابطة العلاج* which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abú Tálíb Masyhy died at the age of thirty.

256. Myr Rafy' aldyn Hosayn a Sayyid of the Tabátábá caste, used his name as takhalluṣ. The author met him in 1010.

257. Myr Moḥammad Hāshim Sīhr went to India and was very well received by Akbar.

258. Abú Toráb Bég.

259. Myr Burhán aldyn Moḥammad Bāqir Qádhīy of Káshán wrote a dywán of near 5000 verses.

260. Myr Rokn aldyn Mas'úd Roḵny went to India in 987.

261. Myr Ya'qúby a native of Qomm, was settled at Káshán, d. in 988.

262. Mawláná Jamál aldyn Moḥammad was a friend of Hayraty.

263. Myr Nitzám aldyn Hāshimīy went from Káshán to Ispahán.

264. Mawláná Moḥammad Fakmy left a Mathnawī called *صورت ومعنی* and Qaṣydaḥs, Ghazals, Satyres, &c.

265. Amyr Akbar 'alyy Tashbyhy was the son of a washerman. He went to India, and turned a Faqyr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywán of about 8000 verses and a Mathnawī called *ذرة وخوشید*

266. Mawláná Dhiyá aldyn Ghadhanfar was born at Qomm but educated at Káshán. Besides many Qaṣydaḥs, Ghazals, &c. he left a Mathnawī called *پیر و جوان* of about 3000 verses in the measure of Yúsof ó Zālykhá.

267. Mawláná Kamál aldyn Hátim, his original name was Haybat Allah and his first takhalluṣ *Haybat*. He had great poetical talents and a corresponding opinion of himself.

268. Mawláná Motzaffar aldyn Hasraty a pupil of Moḥtasham in whose praise he composed some Qaṣydaḥs.

269. Mawláná Ridhāyīy was in 990 in Kirmán.

270. Mawláná Nadzry, his father was a Shámlú Turk, and his mother of the Olús tribe. He was born in Káshán, but went to Khorásán, thence he came to Qazwyn and returned to Káshán.

271. Faryd aldyn Sho'ayb.

272. Mawláná Afdhal Dútáry was put to death for infidelity in 904.

273. Mawláná Sharaf, a native of Ardestán, which is near Ispahán, came to Káshán as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. *Haydar Dzihny* wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Káshán.

275. *Maqqud* went in 971 from Káshán to Shyráz, and subsequently he performed the pilgrimage to Makkah.

276. *Haydy* was originally a water-carrier, subsequently owing to some disgusting adventures he was obliged to take flight to Qazwyn, where he joined some devotees. They were apprehended on the charge of infidelity, their books were examined, and they were imprisoned. After two years' confinement he returned in 986 to Káshán. He composed a dywan of about 2000 verses.

277. *Mardumy*, his original name was *Hájy*. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qádhíy at Niyásir, a place near Káshán, but subsequently he returned to his original profession.

278. 'abd al-Ghaffár a brother of 'abd al-Fattáh and an accomplished calligraph and musician.

279. Qádhíy Mohámmad a descendant of 'abd al-Razzáq the author of the Tawylát. According to the new edition he was called 'oçfúr.

280. Khwájah 'ináyat Saltaq *Khwájagy*, his forefathers were Saltayyah Turks. He had landed property in Niyásir and spent most of his time there. He imitates the style of Açafy. He was alive in 975.

281. *Fakhry* wrote a dywan of 10,000 verses in which he imitates most of the ancient masters, but as he has not much education he is not acknowledged by other poets. He dug a grave for himself outside the Ispahán gate and made himself a tombstone. He visited his grave every Friday.

282. *Samáiy* was a distinguished oculist and chess-player.

283. *Hosayn Kheçály* a pupil of Maktasham had first the takhal-luç of Wiçály.

284. *Sho'úry* was one of the most talented poets of Káshán at that period.

285. Khwájah Jalál aldyn Mas'úd a son of Sayyid Shams aldyn Mohámmad Báqir. His father was a merchant, and died in Turkey,

leaving a considerable property. Jalál aldyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. Ghadhanfar a son of Fahm (Fahmy?) a talented man who gave himself up to profligacy and died in 993.

287. *Wahshy Khwájah Hosayn* imitates 'orfy and Ghayraty.

288. Kisrá كسرى a grandson of Ahly (Khorásany). Went to Yazd in 999.

289. Sharyf was originally a tailor, he possessed considerable poetical talents. Went in 994 to India and was well received by the Khán-Khánán.

289. *Mohammad Qásim Sarwary* (or Sorúry) the son of a shoemaker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary called مجمع الفرس and a book in which he explains the difficult words of Nitzámy and other poets.

2. Poets of Káshán who are dead but with some of whom the author was acquainted when young.

290. Shujá', called Kúr, was a great drunkard and was imprisoned for it. He died in consequence of his intemperance in 981 and left a dywán of about 5000 verses.

291. *Hamdamy Myrzá 'alyy Dabbágh* (i. e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a dywán. He died in 982.

292. Myr Mas'úd a *Tabátabá Sayyid*. He imitated A'cafy and spoke depreciatingly of other poets; and this compliment was returned to him.

293. *Mushfiqy* a brother of Jamály Kirbás-ferúsh died in 972.

294. *Gulshany* imitated Túsý and Sayfy. He visited India when aged and was there imprisoned by the Portuguese (در قید فرنگ افتاد) when he obtained his liberty he returned to Persia and died in 974.

295. *Haydar* called *Tahmásy* died 970, or in 971. His poetry was much esteemed.

296. Adham ادهم though a native of Káshán resided mostly at Baghdád and Tabryz. He was a bigotted Shy'ah and died in 969 (according to the other copy in 999.)

297. Ni'maty Maddák died 966.

298. *Nigáhy* of Arán near Káshán died 979, and left a Mathnawý

called مختار نامه of about 30,000 verses, in the metre of the Sháhnámah and one called and مهرو مشترى in imitation of 'aḥḥār's Mathnawý.

299. Moḥammad Romúzy of Naslaj near Káshán put books on law and other sciences in Persian verses. A labour of this kind is كتاب الشرايع. He was eminently skilled in the superstition called Ramal and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Myr Hamyyat Allah Qání'y was an accomplished archer and calligrapher but not much of a poet. He died in 958.

II.—Poets of Ispahán.

301. Kamál aldyn Hosayn Dhamyry was alive, when Taqyy Káshány wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qáḥydahs. He left the following six Mathnawies. 1. ناز و نیاز 2. بهار و خزان 3. سكندر نامه 6. ليلى و مজনون 5. جنة الاخيار 4. وامق و عذرا And one dywán of Qáḥydahs in praise of the Imáms, which has the title اصداف لائل and another which is called مصانف اعمال

302. Zayn aldyn ályy Nyky was a very holy man and upwards of seventy years of age in 993. He is the author of a dywán of Ghazals of about 10,000 verses; of a Mathnawý called زبدة الانكار in the metre of the Makhzan alasarár; and of a dywán of Qáḥydahs containing about 4000 verses.

303. Hayraty was the greatest poet of his time. He had studied at Ispahán and was alive when Taqyy Káshány wrote his Tadzkirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qotobsháhians of Golconda.

304. Amyr Rúzbahán Qabry had first the Takhalluḥ of Fáris. He was a descendant of the celebrated Qádhíy Rúzbahán.

305. Qádhíy Núr aldyn Moḥammad was born in Ispahán and brought up in Qazwyn.

306. Khwájah Afđhal aldyn Moḥammad Turkah, the Qádhíy, a son of Habyb Allah Turkah, and a descendant of Khwájah Qáyin aldyn Turkah, who had been a great Qúfy under Sháhrokh and had written a commentary on the Foḥúḥ and on a qáḥydah of Ibn Fáridh. Afđhal aldyn after having completed his studies at Ispahán repaired

to the 'irâq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Shâh Tâhmâsb and eventually the high office of Court Qâdhiy was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amyr Shujâ' aldyn Moḥammad Khalyfah, a man of great learning, was alive in 1010 and had written a dywân of 3000 bayts.

308. Amyr Jalâl aldyn *Hasan* (according to one copy *Hosayn*), a nephew of a Wazyr of Shâh Tahmâsb had first the takhalluḡ of *Hozny*, and subsequently that of *Çaldâiy*.

309. Myr Burhân aldyn Moḥammad Bâqir *Isbrâq* a son of Shams aldyn Moḥammad Astrâbâdy who is called Dâmâd. He is the author of glosses (*kâshiyah*) on various treatises on Philosophy and other school-books. He also wrote Mathnawies in the style and metre of Nitzâmy and several Qaḡdah. He was alive in 993.

310. Myrzâ Tâj aldyn *Hosayn Çâyidy* a descendant of Khwâjah Rokn aldyn Çâyid was born at Ispahân, and brought up at Shyrâz. He wrote a Persian treatise to prove that Shâh Tahmâsb would reign until the time of Mahdiy. He died in 1000.

311. Myr Mortadhâ *Rafyqy* of Kaz near Ispahân, died in 990 at an age of fifty years.

312. Aqâ Shâhaky *Fandâiy* Rânâny, that is to say a native of Rânân which is near Ispahân. He was a rich man and well versed in music and left a dywân of about 5000 verses.

313. Aqâ Malik, he held the office of Mo'arriḡ.

314. Khwâjah Moḥammad Ridhâ *Fikry* wrote about 1000 bayts of Qaḡdahs, Ghazals, &c.

315. Mawlânâ *Kalâmy*.

316. Mawlânâ Myrak *Dâ'iy* a son of Dhamyry had first the takhalluḡ of *Makrûmy*.

317. Darwysh *Ghâziy* was born at Ispahân and brought up at Samnân. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawlânâ Bâbâ-shâh *Hâly* was a distinguished calligrapher, but not much of a poet.

319. Hakym Sharaf aldyn *Hasan Shifâiy*.

320. Mawlânâ *Shikyby* a relation of Myr Çabry Rûzbahân.

III.—*Poets of Ispahán who are dead.*

321. *Hirfy* though born at Ispahán, he is usually called *Hirfy Mashhády*, because he resided mostly at *Tús*. He died in 971. He did not arrange his *dywán*, it consists of about 6000 verses.

322. *Mawláná Tálib* was of Ispahán. He went to India and died in Gujrát in 984.

323. *Mawláná Adáyyi* of Ispahán d. 955.

324. *Bakáry* a brother of the preceding. The date of his death is not known.

325. *Khalyfah Sháh Mahmúd*.

326. *Myrzá Ibráhyim* a son of *Myrzá Sháh Hosayn Ispahány* died in 989. He is the author of a Persian Dictionary.

327. *Amyr Taqyy aldyn* called *Sháh Myr Taqyy* went to India and *Qotobsháh* conferred a high office upon him. He died in 991.

328. *Mawláná Çádiq* d. 944.

329. *Mawláná Mazády* was in his younger years a humoristic poet. Died in 987.

330. *Moflíh*.

331. *Khwájah Fadhl Allah 'ámiy*.

332. *Sálik*.

333. *Sháh Hosayn Sáqi* wrote good satyres. Died in 941.

334. *Sháh Hosayn Yaqyny*.

335. *Pyr* a friend of *Dhamyry* and author of a *dywán* which he called *سقیه*

336. *Khwájah Jalál aldyn Mohammad Çáidy* died in 942.

337. *Áyaty* was alive in 993.

338. *Wáhid* died in 971.

339. *Moqymy* died in 963 at the early age of forty. His *dywán* has about 3000 verses.

340. *Mohammad Qásim Rázy* was murdered in 979.

341. *Khwájah Ghíyáth aldyn 'ally Firágy*.

342. *Khawfy*.

343. *Hilmy*.

344. *Waçly*.

345. *Allah Quly Qasamy*.

346. *Lawhy* died in 989 at an age of 80 years.

347. *Myr Ramzy* gave himself during his youth up to profligacy, but when older he led a pious life. He died in 978 and left a *dywán*.

IV.—*Poets of Qomm and its neighbourhood.*

348. Myr 'azyz Allah *Hodhúry* resided at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr *Ashky* a brother of *Hodhúry* came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taggy thinks only 2000.

350. Mawláná *Hijry* a sword manufacturer lived for some time at Káshán. He left more than 10,000 verses.

351. *Hakym Roshdy* a distinguished physician, was much patronized by Sháh Ismá'yí.

352. Mawláná *Malik* was distinguished in the Ghazal. He visited Qazwyn, and in 985 he proceeded to India and resided at Ahmadnagar.

353. Myr Yúsof *Wálihy* was alive in 1003.

354. Sultán Mohammad a son of Shiháb aldyn Qommy.

355. Mawláná 'áridhy was alive in 1000.

356. Myr *Háshimy*.

357. *Shikyby* of Qomm has lately (1016) come to celebrity for the great facility with which he makes verses.

358. *Khorramy*.

359. Myr *Hisáby*.

360. Myr Jalál aldyn *Makmúd A'ly*.

361. *Ançáry* travelled much, and made the acquaintance of most poets of his age.

362. *Wahdy* a contemporary of *Ançáry*, died in 938. He left treatises on Metre and Rhyme.

V.—*Poets of Sáwah.*

363. *Haryfy* had first the takhallu' of Miçra'y. He was an ascetic and died in 971. His dywán contains chiefly mystical poems, and is very celebrated.

364. *Magçady*.

365. 'ahdy a brother of the preceding, left a mathnawý in the style of Yúsof ó Zalykhá called آدم و پری and many Ghazals.

366. *Çobhy* a travelling darwysh died at Qazwyn in 973.

367. *Súzy* a native of Sáwah resided mostly at Ispahán. He had first the takhallu' of Jifákash. He composed two dywáns, one of

Ghazals and one of Qačydahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywáns of the ancient poets used by learned men at Ispahán are written by him.

368. *Čaláh* aldyn *Čarfy* came to Káshán in order to profit by the instruction of *Mohtasham*. Went twice to Golconda the second time in 988.

369. *Judáiyi* a son of *Hidáyat Allah* who was called *Arúkh* and held a very high post at the court of Persia, and was put to death in 986. *Judáiyi* died at *Qazwyn* in 984.

370. *Tzaryfy* of *Sáwah* a mystical poet was a pupil of *Haryfy* came with a nobleman of the name of *Walyy Sultan Turkmán* to Káshán.

371. *Payrawy* a native of *Sáwah* lived many years in India.

372. *Myr Qodsy* his name is 'abd al-Qoddús, he died in 992.

373. *Bádzily* known for his wit.

374. *Kamály*, his name is *Kamál aldyn Hosayn*, he studied for some time in Káshán.

375. *Myraky* the father of *Čarfy* was a tailor by profession died at *Sáwah* in 991.

376. *Mančúry* a merchant by profession, wrote a *Dywán* of about 5000 verses.

VI.—*Poets of Qazwyn which was then the capital of Persia.*

377. *Sultán Ibráhym Myrzá* a son of *Tzahyr aldyn Bahrám Myrzá Čafawy* died in 989.

378. *Sultán Močtafá Myrzá* was put to death by *Sháh Ismá'yl* in 984.

379. *Bady' alzamán Myrzá* a son of *Bahrám Myrzá* was a long time governor of *Systán*. He was put to death by *Sháh Ismá'yl* in 985.

380. *Sultán Hasán Myrzá* a son of the *Pádsháh Abú-l-Motzařar Sultán Mořammad* was put to death by *Sháh Ismá'yl* in 985.

381. *Myrzá Salmán* was of a noble family of *Ispahán* and rose to the dignity of *Wazyr*. He was put to death in 991.

382. *Myrzá Ja'far* a son of *Myrzá Bady' alzamán* left Persia during the tyrannical reign of *Sháh Ismá'yl* and came to India. *Akbar* conferred an important post upon him.

383. *Qádhiy Hasan* 'abd al-Razzáq his *takhulluç* is *Qádhiy* he is a learned man and a fertile poet.

384. *Hájy Ismá'yl Bahthý* a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imám Ridhá in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. *Farúghy* of Qazwyn kept an apothecary's shop.

386. Qádhíy Myrak *Hamdy* is alive.

387. *Tabkhy* a relation of *Farúghy* and *Káká* is alive.

388. Shaykh Mohammad Amyn is alive.

389. Pádsháh Quly *Jadzby* a son of Quly Sultán Náránjy.

390. Myr *Farighy* died in 969.

391. Mawláná *Ahmad Sharafy* resided in 1003 at Qazwyn.

392. Darwysh *Káká* was of Shyráz, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. Mohammad Bég *Káchár Badyhy*.

394. *Qadry* was originally a tailor at Qazwyn. Set up as a poet and came to Káshán and subsequently to Ispahán. He changed his takhalluṣ into *Ghadry*.

395. *Sáhíry* of Turkey origin, spent his life in travelling.

396. *Hájy Bég* known by the name of Khwájagy a native of Qazwyn, spent the greater part of his life at Káshán. He was a very good musician.

397. Myr *Faydhy* a Sayyid of Mar'ash مرعش died long ago.

398. *Hayraty* of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the Tadzkirah of Sámy.

399. *Hátify* a contemporary of *Hayraty*, died in 921 and left a Dywán.

400. 'azyz Allah a contemporary of *Hayraty*.

VII.—Poets of Gylán.

401. Khán *Ahmad Myrzá*, Ruler of Gylán resided in 992 at Láhiján his capital.

402. Myrzá *Qaráry* Núr aldyn Mohammad a son of 'abd al-Razzáq Gylány was in 992 in India.

403. Amyr *Hály* a Sayyid of Láhiján.

404. Qádhíy 'abd Allah *Yaqyny* son-in-law of Shaykh-zádah Láhijy *Fidáyyiy*, left a Dywán, died previous to 992.

405. Mawláná 'arif of Láhiján resides at Shyráz.

406. 'ináyat Allah *Fikry* d. in 973.

407. *Majázy* of Láhiján wrote more than 5000 verses.
408. *Káfíy* of Gylán a pious man.
409. *Thanáziy* was a pious man, and inclined to mysticism.
410. *Avjy* a mystical poet.
411. 'izzy of Rusht.
412. *Máyily* of Rusht.
413. *Hayáty* of Rusht was a merchant and visited India.
414. *Masyhy* Gylány a clever physician, after travelling over all Persia he settled at Rustamdár in Mázanderán.
415. *Dawáziy* of Láhiján came in 990 to Káshán with the intention of going to India.
416. *Nijáty* of Rusht was a merchant who made many travels.
417. *Qáziy* of Mázanderán visited India.
418. Mohammad *Qífíy* of Ámol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáziy-námah.

VIII.—*Poets of Tabryz and Ádzarbáyján.*

419. *Haqyry* the most celebrated of the poets of Ádzarbáyján in his days, died in 992. His Dywán contains about 6000 bayts.
420. *Nitháry* of Tabryz spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.
421. *Khwáry* was of Herát and his father was of Marw, but he was settled at Tabryz and is usually called Tabryzy, his style resembles that of Lisány, he died in 974.
422. *Shikyby* is of Tabryz died in 971 and is buried at Surkháb.
423. Khwájah Maḥmúd Bég *Sálim* is of a noble family and distinguished in the Mathnawý, he has written a Yúsof ó Zalykhá.
424. *Tawfy* (Tawqy ?) of Tabryz is the author of a Tadzkirah which contains a great number of poets.
425. *Wiqály* of Tabryz died in India.
426. *Haydary* of Tabryz was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghazals containing 7000 verses.
427. Mohammad *Hosayn Cabúry*, it is said that he is of Tabryz.
428. Mohammad Sharyf *Woqú'y*.

429. *Hasan Bég 'ajzy* of Tabryz a contemporary of the preceding.
430. *Mahmúd Bég Fosúny* of Tabryz was alive in 998.
431. *Myr Ja'fary* a Sayyid of Tabryz.
432. *Háily* a poet of Ádzarbáyján was in 1001 at Káshán.
433. *Sultán Mohámmad 'azmy* of Tabryz died at Ispahán in 1010 at the age of forty.
434. *Mawláná Tálib* (according to the new copy *IIakym Abú Tálib*) of Tabryz was a good physician. He collected his poems (chiefly Ghazals) in 994.
435. *Qádhíy Wáfíy* of a great family of Tabryz was killed in 992.
436. *Hájy Bég* of Tabryz studied at Shyráz under *Myrzá Ján*.
437. *Myr Hosayn Sare-múy (Sarmady?)* of Tabryz, was in 990 at Káshán.
438. *Flaviy* of Tabryz had the same takhalluṣ as *Myr 'alyy Shyr* and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.
439. *Mawláná Çayrafy* of Ádzarbáyján imitated Aḡafy.
440. *Mawláná Ma'rúf* was given to the superstition called Ramal.
441. *Jánibý* Tabryzy.
442. *Tofayly*.
443. *Qawsy* an uneducated man.
444. *Khawjáh Amyr Bég Míhr* obtained an important office from *Sháh Tahmásb*, perished in prison in 983 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the Sháh was in very great dread.
445. *Myrzá Káfíy* of Ardúbád in Ádzarbáyján a distinguished Inshá writer.
446. *Myrzá Çádiq* of Ardúbád went in 980 to India, in 988 he was in the Deccan.
447. *Thabáty* of Ardúbád.
448. *Baraky* of Tabryz was dead in 993.
449. *Fardy* of Ardebyl was in 989 at Káshán on his way to Shyráz.
450. *Bazmy* of Ardebyl a merchant spent some time in India. He was much given to eating opium, and died in 987.
451. *Wáríthy* of Ardebyl lived in 989 at Astrábád.
452. *'abdy* of Sharwán a mystical poet, died in 985 at Tabryz

IX.—*Poets of Yazd and Kirmán.*

453. Mawláná *Wahshy* was born at Báfiq and is a pupil of Sharaf aldyn Báfiq; he wrote, besides many other poems (particularly *Qačydahs*), a Mathnawý called *فرهاد و شیرین* in the metre of Nitzámy's *Khosraw ó Shyryn*. He died in 992 or 991.

454. Qásim Bég *Qasmy* a son of 'abbás Bég Afshár a pupil of *Wahshy* was killed in 989.

455. Tahmásb Quly Bég *'arshy* of Turkey origin, had first the takhalluḡ of *'ahdy*.

456. Myr 'abd al-Wahháb *Najdy* a Sayyid of Yazd is a merchant by profession. He visited India.

457. Múmin *Hosayn* a pupil of Myrzá Ján was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. *Zamány* of Yazd went in 1001 to Qazwyn composed *Qačydahs* and a Mathnawý in the metre and style of the *Makhzán alasarár*.

459. 'abdy of Aberqúh was uneducated but witty and strong in the satyre and humorous poetry.

460. *Kásiḡ* of Yazd flourished a long time ago.

461. Myr Sháh *Hosayn Sáqiy* (according to the new copy *Kámy*) of Yazd died in 954.

462. Myr *Zubány* a Sayyid of Yazd.

463. Sháh 'izz aldyn *Ghawwácy* of Herát was settled at Yazd, he composed nearly 100,000 verses. About A. H. 950, this fertile poet wrote in a work, in which he says

ز شعرم آنچه حالا در حسابست هزار و نهصد و پنجاه کتابست

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the *Rawdhat alshohadá*, the History of *Tabary*, the Legends of the Prophets, *Kalylah wa Damnah*, and the medical work called *Dzakhyrah Khwá-rezmsháhy* and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawláná *Shams aldyn* of Yazd died in 988.

465. *Fosúny* of Yazd spent the greater part of his life in India, came in 981 to Káshán.

466. *Qásimy* of Ardestán a place between Yazd and Ispahán and Káshán, he lived for some time at Ispahán, where he died in 976 or 986.

467. Jalál *Sipihry* of Azwárah lived mostly at Ispahán. He is a mystical poet and imitates Mawlawy Jalál aldyn Rúmy.

468. Mohámmad *Murshidy* a brother of Sipihry is equally a mystical poet.

469. Mawláná 'atáiy of Ardestán.

470. Çúfy of Ardestán.

471. Myr Sháms aldyn Mohámmad Çadr obtained in 986 the post of Çadárat. He had first the takhalluç of *Fahmy* and subsequently of *Fagry*.

472. Sháh Abú-l-Qásim known by the name of Çáfiy is of Bomm in Kirmán. He was alive in 1016.

473. Myr *Fadhly* (or *Façly*) of Bomm was alive in 1016.

474. 'ayyáry was alive in 999.

475. Shaykh 'abd al-Salám *Payány* b. Shams aldyn Mohámmad Maqtíl (i. e. the man who has been executed) b. Shaykh Thahyr aldyn Ibráhyim Najrány. Was alive in 998.

476. *Fidáiy* of Kirmán was a good poet and Inshá writer, died at Yazd.

477. 'ally *Nawdy* a pupil of Sháh Táhir Anjedány went to India, where he was patronized by Abú-l-Fatḥ Nitzám Sháh. For some time he was in disgrace with his patron and changed his takhalluç into *Nawmmydy*. He died in 975 at Aḥmadnagar.

478. 'áshiqy is originally of a village between Systán and Khorásán, he left a Dywán of Ghazals and was in his native town in 988. Another poet of this takhalluç is of the town of Systán, and came under Sháh Ismá'yl II. to Qazwyn.

479. Qádhyy Aḥmad *Lághiry* of Zábulistán, flourished under Sháh Tahmáshb.

480. Myr *Jonúny* of Qandahár.

481. Sayyid Abú-l-Qásim called Gáhy of Ispahán, though it is usually said that he was of Kábul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnawý in which he imitates Sady's Bostán.

482. *Dakhly* of Kábul.

483. Yádgár Bég *Hálaty* of Kábul. About 970 he lived some times at Láhór and some times at Agra.

484. Mohámmad Hosayn *Baqáiy* a son of the preceding, imitates Ghayraty.

485. *Faydhy* of Agra, the poet of Akbar.

486. Amyr Moḥammad Ma'ṣūm *Nāmy* of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-námah, one is called *پری صورت* and is in the measure of Laylā Majnún, one is called *حسن و ناز* and is in the metre of Yúsof ó Zalykhá, and one is in the measure of the Makhzan alasarár. He also wrote two Dywáns of Ghazal and two Sáqiy-námahs. He paid a visit to Sháh 'abbás, bringing no less than one thousand followers with him.

487. Bayram Khán (see Badáwny N. 16).

488. Myr *Niyázy* is of Bokhárá, but he will not allow it, and alleges that he was born in the Hijáz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.

489. *Matzhary* of Kashmyr, some say his name is Bute Khandán (i. e. the smiling idol) he visited Persia, and in 984 he went to India.

490. Mohammad Zamán *Cáni'y* of Badakhshán.

X.—Poets of Shyráz.

491. Sharáf aldyn *Ghayraty* after visiting Qazwyn, he went to India and lived at Láhór, but returned to Persia. His Dywán contains about 5000 verses.

492. *Qaydy* of Shyráz came under Sháh Ismá'yí to Qazwyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badáwny. No. 112).

493. *Qadry* of Shyráz a contemporary of *Qaydy*.

494. 'orfy went in 994 by water to India and settled first in Ahmadnagar. He died in 1002.

495. 'álimy ('átiy ?) of Dárábjard resided at Shyráz d. 975.

496. *Lutfy* of the province of Fáris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identic with *Lutfy* Monajjim.

497. Myr Maḥmúd *Tarhy* of Shyráz a modern poet.

498. *Nutgy* resides at Shyráz and is a jolly companion.

499. Khwájah Zayn al'ábidyn 'alyy 'abdy Bég *Nawdydy* of Shyráz was for many years Mostawfiy. He was particularly distinguished in the Mathnawý, and composed two Khamsahs in imitation of Nizámý, he is also the author of other works, one is called جام جمشید

and he left three Dywáns, the first is called غرة غرا in this he uses takhalluḡ of *Nawdydy* in the second he uses the takhalluḡ of 'abdy. He died at Ardebyl in 988.

500. Amyr Mo'yn aldyn Aḡmad called Myrzá Makhdúm *Sharyfy* a descendant of Sayyid Sharyf Jorjány resided in 990 in Qorá Hamyd, and some times at Baghdád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázerún b. Abú Hámid came in 992 to Káshán. He was very learned more particularly in Tafsyr.

502. Háfítz 'imád aldyn Maḡmúd *Námy* Shyrázy was alive in 1016.

503. *Çahyfy* of Turkey origin, was born at Shyráz, the author met him at Ispahán in 987.

504. *Anyisy*.

505. *Panáhy* of Dárábjard died in 966.

506. *Maktaby* of Shyráz a contemporary of Ahly. He left a لیلی و مجنون

507. Mawláná *Aḡmad* of Shyráz, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispahán.

508. *Forúghy* of Shyráz died in 963.

509. *Hámidy* of Fáris was as distinguished for his liberality as for his poetical talents.

510. 'ayshy of Shyráz d. 967.

511. *Ruswáyyiy* of Shyráz.

512. *Çabúhy* a tradesman of Shyráz.

513. *Çáfty* a celebrated poet of Shyráz, some say he is of Tabryz.

514. Sayyid Haybat Allah Myr *Gharyby* of Kázerún.

515. Nawrúz-Sháh *Baháry*, was for some years governor of Hormúz. Died in 952.

516. *Hámidy* of a village in the ulkah (province) of Garmsyr, Kúh Kylú, was a well educated man and distinguished poet. He travelled in Khorásán, Qazwyn, &c.

517. *Máyily* of Ámol a contemporary of Sháh Tahmásb.

518. *Rásty* it is said he was of Shyráz, he composed Qaḡdahs in praise of the Imáms, flourished in 987.

519. *By-Kasy* of Shúshtar resided at Shyráz, d. in 961.

520. 'ájizy of Lár.

521. Kamál aldyn *Hosayn* of Lár a pupil of Jalál aldyn Dawwány.

522. *Kátib* of Shyráz a pupil of the preceding.

XI.—*Poets of Hamadán and the adjacent countries.*

523. *Halúky* of Hamadán a great poet, he went to Qandahár and was well received by the Sultán *Hosayn Myrzá*.

524. *Rashky* of Hamadán lived for some time at Qazwyn, but in 988 he returned to his native town.

525. *Rúhy* of Hamadán is a very witty poet and not without learning, wrote Persian and Turkey poems.

526. *Aqá Mollá Zakyy* of Hamadán lives at the Court at Qazwyn visited Káshán in 1005.

527. *Hájy Aqá Bába Midargar* (*Madadgar*?) was Wazyr of Hamadán under Sháh Tahmásb, d. in 1000.

528. Khwájah 'abd al-Báqiy son of the preceding.

529. 'abd al-Báqiy *Shiqúhy* a son of Wahyd aldyn Wáhidý, the author saw him in 1001.

530. Músawy Ridhá of Hamadán.

531. Asad Allah *Hály* of Hamadán d. 1005.

532. Khwájah Maliky Bég of Sarkán which belongs to Hamadán, spent the evening of his life at Najaf and died in 1004.

533. Khwájah *Aqá Myr* of Hamadán obtained the post of Wazyr under Sháh Tahmásb.

534. Sayyid Mortadhà *Fániy* of Artimán which is not far from Tawy and Sarkán, a mystical poet, was Shaykh Alislám of Dynawar under the late king.

535. Myr Moghyth aldyn *Bazmy* of Asadábád, some say he is of Nayshápúr, but he is usually called Hamadány because he resided at Hamadán. He visited India. He was alive in 1005.

536. *Monyry* of Noháwánd in the province of Hamadán.

537. *Çayqaly* of Barújard in the district of Hamadán came in 991 from Ispahán to Káshán.

Appendix: Poets of Baghdád.

538. *Shamsy* a contemporary of Fodhúly was originally a boot-maker, died 964.

539. 'ahdy wrote many Turkish and Persian verses.

540. *Wajhy* is a licentious poet, and suspected of infidelity. He wrote *رساله در مباشرت خزان و حیوانات غیرها*

541. 'abbás *Tarzy* of Shúshtar resides at Baghdád, is the best poet of that part of the world.

542. 'ayn alzamán of *Hillah*.

543. Sayyid *Shams aldyn Mohammad* went to India many years ago, lived first in the Dakhan and subsequently at Agra, where he was patronized by Akbar, but as he dared to contradict his majesty when speaking of the metre of verses, he was sent to prison at Gwályar where he was in 994. He uses sometimes *Ghanáyyi* as his takhalluṣ and sometimes his own name.

544. Khwájah Siráj aldyn Ya'qúb *Aṣaf* of Najaf resides now in 998 at Qomm.

545. *Taqyy* of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'alyy Naqyy of Kamarah was brought up at Káshán, has written about 2000 verses.

547. *Lutfy* of Khwánsár a brother of Waḡly is distinguished for his facility of composing verses. Visited India and remained for some time at Agra.

548. *Hijáby* of Churbádqán was killed in 988.

549. 'alyy *Wáqily* a mystical poet of Churbádqán, is alive.

550. *Fikry* of the village of Makallát was an infidel and belonged to the school of Makmúd Pasá Khwány. He stabbed a man of the name of Birky and was long imprisoned for it. When released he went to Gylán where he died.

551. Qádhyy Myrak Ján of Karahrúd which is near Qomm, a very learned man particularly in metaphysics. Was in 982 at Baḡrah.

552. Qádhyy 'aláyyi a talented but profligate man died in 936.

553. 'abd al-Ghanyy *Dá'y* of Anjedán was educated at Qazwyn, he is a good Arabic scholar. He studied at Káshán in 978, and again visited that city in 995.

554. Malik *Tayfúr* elder brother of the preceding, had for some time the takhalluṣ of *Kisrá*, (*Kasry*?) when he went to Qazwyn he used *Malik* as his takhalluṣ.

555. *Waḡly* of Khwánsár educated at Káshán was first a banker.

Visited India and lived for some time at the court of Qotob-sháh at Golconda, Qotob-sháh, being displeased with him, forced him to eat a very large quantity of Anjeers (Indian figs) and he died of them.

Third Appendix: Poets of Khwánsár.

556. Qádhíy Kamál aldyn Hosayn of Khwánsár was distinguished in the Mathnawý and Rubá'y.

557. *Ta'tý* of Khwánsár is a fertile poet.

558. *Tábi'y* of Khwánsár resided for some time at Yazd and in 990 he went to Qazwyn.

559. *Fardy* of Khwánsár a darwysh has collected his poems into a *Dywán* some years ago. Was dead in 992.

560. Shúkhy was in 993 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissars of the size of a Pistachio nut. He wrote mystical verses under the takhalluḡ of *Pýr Dihqán*.

561. *Tújiry* of Khwánsár was a merchant, visited India where he now is, unable to return to his home.

562. *Khidhry* a son of the preceding.

563. *Hashmaty* of Khwánsár a contemporary of *Tábi'y*.

564. *Háfítz* Murád of Khwánsár, in the science of music he is second only to the Khwájah Qábir Adwáry, in 996 he came to Káshán.

565. *Sorúdy* was equally well versed in musical composition. He had first the takhalluḡ of *Amyny*.

566. *Zulády* of Khwánsár is one of the most distinguished poets alive and author of *Maykhánah* and other Mathnawies.

567. Ghiyáth aldyn Mañçúr *Munçif* the son of a Qádhíy of Hirand in the district of Zakúrah, Ispahán. Was at Káshán in 1010 on his way from India to his home.

XII.—*Poets of Ray and Astrúbád and the neighbouring towns.*

1.—*Poets of Ray.*

568. Kásim Bég *Hálaty* was of Turkish origin and born at Teherán.

569. Sháh Çafyy a Núr-bakhshy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 968.

570. Sháh Rídhá a son of Bahá aldawlah and a descendant of Qásim Núr-bakhsh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhiy Mohámmad of Derámyn he was a courtier and died in 978.

572. Qádhiy 'atá Allah a brother of the preceding.

573. Khwájah Mohámmad Sharyf *Hijry* was for some time Wazyr of Ispahán died in 984 and left a Dywán.

574. Qádhiy 'abd Allah a son of Qádhiy Mohámmad is alive.

575. Amyr Qádhiy *Asyry* a son of Qádhiy Mas'úd of Teherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Sharaf aldyn Shápúr *Qaryby* a relation of Ummyd and of Hijry was in 996 engaged in imitating the Dywán of *Fighány*.

577. *Mohimmy* of Durusht visited India as a merchant in 973.

578. Mosayyib Khán a son of Nawáb Mohámmad Khán.

579. Nafys aldyn *Shány* a Taklú Turk born at Teherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Afidhal *Námy* of Teherán a pupil of Ummydy, flourished some time ago, left a Dywán.

581. 'alyy Bég Dadah *Zohdy*, a Shámlú Turk, lived for some time at the court. In 991 he was at Káshán.

582. *Yamyny*, he is called Samnány, but he said himself that he is of Shyráz. He composed nearly 10,000 verses and is strongest in the Ghazal. He died in 981.

2.—Poets of Astrábád.

583. Myr Mohámmad Múmin of Astrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Myr *Murády* of Astrábád resided chiefly at Yazd, died in 976 (or 979).

585. *Ravghany* was born at Dámaghán but is considered as a poet of Astrábád.

586. *Fárighy* of Astrábád.

587. *Sahdy* of Astrábád is settled at Najaf, composed about 12,000 verses of Rubá'ys.

588. *Nátigy* of Astrábád went twice on commerce to India.

589. Dúst Mohámmad a tailor.

590. *Ghiyáth* of Astrábád visited Káshán in 991.
591. *Niyázy* of Astrábád went to India and was shot by the Franks.
592. Myr Mokhammad Yúsof of Astrábád went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.
593. *Bayány* of Astrábád flourished long time ago and was well versed in the superstition called Ramal.
594. *Fidáiyi* of Astrábád.
595. Myr *Wálih* a Sayyid of Astrábád.
596. Myr *Sayry* called Myr Náqah on account of his tall figure and long neck, died 972.
597. *Dayim* in the 'iráq he is called Dáyimye-lang, he died before *Hayraty*.
598. Myr Hášimiy of Astrábád was well versed in history.

XIII.—*Poets of Khorásán.*

599. Myrzá Quly *Mayly* of Herát went in 983 to India but died on the road. He was one of the best poets of his age and left a *Dywán*.
600. Walyy Dasht *Bayádhy* was a friend of Nitháry Túny.
601. Khwájah Hosayn *Thanáiyi* of Mashhad. He and his father were protégés of Sultán Ibráhyim Myrzá, left Qacydahs and a Mathnawý called *مثنوی اسکندر*.
602. Khwájah Moḥammad Myrak *Çálihy* of Mashhad is a descendant of Khwájah 'abd Allah Marwáryd (see No. 157). Khwájah 'abd Allah was called 'Marwáryd, i. e. pearls, because a Tymúrian prince sent his father Khwájah Moḥammad Kirmány to Bokayrah and al-Qatyf to plunder the inhabitants and he brought back some very splendid pearls.
603. Khwájah Aḥmad Myrak *Çúfy* a brother of the preceding.
604. Qádhyy Aḥmad *Figáry* of Jowayn visited in 984 Káshán and died at Mashhad in 994.
605. Myr Moḥammad Hášim *Mardumy* of Mashhad was killed by an Uzbek in 995 or 996.
606. *Nisbaty* of Mashhad died at Ardebyl in 1005.
607. *Çabúhy* of Herát, some say he is of Badakhshán, went to India where he died in 970.
608. 'abdy of the Janábid of Tún had a predilection for Mathnawies

and is the author of the *گوهر شاهوار* which is in the style of Nitzámy's *Makhzan alasarár*. He came to celebrity in Khorásán about 950.

609. Myrzá Qásim a Sayyid of one of the Janábíd of Khorásán is the author of a *شاهنشاه نامه* and of a *Mathnawý* in the measure of *Makhzan alasarár* and of one in the measure of *Majnún ó Laylà*.

610. Mohámmad Aryn *Dzawgy* of Tún died in 969 (or 977) at Láhiján.

611. Sayyid Mohámmad Jámah-báf *Fikry* of Mashhad, a celebrated *Qúfy*, is distinguished in the *Rubá'y*, visited India where he is at present in 985.

612. Shaykh Maqqúd *Shawgy* of Herát is usually called *Mashhady* because he resided at Mashhad a friend of the preceding and like him a *Qúfy* and distinguished in the *Rubá'y* he is therefore generally called *Shaykh Rubá'y*. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. Háfitz Hasan (or Hosayn) *Himmaty* of Mashhad.

614. Sharaf *Rashky* of Sabzwár a profligate man and a protégé of Sháh Ismá'yíl. Died at Rusht and left a *Dywán*.

615. Háý Hosayn *Mokhlígy* of Sabzwár a son of Háý Yakyà Ta'al died at the early age of 25 in 996 and left about 1000 bayts.

616. Jamál aldyn Mohámmad *Wáqí'y* composed good Ghazals.

617. Myr Mohámmad Táhir *Hazyny* is a Sayyid of Mashhad.

618. *Kamály* is a native of Sabzwár wrote in 1005 the history of the victories *تاریخ فتوحات* of Sháh 'abbás in verse.

619.—Núr aldyn Mohámmad *Tzohúry* of Tarshyz went at an early age from Khorásán to Yazd and in 988 he proceeded to India and resided at Byjápúr.

620. *Natzryy* of Jowayn was a merchant, he visited India and sent in 1013 his *Dywán* to the author containing about 4000 verses.

621. *Ghobáry* of Jowayn visited Káshán in 984.

622. *Aqdasy* of Mashhad came in the beginning of the reign of Sháh 'abbás to Qazwyn and died in 1002.

923. *Shohúdy* of Sabzwár a mystic poet is the author of a book on ethics. Visited Káshán in 1000

624. Mohámmad 'ally *Qábír* of Mashhad. There was an oilman who was a contemporary of Qábír and wrote poetry under the takhalluḡ of *Qábiry*.

625. Myr Mohammad Akbar *Badyhy* a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

626. Yúl Quly Bég *Ansy* a Shámlú Turk resided for some time at Herát and went subsequently to India where he was in 1002.

627. *Malály* resided at Mashhad.

628. Khwájah 'aly *Wáqify* of Mashhad.

629. *Haydary* of Khorásán resided at Sabzwár and was called *Haydar* Byn on account of his large nose.

630. *Nikúyiy* of Herát left a Dywán of Ghazals of 3000 bayts.

631. *Bykasy* of Sabzwár.

632. *Rawnagy*, some say he is of Mashhad, others say of Nayshápúr, visited India and was received into the service of Qotob Sháh, died 979.

633. Mawlána 'ysà of Herát.

634. *Sho'úry* of Nayshápúr.

635. *Ablahy* of Tarbyt d. 972.

636. *Asyry* of Tarbyt; the author met him in 987.

637. *Myr* of Sabzwár.

638. Myr Mohammad Kaskany is of Sabzwár.

639. 'ahdy is of Nayistán.

640. *Hamdany* is of Mashhad.

641. *Wiçály* was of Bostám.

642. Khwájah Mohammad Khawáfy is of Khawáf.

643. *Qásimy* Khawáfy, a convert to the Islám, came during the end of the late reign to Qazwyn but returned to Khorásán.

644. *Humády* of Nasá some say he was of Herát, lived mostly in Má-wará-l-nahr.

645. *Shaykhy* of Herát was given to pleasure and died in 968 at Yazd.

646. *Mihry* the daughter of a Qádhíy of Herát fell in love with Mohammad Mas'úd Myrzá a son of Bady' alzamán Myrzá who took her into his zanánah (see p. 11 *supra*.)

647. *Dhiyáiy* of Bokhárá an old poet and a contemporary of Hayraty and Lisány and Qábily. (or Qáyily?)

648. *Ghazzály* Junbak جنبك of Herát, a pupil of Haydar Kalúh (Kaluj?) died in 967 at Mashhad.

649. *Mowáliy* Túny a man of good birth died in 949 or 959 and left a Dywán.

650. *Wirdy* of Samarqand died at Herát.
 651. *Harymy* of Nayshápúr flourished a long time ago.
 652. Myr Karym aldyn Hášimiy a Sayyid of Nayshápúr composed a *Dywán* of 3000 bayts. Died in 968.
 653. *Mohammad Ridhá* called *Hakym Mashhady* a clever physician and fair poet was alive in 991.
 654. *Abú-lwajd Farighy* visited India.
 655. *Ridháiy* of Mashhad.
 656. *Çon'aty* is of Mashhad.
 657. *Kamál aldyn Hosayn Zynaty* of Mashhad resided for several years at Káshán.

It will be observed from the preceding list that many of the poets whom it contains were freethinkers. It would therefore appear, disregard for the doctrine of *Mohammad* was not the invention of the genius of Akbar but that it immigrated into India from Persia.

(P.) نفايس المائر تصنيف كامبي مسمى بذكره 'الائي (10)

Gems of distinguished actions being a biographical Dictionary of Persian poets by Mirzá 'alâ aldawlah Qazwyny whose *Takhalluç* is Kámy. *Badáwny* mentions him among the poets who flourished during Akbar's reign but gives no details of his life. It would however appear that he was alive when *Badáwny* wrote, in 1004. The title is a chronogram for the date when this compilation was begun, viz. 973; it was completed according to a Postscript in 979, but there occur much later dates in it.

It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar, to whom the book is dedicated, or of his predecessors. The author used besides the *tadzkirahs* of *Dawlat-sháh*, 'ally Shyr, &c. several historical and geographical works which enabled him in many instances to

state the date, and he made it a point to give details on the geography of places which he mentions.

Beginning بسم الله الرحمن الرحيم
مطلع انوار كلام قديم
زيب-ده نامه فضل الخطاب
زينت ديواجه ام الكتاب

Moty Mahall 4to. 232 pages of 27 lines Naskhy, the copy is old but it bears no date, a former owner wrote his name in it in 1071. Correct though not without errors.

I allowed the opportunity to escape for making an abstract of the work; I can therefore insert here merely an index to it and the most important dates. It appears that the author of the *Atishkadah* has used it and I therefore some times refer to this work for farther details.

Ashúby Nafanzy نطنزي (Khúshgú calls him Natzary and says that he was of the Wiláyati Natzar.)

Açafy, Khwájah-zádah (see Dawlat-sháh). Abú-l-Barakah Qádhíy. Abú-Hasan b. Aḥmad. Abú 'alyy b. Hakym Khabbáz Ispahány. Ajal, Myr Zayn al'ábidyn.

Aḥmád, Qádhíy Aḥmad Lághir Systány d. 958 (*Atishk* p. 114).

Aḥmad, Qádhíy Aḥmad ghaffáry d. 975. Aḥmad, Aḥmad-Khán.

Aḥmad, Abywardy. Adáiy ادائی Ispahány.

Adham Káshy (see *Atishk*, p. 321).

Adham, Adham Bég b. Khwájah Murád Bég (see *Atishk*, p. 299).

Arslán, Qásim Arslán Túsy (*Atishk*, p. 29).

Asad, Asad Allah (*Atishk*, p. 43). Myr Asyry.

Ashraf, Moḥammad Aqghar Ashraf Khán. Ashky Qommy.

Ashky. Afsary. Afdhal. Afdhaly, Khwájah Moḥammad.

Ulfaty, Moḥammad Qulyj Khán. Ulfaty Yazdy.

Ummydy (*Atishk*, p. 278.)

Amyr, Amyr Sultán Moḥammad Rashy رشي (Rushty?)

Amány, Amyr Sharyf. Myr Amány d. 981.

Amyr, Amyr Kalang كلنگ died in 953.

Amyry, Myrzá Myrak Radhawy.

Amyny, Hasan Sanjar died in 485. Unsy, Moḥammad-Sháh.

- Anys, *Haydar Bég* of *Tabryz* died 964.
 Shaykh *Awlady Kirmány* d. 697. *Báqiy Kúláby* کولابی
Báqiy, Myr 'abd al-*Báqiy* (see *Hamyshah Behár*).
Báqiy Qazwyny. *Báqiy*, Myr 'abd al-*Báqiy* of *Ispahán*.
Báqiy, *Mohammad Báqir* of *Balkh*.
Bakhty (or *Bahty* بحثي ?), *Mollá Ismá'yl Qazwyny* (see *Kalimát*).
Bady'y (see *Atishkadah*, p. 44).
Bady'y, *Bady' al-zamán Mirzá* governor of *Systán* (*Atishk.* p. 20.)
Partawy Shyrázy. *Bazmy Qazwyny* (see *Hamyshah B.*)
Bazmy a friend of *Humáyún*.
Bismilly Kallah-paz i. e. the man who cooks goats' heads, of
Sabzwár.
Baýr Qádhiy of *Systán*. *Bannáy* (see *Atishk.* p. 200.)
 Shaykh *Bú-l'ajab* of *Kábul*. *Bihruz, Mohammad Khán*.
Bayány Túny.
Bayány, *Khwájah 'abd Allah Marwáryd* (*Atishk.* 164 and *suprà*
 pp. 20 and 43.)
By-Khúdy Balkhy (*Atishk.* 21.) *By-Dily Qazwyny*.
Bayram Khán. *Pyrah* پیره, *Mollá Pyrah* of *Qomm*.
By-qaydy died in 950. *By-Kasy Ghaznawy*.
Tarkhán, Núr aldyn Mohammad Khán d. 975.
Turdy Rúdah. *Túryqy Torbaty* توربقي تربتي
Túryqy Dámaghány died 963. *Thábit, Thábit Khán*.
Jákir جاكِر 'alyy-Khán *Kúláby*.
Jámy, 'abd al-Raḥmán (see *Dawlatsh, &c.*)
Jány, Yatmyán يَتْمِيَان Another *Jány*.
Judáiyi, Myr *Sayyid 'alyy* was alive in 956.
Jadzby, Bádsháh Quly. Myr *Ja'far*.
Ja'fary Ispahány (see *Atishk.* 44.) *Shaykh Jalál*.
Shaykh Jamály died in 976.
Jamly, Jamyl aldyn b. Shaykh Jalál.
Shaykh Jonayd Khalkhály خلخالي
Jinny جني *Qazwyny*. *Hájaty*.
Háqily Tabryzy, is alive. *Háfitz, Mohammad Hosayn* d. 991.
Háfitzy, Wá'itz Kirmány d. 635. *Hálaty, Láhijy*.
Hálaty, Qásim Bég is alive (*Atishk.* p. 22.)
Hálaty, Yádkár Mohammad is alive. *Hirfy Ispahány*.

- Haryfy*, 'ally Farrásh Sáwajy (Átishk. p. 292.)
Haryfy, Khwájah Yádgár Moḥammad is alive. *Hozny* Ispahány.
Hazyny, 'abd al-*Hayy* Kátib. *Hazyny* Yazdy is alive.
Hisáby Natzary is alive. Khwájah Hasan Qandaháry.
Mollá Hosayn. Qádhíy Myr *Hosayn* d. 956.
Amyr Sayyid Hosayny (Dawlatsh.)
Hadhraty Kirmány. *Hodhúry*.
Haqvy Tabryzy (Átishk. p. 45.) *Halláwy* Shyrázy.
Hamdy, Qádhíy Qotob aldyn Abú Sa'yid Khálidy d. 969.
Hamdy Astrábády is alive.
Haydar Túnyány was a good musician. He was alive in 966.
Túnyán is a village near Herát.
Haydary was alive in 962 (Átishk. 25).
Haydary Sabzwáry (Átishk. p. 111.) *Hayraty* Qazwyny.
Haywány Qommy. Kháne A'tzam Ghaznawy d. 975.
Khánamy is alive. Myr *Khírad* (Khord?)
Myr Khosraw Dihlawy (Dawlatsh.)
Khiçály Kashmyry. *Khidhry* Astrábády.
Kholqy. *Kholqy*, Myr Moḥammad Yúsof (Átishk. p. 285).
Khanjar Bég. Khwájah-zádaḥ Kábuly is alive. *Dámy*.
Dánahy دانهی *Dardy* (Átishk. p. 24.) *Du'áiyi* Mashhádý.
Dawáiyi, *Hakym* Shams aldyn 'ally Shyrázy is alive.
Dawry, Myr Sultán Báyzayd Herawy is alive. *Dywánah*.
Dzawqy, Myr (Pyr?) Búdák is alive.
Dzawqy, Moḥammad Amyn Ispahány. *Dzawqy* Túny is alive.
Rijáiyi, Sayf aldyn Maḥmúd d. 962 (according to the *Kholáçah*, he died in 966.)
Rijáiyi, Hasan 'ally Kharrás خراس was a good composer of music and left a didactic poem on music. He was alive in 960. (Átishk. 202.)
Rahymy. *Ruswáiyi* Sirkány.
Ridháiyi Núr-bakhshy (Átishk. p. 286.)
Rafyqy, two poets of this takhalluç are mentioned.
Rúzy, three poets of this name are mentioned in the *Nafáiyis*, one of them, Qádhíy Rúh Allah Qazwyny, died in 948.
Rawshany Mashhady. *Rawnaqy* Bokháry d. 964.
Riháiyi, Sa'd aldyn Khawáfy d. 980.
Rázy, Moḥammad Qásim is alive.
Záry, Moḥammad Qásim is alive. *Zulály*, Herawy d. 931.

- Zayn, Aqá Zayn aldyn b. Aqá Kamál.
 Zayny Mashhady a son of Darwysh Rawghangar.
 Sáqiý b. Ibráhym Jazáýiry.
 Sálím Maḥmúd Bég (see Atishk. p. 25.)
 Sámiy 'azyz aldyn Jabaly d. 956. Sáýil d. 940.
 Sipihry, Myrzá Bég d. 979.
 Saḥáby Astrábády (Atishk. p. 206.) Sa'ydy Badakhshy.
 Sultán, 'ally Quly Khán b. Haydar Sultán Uzbek Shaybány had
 the title of Khánzamán d. 951. Saqqá Chaghatáiyi.
 Khwájah Salmán Sáwajy d. 799. Sam'y Láry. Sangy.
 Soháýiy سهائي Sahl, 'ally Qazwyny.
 Siyáhy Khodá-dúst b. Khwájah Kalán Bég d. 978.
 Sayyidy, Sayyid Jalál d. 597.
 Sayry Teherány (distinct from Siyary or Sayry Ghaznawy).
 Myr Sayry Náqah. Myr Shády Júybáry.
 Sháhy Bég Khán a son of Búdáq Sultán was born in 844.
 Shujá'y, Sayf almulk of Domáwand is alive.
 Sharaf Yáfiqy (*sic*, Báfiqy? see Kholác. No. 244).
 Sharaf, Myrzá Sharafe Jahán d. 971 (according to the Kholác. No.
 237, he died 968).
 Sharyf Mahdiy d. 951. Sharyf Bokháry d. 950.
 Sháryf Tabryzy d. 950 (according to the Kholác. No. 231, he d. 957).
 Sho'úry, Abú-l-Qásim Torbaty is alive.
 Shukry, Myr Shukr Allah is alive.
 Shikyby Tabryzy. Shawqy Yazdy d. 963.
 Shiháby, Mollá 'abd Allah is alive.
 Shahdy, Sháh Abú-l-Ma'áliy. Shaydá.
 Shyry b. 'abd al-Hayy Hindústány is alive. Mollá Çubzy.
 Çabry in all three poets of this takhalluḡ are enumerated, one of
 them is Çabry Moḥammad Qásim Gúh-paz كوه پز
 Çabúzy. Çádiqy Qandaháry. Çálihy, Moḥammad Myr Bég.
 Çadre Jahán Qannawjy. Çidqy, Sultán Moḥammad Astrábády.
 Çarfy, Shaykh Ya'qúb Kashmyry. Çafyy, Shaykh Moḥammad.
 Myr Ço'ny Nayshápúry. Çayrafy Tabryzy.
 Çayfy b. Sháh Qásim Núr-bakhsh. Dhamyry Ispahány.
 Dhamyry Hamadány. Dhiyáiy, Qásim d. 954.
 Tárimy, Myr Dúst. Tárimy, 'ally d. 981.
 Tálíb Gylány d. 977. Táli'y. Qádhyy Táhir.

- Sháh Táhir. Tabkhy Qazwyny.
 Tab'y, Darwysh Moḥammad. Taryqy. Tofayly Ispahány.
 Another Tofayly d. 952. Tawqy Tabryzy b. Sirájj.
 Sháh Tahmásb d. 956. Sháh Tayyib. Tzahyr Faryáby.
 'ábid Ispahány Wá'itzy is alive.
 'ádil, Ismá'yl Myrzá b. Sháh Tahmásb d. 943.
 'ádil, Pádsháhe Lár was alive in 952.
 'árif Shaykh Báyzayd b. Sultán Abú Sa'yd Búrány.
 'álim 'árif Kábuly. 'áshiqy Systány.
 'áshiqy, Abú-l-Khayr d. 957. 'ákify Láhijy.
 'álimy Dárábjardy d. 973. 'abd al-Ghaffár is alive.
 Khwájah 'abd Allah Farankhúdy فرنكودي
 'abdy of Bákú d. 965.
 'obaydy, 'obayd Allah Khán b. Maḥmúd Sultán b. Sháh Badágh
 Sultán b. Abú-l-Kháyr Khán d. 947. 'itáby, Habyb Allah.
 'itáby, Sayyid Moḥammad Najafy is alive. 'izzaty Hamadány.
 'izzy Láhijy d. 962. 'azyz, Myrzá Kókah.
 'azyzy, 'abd al'azyz Khán b. 'obayd Allah Khán d. 959.
 'azyzy Ghaznawy.
 'azyzy, Myr azyz Allah. In the Nafá'yis are two poets of this name
 and takhalluṣ, one was alive when the book was compiled and is prob-
 ably identic with the one mentioned by Badáwny, and the other died
 in 999. (979?)
 Mirzá 'askary. 'ishraty Yazdy. 'ishqy Sáwajy.
 'ishqy, Khwájah Ma'cúm. 'ishqy Khán. Sayyid 'alá aldyn.
 'aláiy Qádhyy Kahrúdy كهردى d. 936.
 'ilmy ('alamy?), Myr Mortadhà.
 'ilmy ('alamy?), Moḥammad b. Hasan Láry.
 'alyy Bég. Myr 'alyy Aqghar Mashhady. 'ahdy Nayistány.
 'ahdy, Khwájah Moḥammad Raḥym is alive.
 Qádhyy Ḥafyy aldyn 'ysà d. 980. Qádhyy 'ysà Tabryzy d. 981.
 Gháiyby. Ghazzály Junbak. Ghazzály Mashhady d. 981.
 Ghaznawy, Myr Moḥammad Kalán is alive. Ghanáiy Láry.
 Ghayraty. Fárighy Shyrázy.
 Fárighy Qazwyny Sayfy b. Myr Sa'd almulk Hosayny.
 Fárighy, Shaykh Abú-l-Wajd b. Shaykh Wajyh aldyn d. 940.
 Fádhil Andejány اندجاني
 Fáydhy Moḥammad Múmin b. Myr Dúst Tárimy is alive.

- Fat̄hy Qarā a contemporary of Humāyūn.
 Fatyāyiy فتیائی Myrzā Aḡghar of Mashhad.
 Fakhr̄y called Mollā-zādah, his name is Fakhr aldyn b. Hosayn
 Wā'itz Kāshif̄y, sometimes he used the takhalluḡ of Ḥafȳy.
 Fidāy Shaykh-zādah a son of Shaykh Moḥammad Lāhij̄y.
 Forūghy Samarqandy. Forūghy Qazwyny.
 Firyby Bokhāry d. 944. Fosūny Yazdy.
 Faryd Kātib Shyrāzy is alive.
 Faḡȳy Tabryzy a pupil of Lisāny. Fadhly Sabzwāry.
 Fodhūly Baghdādy. Fadhyl Khalkhāly. Figāry is alive.
 Faḡyry Bokhāry. Fikry, Myr 'alyy 'arab d. 964.
 Fikry, Nūr-bakhshy.
 Fikry, Sayyid Moḥammad Jāmāh-bāf called Myr Rubā'y came in
 969 to India.
 Fikry Domāwandy is now in India.
 Fanāyiy, Aḡmad Khalkhāly is alive. Fanāyiy Chaghatāyiy.
 Fahmy Herawy d. 963.
 Fahmy Astrābādy a brother of Myr Hamdy.
 Fahmy Kāshy the carbasus seller, is alive.
 Fahmy, Shauns aldyn Khabyḡy is alive.
 Fahmy b. Myr Nādiry is in India.
 Fahmy Qazwyny was called Amyr Moḥammad Wazyr-zādah.
 Fahmy, Shāh Qāsim Qazwyny. Fahmy Tēherāny.
 Faydhy, Myr Mo'izz aldyn Moḥammad d. 942.
 Faydhy Qazwyny Mar'ashy. Faydhy Fayyādhy is alive.
 Qābily Sabzwāry d. 954. Mirzā Qāsim Myraky d. 932.
 Qāsimy, Mirzā Qāsim Junābādy. Qāni'y Qazwyny.
 Qodsy of Farghānah. Qodsy Mā-warā-lnahry.
 Qadmy Māzanderāny lives in the Deccan.
 Qarāry, Nūr aldyn Moḥammad b. 'abd al-Razzāq Gylāny is alive.
 Qorādhah is alive. Myr Qorby Gylāny.
 Myr Kāfiy Ardūbāny d. 969. Kākā Urdū-bāzāry.
 Kāhy (Gāhy?), Qāsim. Gadāyiy Kābul̄y.
 Kasby Qazwyny. Kashyry (?) Bokhāry.
 Kalāmy, Ḥadr aldyn Moḥammad, had the title of Afḡhal Khān d. 977.
 Kalān, Khwājah Kalān Bēg Andejāny. Gul-bābā Balkhy.
 Gul-Bāqiy Bāniy Samarqandy.
 Kamāl, Khwājah Kamāl aldyn Hosayn Shyrāzy d. 975.

Kamteryn Shyrázy. Kawkaby of Má-wará-l nahr.
 Kúhkan, Abú-Fatḥ Sulṭán b. Abú Sa'yḍ Sulṭán b. Kúnjy-Khán b.
 Abú-l-Khayr Khán d. 937.

Lisány Shyrázy. Liqáiy Astrábády.

Lawwámy, Pyr-zádaḥ Qiyám Sabzwáry d. 975.

Mány Shyrázy. Motayyamy.

Máyily Ibn Khwájah Moḥammad Zaryn-kamar Teherány.

Majázy Majnún Láhiyy. Mojriy (Mojrayiy?) Systány.

Majnún, 'aly Dúst Tárimy. Moḥtasham Káshy.

Moḥsiby Ardebyly.

Moḥammad Yúsof b. Myr Moḥammad Báqiy d. 970.

Myr Moḥammad Yúsof b. Qádhyy Astrábády d. 977.

Myr Moḥammad Kaskany. Moḥammad Záhíd Jámy d. 979.

Qádhyy Moḥammad Rázy b. Qádhyy Shukr Allah Hosayny.

Miḥnaty Hiḥáry. Miḥnaty Systány.

Maḥwy, Myr Maḥmúd Munshiy d. 980.

Moḥiyiy, Solaymán I. Turkish Emperor called Khwandaká خوندك
 born in 900 d. 974.

Modámy Badakhshy is alive. Madzáqy Ispahány.

Madzáqy Nayshápúry, Nitzáme Badr. Murád Qazwyny d. 943.

Murády Astrábády died in India in 972. Mortadhà is alive.

Mardumy, Moḥammad Háshim.

Marwy Khwájah Hosayn was alive in 978.

Myrzá Mas'úd b. Myr Shams aldyn 'aly Sabzwáry.

Masyty Tabryzy. Masyky a Christian merchant of Tabryz.

Moshfiqy. Ma'ḥúmy Káshy is alive.

Khwájah Mo'atztzam d. 971. Mo'yn Astrábády.

Mollá Mofiḥ Ispahány. Moqbily Qazwyny Çábúny.

Maḥqúd the arrow-maker. Maḥqúd Qazwyny b. Fadhl Allah.

Maḥqúd Káshy. Mollá Maḥqúd died 977.

Moqymy, Moḥammad Moqym.

Makárim, Qádhyy Abú-l-Makárim Ispahány.

Malik, Maḥmúd Khán Daylamy Qazwyny.

Malaky Serkány. Mantzary Samarqandy. Munshiy, Adham.

Munry Hamadány is alive.

Mawáliy Láry called Khorásán-Khán. Mawáliy Túny.

Myrak Daylamy, Myr 'abd Allah d. 962, his Dywán has 6000
 verses.

Mawjy, Moḥammad Qásim-Khán Badakhshány, author of a Yúsof ó Zalykhá in 6000 verses; died at Agra in 979.

Mawzún, Mollá Bihkáry.

Mahjúry b. Hasan d. 967. Mayly Qazwyny.

Mayly, Myrzá Quly Herawy came in 979 to India.

Nádiry Samarqandy. Náçiry. Nátiqy.

Nitháry Bokháry, Bahá aldyn Hasan. Nitháry Astrábády.

Nitháry Qazwyny. Nitháry Tabryzy.

Nitháry Túny d. 962 (according the Kholác N. 240 he died 971).

Najáty. Nasym. Nishány Hindústány, 'alyy Aḷmad.

Khwájah Naçyr b. Khwájah Maḷmúd Hamadány.

Nužqy, Moḥammad Čáliž b. Khwájah Gháziy.

Natzmy Tabryzy, Nitzám aldyn 'alyy is alive. Naŕ'y.

Nafys Ibn Qásim Júsaqy. Naqqáby Teherány. Núr aldyn.

Núry Dandány Herawy. Núry, Myr Moḥammad Sharyf.

Núry. Naw'y, Moḥammad Sa'yed Herawy. Nawydy.

Nawydy Rázy. Nihány Samarqandy. Niyázy Tabryzy.

'alyy Niyázy. Niyázy, 'abd al-Haqq Fárisḷyny فارسی‌دینی

Niyázy Bokháry Ibn Qádhīy Sayyid 'alyy (see Badáwny.)

Nyky, Zayn aldyn. Wákid, Sháh Mirzá Taqyy. Wákidy.

Wadá'y Herawy came to India. Wáçify Kamál aldyn.

Wáçily of Marw. d. 968.

Wáfiy a son of Qádhīy Shukr Allah Tabryzy.

Wiçály Moḥammad Amyn d. 967.

Waçly, different from the one mentioned in Badáwny.

Mollá Waçly d. 977.

Wafáiy, Shaykh Núr aldyn the Wazyr of Humáyún.

Wafáiy Astrábády. Wafáiy, Mirzá Ibrahym born in 941.

Woqú'y Tabryzy. Woqú'y, Myr Wá'itzy.

Woqú'y, Moḥammad Sharyf d. 977. Walyy Dasht Bayádhyy.

Hátify Qazwyny. Hádiy, Abú-l-Hádiy d. 996.

Hádiy, Shaykh Hádiy Astrábády is alive.

Háshim, Sháh Háshim b. 'azyz aldyn Jabaly Qazwyny.

Háshim, Amyr Khwájagy Qazwyny d. 947.

Háshim, Myr 'alyy Kamál Herawy.

Moḥammad Háshim was at Láhór in 969.

Háshimyy a son of Khwájah 'içnat Shaykh alislám d. 945.

Háshimyy, Myrak Háshimyy b. Khwájah Háshimyy.

Háshimiy Kirmány called Sháh Jahángyr d. 948.
 Khwájah Hijry. Hijry Samshyr-gar Qommy.
 Hijry Andejány. Hijry Rázy, Khwájah Moḥammad Sharyf.
 Mollá Hidáyat Qazwyny, a physician d. 960.
 Khwájah Hidáyat. Haláky Hamadány. Mollá Hilál.
 Hilály. Myr Humáyún Isfaráyiny. Humáyún Samarqandy.
 Hamdam Bég. Hamdamy.
 Hindál Mirzá Moḥammad b. Bár Pádsháh.
 Yarak Qazwyny a physician. Yár Moḥammad Sowalah سولاه
 Yáry Tabryzy. Yakyà Qádhyy Núr-bakhshy, a brother of 'abd
 Allah Yaqyny.
 Myr Yakyà Hosayny Sayfy a son of the author of the Nafáys.
 Yaqyny, Qádhyy 'abd Allah.
 Yaqyny, Qádhyy 'abd Allah Hasany Rádhyy b. Qádhyy Moḥammad.
 Yamyny Samnány Shamshyr-gar.
 Yúsof Bég Cháwishlú. Yúsofy Narsábády.

In order to complete the list of poets who flourished under Akbar I add here an abstract from the appendix to Badáwny's History which was compiled in 1004 (see Sir H. Elliot's *Indian Hist.*) Badáwny says that he has greatly used the Nafáys in drawing up that Appendix, and that he knew most of the poets personally whom he mentions.

Atishy of Qandahár came to India with Bábor and became his historiographer. He died in 973 at Lahór.

Ashraf-Khán, Myr Munshiy Hosayny of Mashhad was a great calligrapher but a bad poet.

Amr Qádhyy *Asyry* of Ray. As the climate of India did not agree with him he returned to his native town where he died.

Myr Amány, called Mykkehah (?) was a Sayyid of Kábul, died in 981 and left a Dywán.

Amány, Myrzá Sharyf Ispahány lived twenty years in India.

Qádhyy *Ahmad* Ghaffáry Qazwyny was a descendant of Najm aldyn 'abd al-Ghaffár the author of the *Hawy* on Sháfi' law. *Akmad* came to India and died in 975. He is the author of the *Nigáristán* نگارستان and of the *نسخ جهان-ارا* a general history which is usually

called Jehán árâ, but as the title is a chronogram (for 971) the word نِسْخ ought not to be omitted.

Myr *Ashky* Qommy died at Agra.

Anyasy Lawlaqy was a Shámlú Turkman left a Mathnawý.

Amyny was a young man when Badáwny wrote. He had first the takhalluḡ of *Khawfy* but his patron Nitzám aldyn Aḥmad with whom he lived at Gujrát changed it into *Amyny* (Amny ?) When Badáwny wrote he was attached to the service of a royal prince.

Abtary Badakhshy is also called *Wakyle Fir'awn*.

Ulfaty, Qalyj Khán a noble resided at Qábul when Badáwny wrote.

Ulfaty Yazdy was dead when Badáwny wrote.

Ulfaty 'iráqy has several times been at Kashmyr with Mirzá Yúsof Khán.

Bayram-Khán, the Khán-Khánán was originally in the service of Bábor. He was a great patron of learning and left a Persian and a Turkey Dywán. He died in 968 in Gujrát whence his body was agreeably to his will carried to Mashhad for interment.

By-kasy Ghaznawý went to Makkah and studied there several books on tradition. In his old age he returned from India to Afghánistán and died there in 973.

Báqiy Kúláby was killed during the rebellion of Ma'ḡúm Kábuly.

Bayúdhy بيادحي resided at Agra.

Payrawy Sáwy was a painter as well as a poet, he died in India and left a Dywán. He imitates Aḡafy.

Baqáyyiy came from Qomm to Gujrát where he was attached to the service of Nitzám aldyn Aḥmád. Thence he went to Agra and when Badáwny wrote he had the intention to go to Láhór. His takhalluḡ was first *Maftúny*.

Tarkhán, his name is Mollá Núr aldyn Sufaydany and his takhalluḡ *Núry*. Sufaydan is the name of a place in Sirhind which was his Jagyr. He was a good Mathematician and stood high in favour with the emperor Humáyún who conferred upon him the title of a Tarkhán, but towards the end of his life he fell into great poverty. He was alive in 979. He is the author of a Dywán.

Turdy a native of Má-wará-Inahr.

Tawsany his name is Manóhar and though he was a Hindú he is also called Mohammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Rájah of Sámbar.

Tadzrawy تذروي Abhary a nephew of Nargisy came from Rúm to India. He is the author of a memoir رساله (or Mathnawý?) called بنام آنكه روى حسن و پورسيف محمد خان the first verse of which is دشمن و دوست. He died in 975 and is buried at Agra.

Tashbyhy Káshy came twice or three times to India and returned again to Persia, when Badáwny wrote he was in India. He was of doubtful orthodoxy, has written a Risálah which he dedicated to Abú-l-Fadhl and which contains irreligious theories; he also left a Dywán.

Taqyy aldyn Shúshtary was skilled in almost all sciences and had just come to the court when Badáwny wrote, he put the Sháh-námah into prose.

Thániy Khán Herawy his name was 'alyy Akbar, he put the Káfíyah into Persian verse and left a treatise in verse on Arabic grammar صرف and a prose treatise on pantheism. He was alive in 990.

Thanáiyi Mashhady, Khwájah Hosayn. His poetry was much esteemed in India before he came to this country and it was thought nothing of after he had come to India, he left a Dywán and a very good Mathnawý.

Jidály, Myr Sayyid 'alyy was a most distinguished painter. He painted the history of Hamzah. It is in sixteen volumes. Every volume is in a box and every leaf is a cubit long. He was alive in A. H. 956 and had written a Dywán.

Jadzby his name is Pádsháh Quly son of Sháh Quly-Khán Tárykhy.

Jamyly Kálpy-wál, i. e. of Calpee, a son of Jalál Wáçil. He and his brother FadhyI were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Faydhy's sentences without diacritical points. They were both alive when Badáwny wrote.

Chishty, Shaykh Hosayn Çúfy Dihlawy was in mysticism a disciple of Shaykh Islém اسلام Chishty. He was in the Khánqáh of Fathpúr Sykry. He left a Dywán and several other works among them one in verse called Heart and Soul دل و جان which is an imitation of the حسن و دل of Tofáky the teacher of Myr 'alyy Shyr.

Ja'far a Sayyid of Herát.

Ja'far-Bég was called Açaí Khán Qazwyny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.

Haydary Tabryzy was a *Hájy* and came twice to India but left it again. His *Dywán* in which there are but few good poems has about 14,000 verses. He was a pupil of *Lisány*.

Hozny of the 'iráq intended to come from *Hérat* to India but died before he could carry out his plan.

Hayáty *Gylány* a friend of *Dardmand* wrote a *Dywán*.

Hály was at *Gujrát* with *Mirzá Nitzám aldyn Akmad*.

Hálaty *Yádgár* is according to his own opinion a descendant of *Sultán Sanjar*, but according to the *Tárykh Nitzámy* he was a *Chaghatáyan*. He left a *Dywán*.

Kháne A'tzam flourished under *Humáyún* and *Akbar*.

Khanjar Béq a relation of *Turdy Béq Khán* is a *Chaghatáian* by birth and wrote a *Mathnawý* of 300 verses in which he gives an account of his own life and celebrates the praises of the emperor.

Khosrawy came from the *Makkian* pilgrimage to India where he was patronized by one of the Royal princes.

Myr Dawry his name is *Sultán Báyzýd Herawy* and his title *Kátib almulk*. He was the best calligraph in *Akbar's* time and a fair poet.

Dakhly came from the 'iráq to India.

Dánahy, *Dánah* is a village near *Nayshápúr* of which this poet was a peasant. He came to India and made poetry, but as his language was rustic and uncultivated his verses were not much admired.

Dawwány, *Hakym 'ayn almulk*. His mother is descended from the celebrated *Philosopher Jalál aldyn Dawwány*.

Rafy'y, *Myr Haydar Mo'ammáiy* of *Káshán* was distinguished by his skill in making chronograms. He was drowned when returning by sea to Persia. He was in charge of copies of *Faydhy's* works for distribution in Persia and they were also lost.

Riháiy is a descendant of *Shaykh Zayn Kháfy* and wrote a celebrated *Dywán*. *Sa'd aldyn Riháiy* *Khawáfy* is mentioned in the *Nafáys*, he died in 980.

Rawghany was a Jester in the service of the emperor and left a *Dywán* of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries داده چو سگی بکافرستان جان

Zayn Khán Kókah was the best musician of the time of *Akbar* but a bad poet. He played chiefly Hindu tunes,

Sultán Mohammad Saplak سپلكي, Saplak is a place in Qandahár. The common people of India pronounce the word with an i after the p; if thus pronounced it means كپلاس this is the name of an animal which lives on carrion.

Sultán, his title was Khán-zamán. There was another poet, *Mohammad*, who had the takhalluḡ of Sultan; the Khán-zamán offered him one thousand Rupees if he would change it and when he refused to do so he threatened to put him to death; but promises and threats were unavailing with the poor poet, he kept his takhalluḡ.

Sayry Ghaznawý was versed in law, metric and other sciences.

Sipihry, Myrzá Bég died in India in 979.

Sibáqy was in the service of Bayram-khán who sent through him seven thousand Rupees to the shrine of Imám Ridhá. The poet spent the money and was punished for it by Sháh Tahmásb of Persia with imprisonment, but in 974 he again obtained his liberty.

Sahmy Bokháry. His father was an arrow manufacturer, hence his takhalluḡ. He grew up in the service of Myrzá 'azyz Kókah.

Sagqá Bahrám belongs to the school of Darwysh Fáníy and to the Silsilah of Háýy Mohammad Janúshány جنوشاني. He lived at Agra and having given every thing he possessed to a son of his Pyr, he travelled to Ceylon and died on the road. He left a large Dywán.

Siyáhy Khodá-dúst a grandson of Khwájah Kalán Bég died in 978. (According to another Tadzkirah his takhalluḡ is *Sipáhy*.)

Sarmady Ispahány had first the takhalluḡ of Faydhy, he resides in Bengal.

Sáqiy Jazáýiry a native of Mashhad. His father who was of Arabic extraction was considered as a doctor (mojtáhid) of the Shy'ah church. Sáqiy held in 1004 an office in Bengal. In the Nafáýis it is stated that his father's name was Ibráhým Jazáýiry.

Sayyidy a Ğify was a disciple of Shaykh Islém اسلام apparently a corruption of Islám) Chishty. Was first settled at Kálpy, now he is at Kabúl.

Shahdy (or *Shohdy*), Sháh Abú-l-Ma'ály.

Shyry of the village of Kókwál in the Panjáb. His father was of Máchyn. He was a very celebrated poet and was ordered to translate the Mahabharata into Persian, but it is not clear whether he did execute the task. He died in the Yúsofjáy country in 994 and left a celebrated Dywán.

Shikyby Ispahány came to India and is patronized by the Khán Khánán the son of Bayram Khán.

Shujá'y, *Hakym Sayf almolúk* Domáwandy was a clever physician. *Sharbaty* is alive.

Mollá *Çádiq Halwáiyi* Samarqandy was in 988 in Má-wará-l nahr, he is the author of a Dywán.

Çabúhy was of Chaghatyyah origin lived at Agra and died in 972.

Çúliby Herawy was in India but returned to his home.

Çádiq (according to the *Nafáyi*s *Çúliqy*) Qandaháry Herawy was for some time in India, he is dead.

Çarfy, Shaykh Ya'qúb Kashmyry a learned man who left several works on Çáfism. He commenced the compilation of a large commentary on the Korán like the *Tafsyr Kabyr* (of Rázy) but died before he could complete it.

Çarfy Sáwajy was for some time at Gujrát with Khwájah Nitzám aldyn Ahmad, subsequently he went to Láhór, he wrote a Dywán.

Çabúry Hamadány was cast in prison when the Khán-zamán was put to death. Was dead when Badáwny wrote.

*Çáli*h Dywánah obtained the title of 'áqily from the emperor.

Tárimy, Mollá 'alyy was very strong in the traditions having studied this science in Arabia. Died in 981.

Tarygy Sáwajy died on a pilgrimage to Makkah.

*Táli*b Ispahány resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.

Táli'y Yazdy an elegant calligraph resided at Agra.

Tify a son of Mollá Darwysh Fatkpúry was so precocious that he read the *Shamsyyah* on Logic when only ten years of age. Was in the service of one of the princes.

Tzohúry resided in the Deccan and left a Dywán.

Myr 'abd al-Hayy Mashhady a brother of Myr 'abd Allah Qánúny who was a courtier of Humáyún.

Sayyid Mohammad Najafy wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Ilahábád and it was reported that he had written a satire on Fat'h Allah. As he denied the charge, his papers were searched, and as satyres were found among them he was ten years imprisoned at Gwáliar. He wrote a Dywán.

'*obaydy* was a young but promising poet when Badáwny wrote.

'*ishqy Khán* a Turkey Pyr-zadah. His father was Rahmán Quly Sultán. He was well versed in accounts and filled for some time the place of Myr-Bakhshy. He left a Dywán of a thousand Qacydahs and many Ghazals and a very large Mathnawy.

'*ilmy* (or 'alamy) Myr Mortadhà a Sayyid of Dúgháb was for some time lord of Badáwn.

'*azyzy* Myr 'azyz Allah was for some time Dywán (Minister of Finance) of Akbar but finally his property was confiscated and he was imprisoned because he could not account for five crores of Rupees. He left a Dywán of Ghazals and some Mathnawies like گل و مل and شهر آشوب.

Mirzá 'azyz Kókah A'tzam Khán attempts now and then to write poetry.

'*ahdy Shyrázy* was for some time in Gujrát with Nitzám aldyn Ahmad. Subsequently he came to Dilly and entered the service of the Hakym 'ayn almulk.

'*ináyat* Kátib Shyrázy was librarian of Akbar when Badáwny wrote.

'*orfy Shyrázy*. His Dywán was even during his life time very popular and sold in every street.

Ghaznawy Myr Mohammad Kháne Kalán held a very high appointment. He left a large Dywán.

Ghazzúly Mashhady fled from the 'iráq where he had been in danger of being put to death into the Deccan. The Khán-zamán sent him one thousand Rupees for the journey and prevailed upon him to proceed from the Deccan to Agra. After he had been some years with the Khán-zamán, the emperor took him into his service and conferred the title of *king of poets* ملك الشعراء upon him. He died at Ahmadábád on Thursday evening 27th of Rajeb 980, according to the Nafáyis in 981. He was deeply versed in mystic philosophy. He left a Dywán and a Mathnawy, in all from 40,000 to 50,000 verses.

Ghobáry Qásim 'aly b. Haydar Baqqál rose from a humble station (his father was a green-grocer at Agra) to the dignity of a Khán. He died in 1000 or 1001. Badáwny who writes a very spiteful article on him says that قاسم ملي خان ابله is in the former and قاسم على خان جاهل is in the latter case, the chronogram of his death.

Ghorbaty Hicáry travelled in Má-wará-l-nahr and died at Agra in 966. He left a Dywán.

Ghayraty Shyrázy came to India but returned to Shyráz.

Shaykh *Faydhy* died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.* I. 255.

Fárighy Shyrázy a cousin of Fath Allah. He came twice to India, and died.

Fahmy Tabarány (Teherány ?) was a great traveller and visited also India.

Fahmy b. Nádiry Samarqandy came to India, but left it again.

Fahmy Astrábády died at Dilly.

Fikry, Sayyid Mohammad Jámah-báf nicknamed Myr Rubá'iy is the Khayyám of his age.

Fandiy Chaghatáiy had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.

Fosúny Yazdy a story teller by profession. Came from Tatah, and was received into the service of the emperor.

Fyruzah Kábuly a slave of Myrzá Mohammad Hakym was a clever musician, and a fair poet. He was admitted into the society of the emperor.

Fárisy, Sharyf a son of the painter Khwájah 'abd al-Qamad was a great calligraph and a good painter, he left a Dywán.

Qarúry Gylány, Núr aldyn son of Mollá 'abd al-Razzáq and brother of the Hakym Abú-l-Fath, died in Bengal during the days of Motzaffar Khán and left a Dywán.

Qawsy was in the service of the Kháne Kalán, and it is said that he was without equal in the art of—making tooth-picks.

Qaydy Shyrázy came to India on his return from the Makkian pilgrimage, and entered the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fatkpúr.

Qandy came at the time of Bayram Khán from Má-wará-l-nahr to India.

Qásim Gáhy (*Káhy* from Káh grass ?) Kábuly was a Çúfy and skilled in the explanation of the Qorán, polemics, music, &c. but he was an atheist and a disgusting cynic.

Qásim Arslán was originally of Tús, but was brought up in Má-wará-l-nahr. He was a very good poet and left a Dywán. He died in 995.

Klmy, Myr 'alâ aldawlah, author of a Tadzkirah.

Kalâmy, Afdhal-khân came from the Deccan to Hindústân, he was learned in most sciences, more particularly in law. Died in the Deccan.

Kâmy Qommy, a young man who had shortly previous to 1004 come to India.

Liqâyyi Astrábâdy a most distinguished man died at Lâhór in 979 or 975.

La'ly Myrzâ La'l Bég son of Quly Badakhshy a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

Lutfy Monajjim was for some time with Mirzâ Nitzâm aldyn Akmad in Gujrât. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Mortadhâ Sharyfy Shyrâzy grandson of Myr Sayyid Sharyf Jorjâny, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn Hajr, and obtained a licence اجازت from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhad for interment.

Khudâjah Hosayn Marwy a descendant of Rokn aldyn 'alâ aldawlah Samnâny was in Philosophy a pupil of 'içâm aldyn and Mollâ Hanafy and in law of Ibn Hajr II. In 979 he left India and returned to his home and died there. He put the Singhâsan Batysy into Persian verses, but did not complete it. He left a Dywân.

Mahwy, Myr Mohammad Munshiy was twenty-five years Head Munshiy of India.

Myr Mohsin Radhawy Mashhady.

Mawjy, Qâsim Khân Badakhshy was a high officer in the army of the emperor, and left a poem of 6000 verses in the style of Yûsof ó Zalykhâ. He died at Agra in 979.

Myr-zîdah 'ally Khân a son of Mohtaram Bég was killed in Kashmyr in 996.

Mathnawiy Herawy was of the Tabátábâ family, lived nearly fifty years in India. Died in 982.

Murâdy Astrábâdy was a Sayyid of that place. He came to India and died in 979.

Mushfīq Bokhāry, his family is of Marw, he came twice to India but returned again to Persia.

Maylī Herawy his name was Myrzā Quly. He was a very distinguished poet in the service of Nawrang Khān. He died at Malwa.

Malik Qommy called Malik alkalām or the king of poetry. He lived in the Deccan in a humble manner. It is to be observed that Faghfūr adopted some times the takhalluṣ of Malik. His poems must therefore not be confounded with those of Malik Qommy.

Mollā *Modāny* of Badakhshān was for some time in the service of Myrzā 'azyz Kókah.

Mollā Maggūd Qazwyny was a good poet and left a Dywān.

Mihnaty Hiṣāry a man of considerable learning was first in the Dilly Madrasah and subsequently Qādhīy of Sirhind where he died. The emperor gave him the takhalluṣ of 'ayshy.

Mūsawī Mashhady.

Khawājah Mo'atztzam, he murdered his wife and was executed for it in 971.

Mawzūn the son of a celebrated calligraph was also well versed in this art.

Mohammad Yūsuf was born at Kābul and brought up in India. Was killed in the siege of Sūrat in 980. (970 ?)

Mantzary Samarqandy was at Agra in the service of Bayram Khān. He wrote a poem called شاهنامه خیال which contains an amount of the war of Iskander Sūr, &c.

Modāny Hamadāny was known in India by the name of Haydary.

Moqymy Sabzwāry was for some time in the service of Khāne A'tzam. He returned after the fall of Gujrāt to his native country.

Ma'ṣūm a son of the Qādhīy Abū Ma'āliy died at Lāhór.

Mahwy came to India shortly before 1004, was for some time in the service of the Khānkhānān, then he went on a pilgrimage to Makkah.

Matzhary Kashmyry wrote a Dywān. Was in Kashmyr in 1004.

Shaykh Mohammad Bokhāry Dihlawy was a man of very good family, but seems not to have been much of a poet.

Nawdydy Torbaty left a Dywān which contains a very biting satire against Kychak-Bég the Bakhshy of Bayrām Khān.

Nishāny, Mawlānā 'allyy Aḥmad son of Hosayn Naqshy Dihlawy, a seal engraver by profession.

Náçihy Jamál Khán son of Miyán Mangan of Badáwn is dead.

Nihály a lady of Agra, a relation of Mihry Herawy.

Nijáty Gylány came to India and died.

Nawdy a young man in the service of the Khán Khánán.

Naw'y was in the service of one of the princes.

Niyázy of Bokhára, was a most insolent and shameless fellow. He died at Tata.

Námy is the takhalluç of Myr Mohammad Ma'çúm Çafawy of Bakar.

Natzry Nayshápúry was in 1004 in the service of the Khán Khánán.

Nawdy Nayshápúry died 973 at Ojayn on his way to Makkah.

Natzmy Tabryzy. His Dywán is celebrated.

Woqú'y Nayshápúry a relation of Shiháb Aẓmad Khán, his name was Mohammad Sharyf.

Wadú'y Herawy came to India and died.

Wáqify Herawy Ibn 'alyy was in the service of the emperor.

Waçfy Myr 'abd Allah a very good calligraph. He was the pupil of Sháh 'abbás and Mawlaná Ráqimy in this art. He wrote sometimes poetry.

Waçly went from the 'iráq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.

Woqúfy Herawy is called Myr Wá'itz. He resides in Badakhshán.

Wafúyy Ispahány lived for a long time in Kashmyr thence he came to Láhór.

Hamadány called Kháne 'álam is a son of Hamdam Bég.

Hijry a descendant of the Shaykh Jám was a very sanctified man and left a Dywán of 5000 verses.

Háshimy (or *Háshim* ?), Mohammad Háshim a cousin of Mawláná Mohammad Sháh Unsy. He sometimes used the takhalluç of Sollamy سولي and sometimes of Wáfiy. He was at Láhór in 972.

(11)

خزینہ گنج الہی

(P.)

Iláhy's treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád aldyn Maǧmúd Iláhy *Hosayny*. The title of the book and name of the author occur in the life of *Adzory*. Iláhy is mentioned by *Táhir Naǧrábády* and in the *A'tishkadah* p. 341 and it is stated there that he was a native of *Asadábád* in *Hamadán* and that he spent a great part of his life in India and died there. *Sarkhúsh* says that he came to India under *Jahángyry*, but neither of these authors mention his name. According to the *Hamyshah Bahár* his name was *Myr Çadr aldyn Moham-mad 'alyy*, he was the son of the physician *Moham-mad Shyrázy* and was a native of *Hamadán*, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to *Ispahán* for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to *Shyráz* for the same purpose, and in one passage he mentions that he was at *Thanéser* which is one hundred miles N. W. from *Dilly*. *Siráj* mentions *Myr Iláhy Hamadány* and places his death in 1064. His poems are much admired and he left a considerable *Dywán*.

The author mentions in this *Tadzkirah* chiefly poets of the 9th and 10th centuries of the *Hijrah* whom he calls شعراى متوسطنين. He also mentions some of the eighth

century on the authority of Dawlat-sháh. The authorities which he uses are principally the Sámy (see p. 12 *supra*), Myr 'alyy Shyr (see p. 9), and Taqyy Aw'hady (see below), and Fakhry (p. 9). He also quotes the Tadz-kirah of Khwájah Amyn aldyn *Hasan* Nitháry نثاري (in one passage he writes نزاری) but gives us no information respecting him, except that he wrote his work in Má-wará-l-nahr. In Tadzkirahs five poets of this takhalluṣ are mentioned, 1. Nitháry Túny who died in 971 or 968 and is the author of a Dywán of Ghazals and Qaṣydah and of a Mathnawý in the same measure as the King and the Beggar; 2. Nitháry Tabryzy; 3. Nitháry Qazwyny; 4. Nitháry Bokháry, his name is Bahá aldyn *Hasan* and he is most likely the author of the Tadzkirah. 5. Nitháry Astrábády. He also quotes the مقالة الابرار which is a biography of Ḥúfies and the Majális of 'abd al-Qádir Marághahī. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning صاحب مقطعات موعظت-ائين امير محمود مشهور بابن امين

The rough copy of the author is in a private collection, large 8vo. 368 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywán. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

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Amyr Maḥmúd *Ibn Yamyn* d. 749. *Ibn Túj Kyi* Ḥúfy.

Ibn Sayf. Ibn Faraj.

Ibn Hildl, 'alyy b. *Hosayn* b. 'alyy called 'aláyyi is the author of the منهاج الطالبين which is also called تاريخ علائي and is dedicated to Sháh Shujá' Kirmány.

Makmúd Ibn Zangy a brother of Motzaffar aldyn *Abú Shujá'* *Atábuk Sa'd b. Zangy*.

Ibn 'içám, some say he was a son of 'içámy Samarqandy.

Khawájah Kamál aldyn Ibn Naçúh dedicated a *Dah-námah* to the *Wazyr-zádah Khwájah Ghiyáth aldyn Mohámmad b. Khwájah Rashyd Hamadány*, he resided mostly at Baghdád.

Jamál aldyn Ibn Hosám d. in 730 at Herát.

Mohammad Ibn Hosám author of the *خاورنامه* d. 875.

Qádhíy Ibn Jalúl probably of Nayshápúr.

Abú-l-Fadhí Mahnah, a descendant of *Abú Sa'yd*.

Abú Sa'yd Mahnah, a son of *Mowayyad Dywánah* was equally a descendant of *Abú Sa'yd (b.) Abú-l-Khayr*.

Khawájah Abú-l-Naçr Mahnah a son of *Mowayyad Dywánah*.

Ibn Badr aldyn Járjarmy a contemporary of *Sultán Abú Sa'yd Myrzá Gurgán*, resided mostly at Ispahán.

Ibn Qotob a friend of *Afdhal Na'ymy*.

Ibn Jalúl died probably in 750. He was a *darwysh* and probably an associate of *Athyr Umány* and of *Kamál Ismá'yl*.

Ibn Ahmad.

Abú-l-Ma'ály of *Khawáf* was a neighbour of 'abd Allah *Ançáry*.

Khawájah Abú-l-Qásim a son of *Shiháb aldyn Khawáfy*.

Abú Isháq called *Yashoq* at'imah *يسحق اطعمه* *Shyrázy*, contemporary of a grandson of *Tymúr*, is the author of a *Mathnawý* called *چنگال نامه*.

Najm aldyn Abú Çálih. *Abú Táhir Sharwány*.

Myrzá Abú Bakr Ibn Húky-Sháh *حوكى شاه* was killed in 852.

Sultán Abú Sa'yd Khán b. Sultán Mohámmad Khodáy-bandah died in 736.

Myrzá Abú Bakr b. Sultán Abú Sa'yd was put to death in 885.

Myrzá Ibráhým b. Solaymán Pádsháh born in 941 d. 967 (?)

Ibn La'l son of *La'ly-sháh Badakhshány*.

Abú 'alyy used to behave like a mad man.

Khawájah Ibn 'imád left a *Dah-námah* or Decalogue.

Sayyid Ibn 'alyy.

Ibn Mo'yn a poet of the middle period.

Ibn Khatyb *Húshang* panegyrist of the *Kart* family more particularly of *Fakhr aldyn Kart*.

Háftz Ibráhým of the country of *Karmiyah* *كرميه*.

Sayyid *Ibráhyim* a descendant of Khwájah Bahá aldyn, had the appointment of Çadârat at Kábul.

Amyr Nitzám aldyn Abú-l-Baqá *Baqáyyi* was a contemporary of the Sultán Hosayn Myrzá, he came to India under Humáyún, and was killed in 947.

Khwájah *Abú-l-Wafá* a Çúfy of Khwárizm d. 835.

Ibráhyim Kandah of Khorásán was a teacher in the Madrasah of Fárjak.

Abdál Ispahány was in the service of Sám Myrzá.

Qádhíy *Abú-l-Barakat* Samarqandy mentioned by 'alyy Shyr.

Abú-l-Khayr Samarqandy a good Mathematician came to Herát under Myrzá Abú-l-Baqáyyi b. Sultán Hosayn Myrzá, Mohammad Khán Shaybány took him to Balkh.

Khwájah *Abú Isháq* is mentioned by Myr 'alyy Shyr.

Khwájah *Abú Táhir* a son of Khwájah 'abd Allah.

Amyr *Ibráhyim* Qánúny a son of Khwájah Músà.

Mawláná *Ablahy*.

Mawláná Sharaf aldyn *Ibráhyim* of Bokhára.

Shaykh *Abú-l-Wási'* a Çúfy.

Amyr *Abú-l-Fath* Junábády جنابدى some say that he is identic with Amyr Abú-l-Fath whose takhalluç was *Fathy*.

Abu-l-Mojáhid Iskúyyi اسكوي the younger brother of Amyr Çadr aldyn Iskúyyi and a contemporary of Sháh Ismá'yl.

Myr *Ibráhyim* Teherány b. Núr Allah.

Mawláná *Ibráhyim* Astrábády.

Háiy *Abú-l-Hasan* a Turkey poet.

Áby (from áb water) of Khorásán a contemporary of Sultán Hosayn Myrzá.

Abú-l-Mohsin Myrzá b. Myrzá Abú-l-Baqáyyi b. Sultán Hosayn Myrzá Báyyqará.

Byby *Atún*.

Atishy flourished at the close of Sultán Hosayn Myrzá's reign and in the beginning of that of Sháh Ismá'yl.

Sultán *Ahmad* Jaláyir d. 895. Myrzá *Ahmad* Daylamy.

Prince Sayyid *Ahmad* Myrzá. Sultán *Ahmad* king of Kalbarga.

Khwájah *Ahmad* Mojallid of Khorásán.

Háfítz *Ahmad* Hinnà-tarásh of Herát. Mawláná *Ahmady*.

Háfítz *Ahmad* Khátyb.

Myrzá *Ahmad* a descendant of Shaykh 'alâ aldawlah Samnány.

Shaykh *Ahmad Hasan* Balkhy Çúfy.

Mawláná *Ahsan* a poet of the middle period, is called *Ahsan Nadym*.

Shaykh *Ahmad Músawy*.

Qádhíy *Ahmad Ghaffáry* Qazwyny d. 975.

Amыр *Ahmad Hájy* was for some time Ruler of Herát, and subsequently of Samarqand.

Ahmad Af'imah a mystic. *Ahmad Tabsy* d. 932.

Khwájah *Ikhtiyár Závahî* زوة left a Mathnawý, or perhaps two, called افتباسیات و مختار الاخبار he flourished under Sháh Ismá'yl.

Qádhíy *Ikhtiyár Torbaty* lived to the time of Sháh Tahmáshb.

Sayyid *Akhfash* Shyrázy.

Ahmad Tabsy called Mawláná Atún was the teacher of Sháh Ismá'yl, went later to Turkey.

Myr *Ikhtiyár* we have a chronogram, صاقی کوثر, by him for 897.

Mawláná *Akhy* Zihgyr-tarásh رهگیر نواش

Akhtamy came to India under Humáyún.

Adáyyi Ispahány flourished from Sháh Ismá'yl to Sháh Tahmáshb.

Adáyyi Bokháráyyi, a contemporary of Sultán Hosayn Myrzá.

Myrzá *Adham* Baghdády, a contemporary of Sultán Solaymán of Turkey; wrote in Arabic, Persian and Turkish.

Ibráhyim Sháh *Adhamy*. *Adham Káshy*.

Adham Qazwyny.

Adam, left a Qačyдах on the Elixir.

Shaykh Jalál aldyn *Adzory* d. 866 at an age of eighty-two years.

Byby *Arzúyyi*.

Ardebyly, flourished under Sultán Haydar Çafawy. *Azy*.

Shaykh Mohammad Láhyjy (لاهیجی sic) *Asyry*, author of a commentary on the Gulshane Ráz and father of Fidáyyi.

Sháh *Ismá'yl* b. Sultán Haydar Çafawy was born in 892, and was acknowledged as sovereign at Tabryz in 906, in the same year died Myr 'ally Shyr and in 911 died Sultán Hosayn Myrzá Báyyará. Sháh Ismá'yl died at Baylág on Monday, 19 Rajab, 930, and left a Turqy Dywán in which he uses the takhulluç of Khitáby.

Myr Islám a descendant of Mohammad Ghazzály and a panegyrist of Myrzá 'alâ aldawlah died under Sultán Abú Sa'yd.

Khalyfah *Asad Allah* b. Khalyfah Hidáyat Allah Ispahány.

Sayyid *Asad Allah*. Mawláná *Asrúry*.

Mawláná *Ismy* Herawy. Khwájah *Ashraf* of the 'irág.

Sayyid Jalál aldyn *Ashraf* Káshy flourished under Buqá-Khán a son of Hulákú.

Darwysch *Ashraf* flourished under Sultán Mohammad b. Báysankar.

Khwájah *A'şafy* d. 928. Mawláná *Açly* of Mashhad.

Açyl aldyn Mohammad b. Táhir b. Abú-l-Ma'ály Nahjbary (or Hanjbary?) of Shyráz, contemporary of Sultán Abú Isháq, Mohammad Motzaffar and Sháh Shujá'.

Amyr *Açly* Qommy.

Myr Siráj aldyn *Açyly* of Herát, contemporary of Sultán Hosayn Myrzá.

Khwájah *Afdhal aldyn* Mohammad Kirmány a son of Dhiyá aldyn and a Wazyr of Sultán Hosayn Myrzá, to be distinguished from the elder *Afdhal aldyn* Kirmány.

Afdhal Sárány, Sárán is the name of a quarter of the town of Teherán.

Afdhal Bég of the Qipchaq came to India under Humáyún.

Khwájah *Iftikhár*, some identify him with *Hakym* Iftikhár, who is an ancient poet.

Afsary Bokháry. *Afdhal Allah* Shyrázy.

Amyr *Afdhal* son of Sultán alyy Khwáb-byn.

Afsary a contemporary of Sultán Bábor. *Afaty* Samarqandy.

Afúq Jaláyir a sister of Mohammad 'alyy Jaláyir Nitháry.

Afchangy افچنگي *Agahy* Herawy is older than *Agahy* Yazdy.

Mawláná *Agahy* Qáyiny a grandson of Jalál aldyn Qáyiny.

Myrzá Ulugh Bég the astronomer.

Myr Hosayn *Ulfaty* of Torbat was under Humáyún in India.

Iláhy a contemporary of Sultán Hosayn Myrzá.

Alf (?) *Abdál* Ispahány had first the takhalluq of *Motý'y* was a contemporary of Sultán Ya'qúb.

Amány a panegyrist of Humáyún. Mollá *Amyry* Astrábády.

Mawláná *Amyry* Khorásány, a contemporary of Sháh Ismá'yl is the father of Fakhry the author of the تحفة الحبيب

Amyr aldyn Mohammad *Amyny* of Khorásán.

Nitzám aldyn 'alyy *Shyr* d. 906, the chronogram is انوار رحمت.

Mawláná Dhiyá aldyn Yúsof *Amyry*, was at the court of Sháh-rokh. Mawláná *Amyry*.

Khwájah *Amyr Bég* Natzary lived to the time of Sháh Tahmásh.

Khwájah *Amyr Bég*. Khwájah *Amyr Bég* Mohr.

Amán Allah Qohistány mentioned by 'ally Shyr.

Amán Allah Qazwiny, a nephew of Adham Munshiy, was ten years in the service of Sám Myrzá, and wrote a treatise on the preservation of health در حفظ صحت, one on the crisis in fevers در بحر ان, and one containing Mo'ammás.

Amyny Samnány Sa'd-gul. *Amyr* Sultán Ibráhyim *Amyny* d. 941.

Ummýdy Rázy a native of Teherán d. 925.

Amyr Mahmúd Gylány is of the family of the Rulers of Láhiján.

Amyr Amyr-khwánd a son of Khwánd-Sháh Balkhy the historian.

Mohammad *Amyr* Balkhy died at Astrábád.

Sayyid Qotb aldyn *Amyr* Hájj *Unsy* a Sayyid of Herát, left a set of اربعينيه i. e. forty Ghazals.

Amy Herawy lived long in Kashmyr and died there.

Amy Khárizmy خازمي was in the service of Sultán Ya'qúb.

Anwary Balkhy made a chronogram on Jámy.

Anwary Mashhady.

Anwary Samarqandy a friend of *Amyr* Ahmad Hájj the Ruler of Samarqand.

Anwary Bokháry a calligraph in the service of Myr 'ally Shyr.

Shaykh *Anwár* Hamadány. Shaykh *Anqary* Herawy.

Mollá Mohammad-sháh *Unsy* Qandaháry came to India under Humáyún.

Mawláná *Inqáfy* a contemporary of Sultán Ya'qúb.

Khwájah *Awhad* Mostawfiy Sabzwáry a physician, and generally a learned man d. 868.

Sultán *Oways* b. Shaykh Hasan Núyán نويان succeeded to the throne of Adzarbáyján and the Arabian 'iráq after the death of his father. He died in 765.

Ahly Khorásány. *Ahly* Shyrázy. *Ahly* Chaghatáiyi. *Ahy*.

Mohammad *Bayrám Khán* who had the title Khán Khánán d. 968.

Bayány Tabryzy. *Bayány* Astrábády. *Bayán* Bakrábády.

Myrzá *Pyr Budáq* (he spells this word بداق and بوداق) son of Jahánsháh d. 822.

Amyr *By-Khúdy* Isfaráyiny. *By-Khúdy* Balkhy.

Bayádhy Astrábády mentioned by Sámy.

Payámy Herawy lived in Má-wará-Inahr until Bábor Myrzá raised him to the post of Qadarat.

By-Kasy Shúshtary spent thirty years at Herát.

Myr *Táj* Gylány.

Mawláná *Tadzrawy* Abhary a nephew of Nargisy came to India and dedicated a Dah-námah, or Decalogue to the Kháne A'tzam.

Túbi'y Herawy, and Tarkhán Khorásány and Tawhdy are mentioned by Taqyy Awhady.

Tarzygy (see *Tadzkirah Sámy*).

Mawláná 'aly Kalawy كوفي *Thawry* Bokháry mentioned by 'aly Shyr. Myrzá Ján Mohammad *Thániy*.

'abd al-Rakhmán Jámy (he gives a list of his works which will be inserted in the next chapter).

Mohammad *Jány* a brother of Jámy died before him.

Sayyid *Ja'far* brother of Mohammad Núr-bakhsh went to Herát under Myrzá Sultán *Hosayn*.

Sayyid *Jalále* 'adhod of Yazd a son of 'adhod the Wazyr of Mohammad Motzaffar.

Mawláná *Jalál aldyn* Tabyb, his takhalluṣ was *Sháh Shujá'* he flourished in Fáris under the Motzaffar family, another physician of the name of *Jalál aldyn* is mentioned by *Sám*.

Jalál b. *Ja'far* Faráhány left a *Dywán* of 3000 verses and a *Mathnawý* in the measure of the *Makhzan*.

Khawájah *Jalál aldyn* Mohammad Tabryzy mentioned by *Sám*.

Mawláná *Jalál aldyn* Mohammad Dawwány the philosopher, a son of Sa'd aldyn As'ad Dawwány. Iláhy says that Dawwány died under Sháh Tahmásb, at the end of the notice is a chronostichon for 903 viz. نادر عصر واعلم علما it is however not said that it is intended to fix the year of the death of Dawwány, on the contrary it would appear that it has been made by Dawwány on the death of Sultán Abú Sa'y'd, yet there is a note to it in the margin in a different hand to the effect that as Sháh Tahmásb came to the throne in 930, this chronostichon contradicts the above statement. *Hájy Khalyfah* N. 11210 places the death of Dawwány in 908. He has written three glosses, the Old قدیم, New جدید and Newest اجدد to Qúshchý's commentary on *Túsy's* *Tajryd*, and in like manner he has written glosses to the commentary on the *Ma'áli'* he is also the author of the شرح هياكل, اخلاق جلالی, حاشیه رسالة زورا, اثبات واجب (on the existence of God), شمسیه (i. e. glosses to *Qotby's* commentary on the *Shamsyyah* on *Logic*); and انوار شافیه.

Jalály a contemporary of Sultán *Hosayn Myrzá* lived to the reign of Sháh *Ismá'yl*.

Shaykh *Jalál* Herawy Qúfy.

Jalál Hindy left a Dywán of upwards of 2000 verses.

Háfiz Jalál aldyn Mahmúd.

Pyr *Jamály* Ardestány brought the autograph of Sanáiy's *Hadyqah* from Ghaznyn to Ardestán.

Shaykh *Jamály* Dihlawy contemporary of Jámy.

Shaykh *Jamál aldyn* Barújardy Núr-bakhshy.

Jamály Káshy a son of *Hájy Sháh Jalláh* (*Halláj*?).

Jamshyd Monajjim Herawy. *Jonúny* Hamadány.

Jonúny Andakhúdy.

Amыр *Jahán-sháh* b. Qará Yúsof a Qará Qynlú Turkmán, his takhalluḡ was *Hagyyq* (see 'alyy Shyr).

Háfiz Khámúsh a mystic. *Hájy Fútah* فوطه Samarqandy.

Háfiz Hakkák a native of Kirmán resided at Herát.

Qadhiy Myr *Hosayn* Maybodzy, the Philosopher, left a commentary on the Dywán ascribed to 'alyy; a commentary on the هدية الحكمة; commentaries on the Káfíyah and on the طواع and on the Shamsy-yah, and glosses on the Daqyqah حواشي دقيقة.

Mawláná Kamál aldyn *Hosayn* Wá'itz Káshify of Bayhaq in Sabzwár resided twenty years at Herát. He was a contemporary of Myr 'alyy Shyr and died in 910. He is the author of the جواهر التفسير in one volume being a commentary on the second Súrah of the Qorán, of the Tafsyр *Hosayny*, of the مخزن الانشا, of the مواهب عليه, of the اخلاق محسني, of the سبعة كاشفيه (the seven Revealers are the seven planets, the work treats in seven books, which it seems are also called Káshifyyah Revealers, on astrology, and is dedicated to Myr 'alyy Shyr), of the روضة الشهيد, and of the اسرار قاسمي, and of a book on alchemy.

Hakymy Khorásány is mentioned by Taqyy Awlhady and probably identic with

Sayyid *Hakymy* Tabyb a contemporary of Sultán *Hosayn Myrzá*.

Darwysh *Haydar* Túnyány was in India in the beginning of Akbar's reign.

Haydar Kolúj Herawy flourished in the commencement of Sháh Tahmásb, visited India and left a Dywán of about 10,000 verses.

Habyb Allah Qapzy قېزي a son of Myr Sar-barahnah who flourished under Sultán *Hosayn Myrzá*.

Sayyid *Hazyny*, Amyr *Hasan* of Astrábád was Qádhíy of Herát. *Hijáby* the daughter of Badr aldyn.

Myrzá Abú-l-Baqá Sultán *Hosayn* b. Mançúr b. Myrzá Báýqará b. Myrzá 'omar Shaykh b. Tymúr came to the throne in 861 and died in 911, and left Persian and Turkey poetry.

Mawláná Myr *Hosayn* Mo'ammáyiy d. 904.

Sayyid *Hasan* Motakkallim Nayshápúry a pupil of Motzaffar Herawy and a panegyrist of Malik Ghiyáth aldyn Kart.

Khwájah *Hasan* Qandaháry. Sayyid *Hasan* Shiháb.

Hosámy Qalandar of Khwárizm resided at Qará Kúl near Bokhárá. Mawláná *Hasan-sháh* Herawy a contemporary of Jámy.

Mawláná *Hayrány* Hamadány left several Mathnawies as Bahrá'm and Náhyd, Dispute between heaven and earth, Dispute between the candle and the moth, Dispute between the roasting spit and the fowl (see Sám).

Hayraty Qazwyny.

Hayraty Marwy, i. e. of Marw, he is known by this patronymic though he was of Tún.

Kháldiy Hiçáry. *Khorramy* Herawy.

Khizry was originally a slave. Mohammad *Khilwaty*.

Sultán *Khalyl* b. Myrán-sháh b. Tymúr d. 814.

Khalyl Allah Monajjim.

Amyr Kamál aldyn *Hosayn Kholqy* a son of *Hakymy*.

Kholqy Bokháry. *Kholqy* Tabryzy.

Sayyid *Khanjar* studied at Herát. *Khwánd* Amyr the historian.

Khwájú Kirmány d. 742 and left about 20,000 verses.

Khiyály Bokháry is said to have been a pupil of Khwájah 'içmat Bokháry.

Khiyály Herawy. *Khiyály* Khojandy.

Sháh *Dá'iy* Allah Shyrázy a pupil of Ni'mat Allah Walyy is a mystical poet. He is a great saint, and his tomb which is at Shyráz is a place of pilgrimage.

Dághy Sarakhsy lived to the time of Sháh Ismá'yl.

Dághy Herawy. *Dághy* Astrábády. *Dánishy* Bokháry.

The daughter of the Qádhíy of Samarqand, her name was Khayr al-Nisá Khátún, and it is said that she lived in Khorásán.

The daughter of the Amyr Yádgar resided in Dúghábád.

Darwysh Maqçúd Tyrgar a Çúfy and a pupil of *Hájy* Mohammad.

Darwysz *Dihaky* Qazwyny, Dihak is a quarter of the town of Qazwyn. He was originally a weaver, flourished under Sultán Ya'qúb.

Darwysz Sarakhsy, a felt-maker.

Khwájah Darwysz a brother of Khwájah Motzaffar and a son of Khwájah Fakr aldyn Tabkchy تېكچې.

Darwysz Torbaty, Torbat (Tarbit?) is the name of a place.

Du'áiyiy of Mashhad.

Amyr Qásim *Dildáry* was an Amyr of Sultán Mawdúd Myrzá. He fled from Má-wará-l-nahr to Sultán Hosayn Myrzá.

Myr Khánzádah called Myr Bulbul-báz *Dilyry* was falconer to Humáyún.

Myr Dawry, the calligraph, was during Humáyún, and during the beginning of Akbar's reign in India.

Dúst Mohammad *Jány* of Sabzwár in Khorásán.

Dúst Mohammad Isfaráry probably identic with the preceding.

Amyr Dúst Hasan son of Hasan Kingirah.

Dústiy Naqqásh of Yazd.

Myr Dúst *Tárimy* of Chaghatáy was in the service of Bábor Myrzá.

Sultán 'alyy Dawáiyiy a brother of Haláky Herawy.

Darwysz Rawghangar wrote a satire against Jámy.

Dúst Mohammad Sultán b. Nawrúz Ahmad Khán b. Sywanj سیدونج
Khwájah Khán b. Abú-l-Khayr Khán was a great patron of learning.

Mawláná Sultán 'alyy *Dawáiyiy*.

Dawlatsháh. *Dihqány* of Ray kept a school.

Dyvánah Nayshápúry. *Dyvánahé* 'ishq.

Dzáty mentioned by 'alyy Shyr.

Dzáty Láry carried on the profession of a book-binder at Tabryz.

Dzihny Tabryzy. *Dzihny* Kághadz-farúsh.

Dzihny Artúkhány. Mawláná *Ráziy*. Amyr *Rázy* Herawy.

Mawláná *Rázy* Shyrázy.

Rázy Baghdády mentioned by 'alyy Shyr.

Sharaf aldyn *Rámiy* (*Rámiy*?) d. 795 and left حداائق الحقائق
which treats on metric and poetic, and has been written in imitation of, or competition with, Rashyd Watwát's حداائق السمر.

Rijáiyiy Herawy wrote a Mathnawý, containing the rules of musical composition.

Sayf aldyn Mahmúd *Rijáiyiy* of Ispahán (see Sám).

Rahmány Khorásány. *Ruswáiyiy* Hamadány.

Rashyd aldyn Ahmad Kázerúny a contemporary of Jámy and author of a Persian commentary on the *Foqúç*.

Rashydy. *Ridháiy* Sabzwáry d. 856.

Ridháiy Hazár-jaryby. Amyr *Ridháiy*. Jalál *Rafygy*.

Khwájah *Rokn* Çayim Samnány panegyrist of Moḥammad Mozaffar Sháh-Shujá', his brother Sháh-Maḥmúd and Toghá Tymúr Khán.

Rawnagy was in the service of Myrzá Kamrán the brother of the emperor Humáyún.

Rizádh Mohawwíláty of Záwah died in 921 and left a Mathnavy of 8000 verses containing an account of the reign of Sultán Hosayn, he also began a poem on the exploits of Sháh Ismá'yl, but did not finish it.

Zulály Tabryzy mentioned by Sám Myrzá.

Zulály Khorásány mentioned by 'ally Shyr. *Zayny* Siyáh.

Zayny Mashhady a son of Darwysh Rawghangar.

Zayn aldyn Abú Bakr Táybády a saint who flourished during the Kart dynasty.

Shaykh *Zayn aldyn* Khawáfy a Çúfy d. 833.

Zyrazy mentioned by 'ally Shyr.

Sám Myrzá son of Sháh Ismá'yl.

Sháh Hosayn *Sáiy* Ispahány died at Dámaghán in 941.

Sáily Qúshchy (i. e. the falconer).

Sáyl Hamadány of Ah in Domáwand d. 940.

Sághiry a friend of Jámy.

Sámy of Dámaghán a contemporary of Sultán Hosayn Myrzá.

Sákiny Samarqandy.

Myrzá Sháh Hosayn Arghún *Sipáhy* a son of Sháh Bég b. Amyr Dzü-lnún.

Háfitz Sarwy a son of *Háfitz* 'alamy Birjindy.

Sarúdy a son of *Háfitz* Myráthy was for some time historiographer of 'obayd Allah Khán.

Sarwary (Sorúry?).

Seráj aldyn *Qumry*, some say he is of Shyráz, others say he is of Qazwyn, he was a contemporary of Salmán Sáwajy. He must be distinguished from two more ancient poets one of whom is Nitzám aldyn Maḥmúd Qumry Ispahány and the other Qamary.

Surkh Wadd'y. *Háfitz Sa'd* a disciple of Qásim Anwár.

Khwájah *Sa'd-gul* Shyrázy.

Sa'ydy Gholámy mentioned by 'ally Shyr.

Abú-l-Fath Sultán Sa'yd Khán.

Darwysh *Sagqáziy* Chaghatáziy of Bokhárá travelled much in India during the beginning of Humáyún's reign; Taqyy Awlhady saw a Dywán of his containing about 4000 bayts.

Sultán 'ally Mashhady; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—"ally Mashhady was in calligraphy, a pupil of Mawláná Atzhar, and Atzhar was a pupil of Ja'far and Ja'far was a pupil of Mawláná Myr 'ally the inventor of the Naskh-ta'lyq. The pupils of Mawláná Sultán 'ally, are Mawláná 'alá aldyn Mohámmad and Sultán Mohámmad Khándán, and Sultán Mohámmad Núr, and Sultán Mohámmad Abryshumy, Qalandar Kátib, and Mawláná Shams aldyn Mohámmad, who was the teacher of Myr 'ally the second. Mawláná Sultán 'ally lived at the court of Myrzá Báýqará and found a patron in Myr 'ally Shyr." Sultán 'ally was upwards of sixty-three years of age in 957.

Sultán Maǧmúd Myrzá son of Sultán Abú Sa'yd Myrzá sovereign of the greater part of Má-wará-l-nahr and Badakhshán. His takhalluǧ was *Tzilly* ظلي. He was called Maǧmúd Gháziy in Má-wará-l-nahr.

Sultán Mas'úd Myrzá, a son of the preceding, and a brother of Báýsanqar, succeeded his father to the throne, and when dethroned, he took refuge to Sultán Hosayn Myrzá. His takhalluǧ is Gháziy and he left a Turkey and a Persian Dywán.

Khwájah Sultán Mohámmad a son of Shams aldyn Tabkchy تېكچي.

Khwájah *Salmán* Sáwajy Jamál aldyn Mohámmad.

Hasan 'ally *Salymy* of Tún resided at Sabzwár where he died in 854.

Salymy Shúshtary of the time of Sháh-Tahmásb.

Salámy, Sháh-Mohámmad son of Hasan-sháh of Herát is mentioned by 'ally Shyr.

Bábá *Sawdáziy* of Abyward had first the takhalluǧ of *Kháwary* d. 853. Myr *Sawdáziy*.

Amyr Nitzám aldyn Shaykham *Sohayly* left a Turkey and a Persian Dywán, the Anwáre Sohayly is dedicated to him. There was also a Sohayly under Abú Sa'yd.

Symy besides being a good poet was a distinguished calligraph, (see Dawlatsh).

Amyr Yádgár Bég *Sayfy*, his grandfather Amyr *Habbán* Malik was a high officer of Tymúr.

Sayfy Bokháry author of a compendium on prosody and rhyme, was a contemporary of Jámy.

Amyr *Sháhy* Sabzwáry Aqá Malik b. Jamál aldyn Malik Firúz-Kúhy died in 857.

Myrzá Sháh *Hosayn* Ispahány d. 929, founded the Qimáryyah Madrasah at Ispahán.

Sayf almólúk Domáwandy *Shujá'y* was a distinguished physician, and a contemporary of Myr Sayyid Mohammad Jámah-báf.

Sharaf Khayábány a darwysh imitated the Khamsah.

Sharaf aldyn 'alyy Yazdy author of the Tzafar-námah left a Dywán of 4000 verses.

Sharaf aldyn 'alyy Báfiqy a panegyrist of Sháh Tahmásb, left a Dywán of 5000 verses. *Wahshy* Báfiqy is his pupil.

Myrzá Sharaf a son of Qádhyy-Jahán Qazwyny who flourished under Sháh Tahmásb.

Çakib al-Balkhy familiarly called Sharyfy, panegyrist of the kings of Badakhshán who were destroyed by Sultán Abú Sa'y'd.

Çádiq *Halwáyyi* Samarqandy descended (or a son?) of Shams alayimmah *Halwáyyi* flourished under Humáyún at Láhór and Kábul and died under Akbar in Má-wará-l-nahr, he left several works, one is called رسالة آداب بحث

Sayyid Ja'far *Çádiqy* a brother of Sháh Qásim b. Sayyid Mohammad Núr-bakhsh.

Myr Mohammad Çálik Herawy one of the Amyrs of Sultán *Hosayn* Myrzá, his Dywán is celebrated.

Çálik Badakhshy. Bába Çálikhy.

Khwájah Kamál aldyn *Hosayn Çabúry* was at the court of Akbar.

Myr Çadr aldyn Mohammad a son of Myr Çafyy aldyn Abú-lçafá the following chronogram of his, fixes the time when he flourished از خوش-ارزان یکی رفت i. e. 971—40=931 or 970.

Myr Çadr alislám. Çidqy Herawy.

Mollá Mohammad *Hosayn Çidqy* of Astrábád a courtier of Sháh Tahmásb.

Sultán Mohammad *Çidqy* Astrábády resided long at Káshán d. 952.

Qádhyy Çafyy aldyn 'ysà flourished under Sháh Ismá'yl.

Sháh Çafyy aldyn Mohammad Núr-bakhshy a son of Shams aldyn

b. Sháh Qásim Núr-bakhshy. *Çafáiyiy* Ispahány.

Çafáiyiy Khorásány, became towards the end of his life acquainted with Jámy. Bába *Çafáiyiy* Qommy.

Bába *Çafáiyiy* Qalandar of Astrábád mentioned by Sám.

Çafáiyiy Kirmány.

Çafy aldyn Moḥammad son of Hosayn Wá'itz is the author of a book called *شکات*, which is a chronogram for 909, it seems that it contains the sayings of his Pyr Khwájah 'obayd Allah Akár who resided at Samarqand (see p. 83).

Çúfy Ardestány. Mawláná *Dha'yfy*. Byby *Dha'yfy*.

Dhiyáiyiy Ardúbády flourished under Sultán Hosayn Myrzá.

Dhiya aldyn Nakhshaby author of the *Túty*-námah and a treatise entitled *لذة النساء*

Qásim *Dhiyáiyiy* of Má-wará-l nahr.

Tálib Jájarmy d. 854 is the author of *مناظره گوی و چوگان* which he dedicated to Sultán 'abd Allah b. Ibráhyim b. Sháhrokh.

Táqyy Bokháry. *Táyiry* of the time of Sultán Hosayn Myrzá.

Táli'y Maddáh (i. e. the panegyrist) of 'alyy.

Ustád Táhir Kamándár.

Sháh Táhir Dakany was born in Ankwány near Qomm, and was the Wakyl of Nitzám Sháh of the Deccan. He died in 952.

Táhiriy Rázy a son of Ummydy.

Táhir Bokháry flourished at Herát under Sultán Bábor.

Táhir Herawy was first a shoemaker and subsequently he gained his livelihood by copying books.

Hakym Toghráiyiy left a *Qačydah* on the elixir and on alchemy.

Túty Tarshyzy was in the service of Bábor Myrzá and died in 866.

Taryqy of Tabryz.

Túsy composed a *Qačydah* in praise of Sultán Bábor rhyming in *Sarw*, after the fall of this prince he was patronized by Amyr Jáhán-sháh and Pyr Badágh. He died at a very advanced age ('alyy Shyr says that he was upwards of one hundred years old) during the reign of Sultán Hosayn Myrzá Báyqará.

'*arify* Astrábády.

Mahmúd '*arify* composed chiefly panegyrics on great personages, and put the *Hanafy* law into verse. He dedicated a *Dah*-námah, Decalogue, to Pyr Akmad b. Isháq and is probably identical with '*arify* Herawy who is mentioned in the Persian translation of 'alyy Shyr's

Tadzkirah, and who is the author of a poem called *گوی و چوگان* it has 510 verses and he composed it within a fortnight.

'*abidy* it is said he is of Khorásán, he was one of the poets who survived Sultán Hosayn Myrzá.

'*álim* Bayhaqy. Sháh '*ádíl* Láry flourished about 1011.

Myr Nitzám aldyn 'abd al-Malik.

Bábá 'abd Allah Chashmah-málán a darwysh.

Khwájah 'obayd Zákány.

'abd al'alyy Najáty Mashhady left a Mathnawý in the metre of the Makhzan alasar.

'abd al-Qádir Marághy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khán b. Maḥmúd Sultán b. Sháh Badágh Sultán b. Abú-l-Khayr Khán, the chronogram of his concealment (*خانی* death?) is *خان جهانگیر* = 940.

'*abd al-Jalyl* a descendant of Jalál aldyn Qáyiny.

'abdy Nayshápúry uncle of Sháh Maḥmúd Zarryn-qalam.

'*azyzy* contemporary of Myrzá Sháhrokh.

Mawláná 'izz aldyn Jabaly a learned man of Qazwyn.

Abú-l-Gháziy 'abd al'azyz Khán '*azyzy*.

Myrzá Mohammad '*askary* a son of the emperor Tzahyr aldyn Mohammad Bábor.

Khwájah 'abd Malik '*içámy*.

Khwájah 'içmat Allah Bokháry a descendant of Khwájah Háfitz Kalán was a Sayyid. '*içmaty* a lady.

Amyr Burhán aldyn 'atá Allah a Sayyid of Nayshápúr d. 919, and left a treatise on poetic and the figures of speech *رساله در شعر و صنائع*.

'*iffaty* Isfaráyiny a lady.

Amyr Táji aldyn '*aqly* Shyrázy a Sayyid of the Daste-ghayb family, died under Sháh Tahmásb.

Shaykh Rohn aldyn 'alá aldawlah Samnány, his name was Aḥmad b. Mohammad Biyábánky, a contemporary of 'abd al-Razzáq Káshy. In 687 he became a pupil of the Shaykh 'abd al-Raḥmán Isfaráyiny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyn '*alyy Kulákh* Shyrázy a saint, disciple of Shams Aldyn 'abd Allah Shyrázy who died in 872.

'*alyy* Dardzad Astrábády d. in 854.

Myr 'alyy whose takhalluḡ was Kátib, a contemporary of Sultán

Hosayn Myrzá, was a very distinguished calligraph, and in this art a pupil of Sultán 'ally Mashhady (see p. 78).

Bábá 'ally-Sháh Abdál Herawy called *Ákhtah* was a saint, and a contemporary of *Jámy*.

Ustád 'ally *Kármál* a composer of music.

Khwájah 'ally *Shiháb Tarshyzy* a friend of *Shaykh Ádzory*.

'ally *Shaghál* was skilled in making mo'ammás.

Myr 'ally *Açghar* of *Samarqand* mentioned by 'ally *Shyr*.

Myr 'ally *Akbar* a son of *Amyr Hádiy Mohtasib* is mentioned by *Sám*.

Sayyid alâ aldyn *Awadhy* a mystical poet is of *Khorásán* but is called 'ودى' (*sic*) because he lived in *Oudh*.

Khwájah 'imád aldyn *Faqyh Kirmány* a great Çúfy d. 773. Iláhy has seen about 12,000 verses of his, and he mentions a *صحبت نامه* and *صحبت نامه* of his, adding that he wrote in all a *پنج گنج* that is to say, five *Mathnawies*.

Ghobáry Herawy was strong in musical composition. He is mentioned by 'ally *Shyr*.

Ghorbaty of *Má-wará-Inahr*, *Taqy Awhady* saw a *Dyván* of 2,000 bayts of his at *Ajmyr*.

Gharyb *Sabzwáry* of the time of Sultán *Hosayn Myrzá*.

Sháh Gharyb *Myrzá* a son or descendant of Sultán *Hosayn Myrzá*, his *takhalluç* was *Gharyby*.

Ghawwáçy Yazdy wrote odes in praise of the *Imáms*, lived to the time of Sháh *Tahmásb*.

Ghayúry Kábuly was first in the service of *Myrzá Moḥammad Hakym*, and subsequently of *Akbar*.

Khwájah *Ghiyáth aldyn Moḥammad Çadr* (Some say *Mohr*) *Tabryzy*.

Ghiyáth Balkhy Na'ymy mentioned by 'ally *Shyr*.

Ghiyáth aldyn Moḥammad Rangryz of *Mashhad* a brother of *Açly*. *Ghiyáth aldyn Moḥammad Çon'y*.

Fániy, this is the *takhalluç* of Myr 'ally *Shyr* in his Persian poems.

Mawláná Fániy Herawy. *Padsháh Tabryzy Fúrighy*.

Fániy a son of *Darwysh Ahmad Parwánachy* mentioned by 'ally *Shyr*.

Fattáhy Nayshápúry had also the *takhalluç* of *Asráry* and *Khomáry* d. 852.

Sultán Mohámmad b. Amyry *Fakhry*. *Fakhry* Herawy.

Fakhr aldyn 'ally *Çafyy* a son of Hosayn Káshify author of the *مشجات* and of a Mathnawý called *محمود و اياز* in the metre of Laylá Majnún (see p. 80). Myr *Fidáyyi* mentioned by Aly Shyr.

Fidáyyi of Má-wará-Inahr was in the service of Shaybak Khán.

Shaykh-Zádah Láhiyy *Fidáyyi* a son of Mohámmad Asyry. He is the author of a commentary on the Gulshane Ráz and of a Dywán of more than 2000 bayts. His Khánqáh is in Shyráz.

Farydún Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Khwájah Abú-l-Barakat Feráhy *Firáqy* came to India and entered the service of Humáyún.

Khwájah Abú-l-Wafáyy *Firishtah* was a man of importance at the time of Humáyún.

Fadhly Zabáty (Zubány or Zayyáty?) Bába *Fighány*.

Siráj aldyn Myrzá Qásim Junábády a brother of the governor of Junábád imitated the Khamsah, and is the author of a Sháhán-sháh-námah which is in the metre of the Sháh-námah and divided into three parts كتاب containing the exploits of Sháhrokh and Sháh Ismá'yl and Sháh Tahmásb. He also wrote a Laylá Majnún and dedicated it to Sháh Ismá'yl and a Kár-námah.

Sayyid Qásim Anwár born in 757 and died in 837. He belonged to the school of Awhad aldyn Kirmány.

Darwysh *Qásimy* Ispahány. *Qáni'y* Kamar-dúz.

Qásim Khán *Mawjy* Badakhshány was at the court of Humáyún.

Mawláná *Qáliby* Qálib-tarásh.

Mawláná *Qobúly* Herawy, there were two poets of the takhalluq of Qobúly at the time of 'ally Shyr.

Qadymy Naqqásh Gylány.

Sháh *Qodsy*, Taqyy Awhady saw a Dywán of 2000 verses of his.

Qodsy of Herát. *Qassamy*.

Qotb aldyn Khosraw Sháh of Yazd is of the Motzaffar family.

Qunbury Nayshápúry.

Qiwám aldyn Abú Isháq b. Abú-Táhir b. Abú-l-Ma'áliy *البيضايري* a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah Háfitz Shyrázy.

Sháh Qiwám aldyn Mohámmad a son of Shams aldyn Mohámmad-sháh and a grandson of Sháh Qásim Rázy who killed Ummýdy.

Kátiby Nayshápúry a contemporary of Badr Jájarmy.

Kákuly. Láláh Khátún Kirmány a lady.

Qádhíy *Lághír* Systány. *Lisány* Shyrázy.

Lútf Alláh Nayshápúry. Khwájah Lohrásb.

Mány Shyrázy a courtier of Sháh Ismá'yl.

Mány Mashhady. *Majázy.*

Majlísy had first the takhalluḡ of Gharyby but altered it by the command of Sultán Hosayn Myrzá.

Shaykh Maḥmúd b. Shaykh 'alyy b. 'imád aldyn عجدواني a disciple of Shaykh Hosayn Khwárizmy a Ḡúfy, author of the مصباح الطالبین.

Khwájah Maḥmúd Bursah, and Khwájah Maḥmúd Torbaty Haz-zál, and Maḥmúd Langrúdy were poets of the middling period.

Khwájah Moḥammad Kákhgy Qohistány was a contemporary of Myrán.Sháh.

Sultán Moḥammad b. Báysanqar d. 855.

Khwájah Moḥammad Pársá grandson of Maḥmúd Háfítz Bokháry went to Makkah in 822.

Moḥammad Tebábkány تبا بکاني a successor of Shaykh Zayn aldyn a Ḡúfy has rendered the Qaḡdah Bordah in Mokhammas's and has written a commentary on the منازل السائرین of Khwájah Anḡary.

Moḥammad Kúhmarahë كوهمرغ.

Moḥammad Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Moḥammad Múmin Myrzá a contemporary of the preceding.

Moḥammad Mo'ammáiy a contemporary of Bábor Myrzá built a dome over the grave of Háfítz.

Mahwy Herawy a contemporary of Myrzá (Sultán Hosayn ?)

Khwájah Mas'úd Bak, it is said he was for some time a king in Má-wará-l nahr, but he was a Darwysh at heart and is author of several works on Ḡúfism as ام النصائح &c. and of a Dywán which he called نور العيون and which contains more than 3000 verses. Bak is the name of a place near Bokhárá.

Mas'úd Turkmán an amyr of Sultán Yaq'úb, some identify him with Mas'úd Qommy. He is the author of a Mathnawý called مناظره تیغ و قلم

Mas'úd Sharwány d. 905 and left glosses on the حكمة العین

Makhdúm Shaykh Sayyid Moḥammad b. Sayyid Sháh . . . a most learned man went from Rún to Khorásán and proceeded thence to Multán. He was a contemporary of Jámy.

Mushtary. Astrábády mentioned by 'alyy Shyr.

Moshriqy Mashhady was originally a potter.

Mashraby Mashhady.

Motza'ffar Herawy is of a village of Kháf called Faqráb, sometimes he is called Khidrdáby *خضر دابی*. He was a panegyrist of the Sultáns of Kart more particularly of Mo'izz aldyn Mohammad.

Mo'yn aldyn Jowayny a native of Áwah near Jowayn author of the *نگارستان*. He was a disciple of the Shaykh Sa'd aldyn Hamawy in Çúfism and in the sciences of Fakhr aldyn Khálidy Isfaráyiny who was called Bihishty, and who wrote a commentary on the Faráyidh.

Mo'yny Jámy, that is to say, a native of Jám.

Mo'yny Çaffár.

Ma'rúf of Khilján near Tabryz was versed in Ramal.

Sháh Mo'izz aldyn Mohammad had the takhalluç of *Faydhy*.

Moghúl مغول 'abd al-Wahháb was attached to Shaybak Khán.

Moghol مغل Khánam the wife of Shaybak Khán wrote Turkey poetry.

Myram Siyáh Qazwyny a disciple of Bába 'alyy-sháh Abdál a Çúfy left a Dywán of about 2000 verses consisting chiefly of humorous poems.

Khwájah Dhiyá aldyn Myram Badr b. 'alá aldyn b. Afdhal aldyn Kirmány.

Khwájah Qádhyy Myrak Kazwyny flourished under Sháh Ismá'yl.

Darwysh Náçir Bokháry a darwysh and a contemporary of Mohammad Pársá.

Náçir Bachchah Shyrázy knew Sa'dy, Bachchah is a place near Shyráz.

Mohammad Náçir Myrzá a son of Sultán Hosayn Myrzá.

Yádgár Náçir Myrzá.

Shaykh *Najm aldyn* Hayawy *هيدوي* i. e. the astronomer, was a contemporary of Myrzá Sultán Hosayn and a good mathematician.

Najmy, there were two poets of this takhalluç one of Mashhad and the other of Sharwán. Najm aldyn Najmy is the author of a Mathnawy called *چنگ نامه*.

Nidáyyiy Gylány left among other poetry a long Sáqiyy-námah dedicated to Myr Hášhimy, who is usually called Sháh Jahángyr.

Nargisy Herawy a contemporary of Hilály.

Hakym *Nizáry* نزاری Qohistány.

Sayyid Jalál aldyn *Nasymy* of Shyráz is a disciple of Sháh Fadhl

Na'ymy, when at Aleppo he imitated Mançúr, and claimed to be God and was sentenced to death.

Nasmy Herawy is one of the poets of the time of Myrzá.

Bábá *Naçyby* Gylány.

Shaykh *Naçyby* Núr-bakhsh a mystical poet.

Natzmy Khorásány of the time of Sultán Hosayn Myrzá.

Nitzám aldyn Astrábády.

Shaykh *Nitzám* Qáriy Shyrázy was usually called Nitzám Albisah his name is Maḥmúd b. Akmad. He had the name of Albisah, garments, because he wrote a poem in imitation of that of Abú Isháq At'imah, in which he takes his similes, &c. from garments.

Sayyid Fadhl *Na'ymy* a Ğúfy a contemporary of Tymúr and Sháh-rokh was well versed in Ramal or Cabala and other occult sciences, and wrote several treatises on them. He is also the author of the *جاودان كبرى* and a Sáqiy-námah, and a Qaçyda of predictions most of which were borne out. He had many disciples, among them were Nasmy who has just been mentioned and Maḥmúd Pasykhány. The latter was expelled by Na'ymy and founded a sect of impostors of his own, and he (Pasykhány) wrote no less than seventeen volumes *جلد* and one thousand and one Risálahs on Ramál or Cabala.

Sayyid Núr aldyn *Ni'mat Allah* Walyy a disciple of Yáfi'y d. 827 at an age of 79 years..

Núr Allah Tínaqtár *تونقثار* a witty poet of Herát.

Núr Mohammad of India.

Amr *Nawdy* Nayshápúry one of the poets of Sultán Hosayn Myrzá, came subsequently to India and was well received by Humáyún d. in 948 and left a Dywán of upwards of 4000 verses. He is the panegyrist of Humáyún, of Bahádur Sultán and of Khodáy-Burdy Sultán Ruler of Nasaf.

Nawdy Torbaty. *Nawdy* Rázy.

Nawdy Shyrázy left a Mathnawý in the metre of Khosraw Shyryn.

Núry Dandány Herawy a son of Mawláná Hasan-sháh and a contemporary of Ghazzály Mashhady.

Mohammad Yúsof *Niyázy* of Herát was called Máh Bég. He is mentioned by 'ally Shyr.

Waqify of Táshkand brought up at Herát was a friend of Açaýy, Ahly Khorásány and Bannáiy.

Waláhy (والهي from *والله* "by God") Herawy a poet of Myrzá.

Waláhy Bokháry called Khwájah 'attár.

Wálihí والهي Samarqandy the panegyrist of a Myrzá Bábor.

Khwájah Ibn 'alyy *Wáqify* of Mashhad studied at Herát and went subsequently to the Deccan. *Wáqify* Ispahány.

Wahyd (or *Wahydá*?) of Khorasán was well versed in history.

Waqly a brother of Anwary Samarqandy mentioned by 'alyy Shyr.

Amr *Háiy* Akmad *Wafáiyi* a son of Sultán Malik Káshghary was ten years Ruler of Herát.

Wafáiyi a friend of Shaykh-zádah Láhijy.

Mollá Hosayn *Wafáiyi* author of a celebrated Persian dictionary, some say he is identical with *Wafáiyi* Shyrázy.

Walyy Bég Qalandar mentioned by Dawlat-sháh.

Myr *Waysy* one of the amyr of Humáyún.

Waysy Herawy a poet of the time of Myrzá, he and Sáhíry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.

Myr *Háshimy* usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh Hosayn Arghún and Jámy and Moçliż aldyn Kalámy Láry lived for some time in Sind and Mekrán.

Khwájah Háshimy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah *Háshimy* Kúft-gar.

'abd Allah *Hátify* d. 929, *Habyb* Allah made the following chronogram on his death: از عقل گفت از شاعر شاهان وشه شاعران طلب تاریخ فوت او طلبیدم

Hátify Qazwyny. Sayyid *Hádiy* Naqshbandy.

Myr *Hádiy* Astrábády a Qúfy.

Khwájah *Hijry* Jámy a grandson of the Shaykh alislám Zandah Pyl of Jám.

Khwájah Moħammad Sharyf *Hijry* of Teheran a nephew of Ummydy, was for some time Wazyr of Ispahán under Sháh Tahmásb.

Haláky Herawy a pupil of Jámy and a panegyrist of Sultán Hosayn Myrzá.

Mollá Hilál Qazwyny. Mawláná *Hamdamy* Hamadány.

Himmaty Khorásány.

Amr *Humáyún* is of the 'iraq and not of Samarqand as Taqyy Awhady asserts. Humáyún Padsháh.

(12)

تذکرہ نصرآبادي

(P.)

Naṣrābād's biographies of poets. The full name of the author was Moḥammad Tāhir, he was born at Naṣrābād which is in the district of Ispahān in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzā Ḡādiq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the Tadzkirahs of Moḥammad 'awfy, of Myr 'alyy Shyr, of Sām (see page 12), of Dawlat-shāh and in that of Mollā Ḡúfy which was called مبخانه و بتخانه (*) and in the Tadzkirah of Myr Taqyy Kāshy, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter خاتمه containing chronograms, logogriphs, &c. of modern and ancient poets. The book is divided into five chapters صف. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* Mawlānā Moḥammad Ḡúfy the author of the May-khānah ú But-khānah or the Wine shop and Idol-house, was a native of Mázanderān and in A. H. 1038 he resided at Aḥmadābād in Gujrāt, and afterwards for some time at Kashmyr. He was a distinguished follower of Ḡúfism.—Bland, *Journ. Roy. As. Soc. Lond.* IX. p. 165.

not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning

سر سبزی نهال خامه از طراوت بحر خار تذکار حمد صافی است

One copy is in the Tóp Khánah and another in the Moty Mazall. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphs.

Mollá 'abd al-Báqiy Báqiy of Tabryz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Ispahán. He died one year after Sháh 'abbás, Táhir was a pupil of his, but made not much progress in calligraphy.

'ally Ridhá of Tabryz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lutf Allah and on the 'abbásian Jámí' masjid.

Myr 'imád of Qazwyn a most exquisite calligraph particularly in Naskh-ta'lyq, some prefer him even to Mollá Myr 'ally. He resided at Ispahán and was murdered during the reign of Sháh 'abbás.

Myr Mo'izz of Káshán distinguished in the Naskh-ta'lyq went to India during the reign of the late Sháh 'abbás and died there.

Torábá of Ispahán, a pupil of Mollá Fáyiqy, to whom however he is far superior, he was an acquaintance of Táhir.

Myr Sayyid 'ally a son of Myrzá Moqym Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'abbásábád in Ispahán. Sayyid 'ally went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Darwyses, devotees.

Qádhíy Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Mashhady and had many followers.

Darwysch Mo'hammad Qálih had first his Takiyah in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'izz of Ispahán, his Takiyah is at the shrine of Bába Rokn aldyn.

Myr Moḥammad a son of Shaykh Moḥammad 'ally Mashhady who had been a Ğúfy, and resided for some time at Ispahán. Myr Moḥammad succeeded his father, but is now probably dead.

Aqá Múmin Ispahány is the father of Hájy Ğádiq Ğámít who was a friend of Táhir. He resided for some time at Shyráz. His biography has been written by Myrzá Ğálih Daste Ghayb.

Darwysz Ğádiq has his Takiyah at Ispahán at the shrine of Bába Rokn aldyn.

Bába Aġly of Domáwand resides at Shyráz.

Shaykh Ğamadá a descendant of Sa'dy Shyrázy died at Shyráz of a surgical operation which he performed on himself.

Fourth chapter : Professional poets.

First part—Poets of the 'irág, Khorásan, &c.

Sharaf aldyn Hasan (or Hosayn) *Shifáiyi* of Ispahán died in 1038 or 1027, left a Mathnawy called نمكدان حقيقت and one called ديده بيدار and one called مهر و محبت.

Hakym Roknáyi Káshy *Masyhy*, a physician, died in 1066, left near one hundred thousand verses.

Myrzá Moḥammad 'ally Ğáyibá, his father was a merchant of Ispahán. He went to India when young, and was well received by Tzafar Khán. He now resides at Ispahán. His complete works contain about one hundred and twenty thousand verses.

Myrzá Abú Tálib *Kalym* is of Hamadán, but as he resided much at Káshán he is called Káshány. He went to India and was a court poet of Sháhjahán, whose history he relates in an epic poem. He died at Kashmyr and left about 24,000 verses.

Tálib Ámoly of Mázanderán went to India and entered the service of Salym-sháh and subsequently of Sháhjahán, who conferred the title of king of poets upon him. He died young, Táhir has seen a Dywán of his of about 14,000 bayts.

Hájy Moḥammad Khán Mashhady *Qodsy* died in India, but is buried at Mashhad. He left a Mathnawy in which he describes Kashmyr and the wars of his patron, and a Dywán.

Moḥammad Quly *Salym* of Teherán wrote a Mathnawy in which he describes Láhiján when he came to India he altered the heading and called it a description of Kashmyr. He died in 1052 or 1057.

Hakym *Zuldály* of Khwánsár is distinguished in the Mathnawy he

spent nineteen years in composing his *محمود وایاز* having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá Toghráiy Mashhady wrote a preface to it. The author saw a Dywán of his which had about 10,000 verses and some Mathnawies which will be enumerated in the next chapter.

Shaykh 'alyy Naqyy Kamarahī died in 1030.

Mollá Zakyy Hamadány died in 1030.

Aqá Shápúr of Teherán visited India as a merchant. Táhír saw a Dywán of his of about 4000 bayts.

Ghiyátháiy Halwáiy of Shyráz died under Sháh Čafyy. Táhír has seen a Dywán of his of about 3000 verses.

Mollá Shikáhy of Hamadán a friend of Iláhy.

Mollá Nádim of Láhiján visited India, Táhír only saw about 1000 verses of his.

Myr 'atá Montahiy is a poet of Teherán.

Qádhyy Yakyà was of Láhiján, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhjahán. The author saw him when he was an old man.

Myr Yakyà of Qomm.

Myr Faghfúr of Láhiján, as long as he was in Persia he had the takhalluġ of Rasmy, in India he changed it into Faghfúr. He died in 1030. The author saw a Dywán of about 4000 verses of his.

Mollá Zamány Yazdy imitated Háfitz. Mollá Sakhy Kirmány.

Myrzá Malik *Mashriqy* Khorásány left a Dywán of about 10,000 verses.

Myrzá Faġhy of Herát left a Dywán of about 6000 verses.

Myr Ma'ġúm Káshy a son of Myr Haydar Mo'ammáiy died in India. Mollá Awjy left a Dywán of about 10,000 bayts.

Ismá'yl *Munġif* a son of Shamsá of Shyráz lived much at Teherán and is therefore called Teherány. He visited India but returned to Persia and lives by commerce.

Sharyfá Káshif a brother of the preceding is the author of four Mathnawies 1. *خزان و بهار* 2. *مجنون* 3. *لیلی مجنون* 4. *عباس نامه* and two prose works *سراج الخبر* (perhaps *Siráj álkhīr*) and *درمکنون*

Mogymá a brother of the preceding died at Teherán.

Myrzá Radhyy *Dánish* a Sayyid of Mashhad. His father Abú Toráb died in India. Dára Shikóh gave him for a poem one thousand

Tománs, subsequently he entered the service of the Qotobsháhians at Golconda, and at present he lives at Mashhad.

Murshid (or Murshidá) of Barújard died in India.

Myr 'ayn 'alyy. Myr *Iláhy* (see p. 66 *suprà*).

Myrzá Jány 'izzaty Shyrázy died at Mashhad.

Mollá *Rawnagy* of Hamadán died in India.

Mollá *Wáqif* of Khalkhál imitated Nitzámy and Mawlawy Jalál aldyn Rúmy. He died in Turkey.

Ibráhym *Tasalliy* of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

Myr Moghyç *Mahwy* died in India. *Tayib* Kirmány.

Fakhr Thábit Tafryshy died in India.

Ummaty of Khorásán wrote Qačydahs in praise of Sháh 'abbás.

Mollá Sharafy Qazwyny was originally a tailor, subsequently he obtained a pension from Sháh 'abbás.

Mollá *Qaydy* Shyrázy a pupil of Ghayraty.

Qaydy Kirmány. Myr *Fosúny* a Sayyid of Samnán.

Fadhly Churbádqány a pupil of *Hakym* Shifáiy.

Myr 'abd al-Ghanyy *Ghanyy* Tafryshy a pupil of Abú-l-Qásim Kázerúny and a friend of Mollá Cúfy. He cursed Sháh 'abbás and the Sháh died soon after.

Yahyà Sabzwáry a distinguished Munshiy d. 1028.

Mollá *Molhimy* Tabryzy died at Shyráz.

Tahmásb Quly Bég 'arshy Yazdy of Turkey origin left a Dywán of about 12,000 verses.

Mollá *Darkey* Qommy died many years ago and left about 20,000 verses.

Hasan Bég Rafy' is of Qazwyn but is called Mashhady from his place of residence, he is a distinguished Inshá writer and was therefore invited by Sháh-jahán to come to India. He conferred the appointment of Munshiy upon him but subsequently discarded him, and now he lives in great poverty in India.

Mohammad Ridhá *Fikry* of Ispahán a contemporary of *Hakym* Shifáiy. Mollá *Sayry* Churbádqány died on his way to Makkah.

Myr Rafy' *Dastúr* went with Shaykh Mohammad Khátún to India, subsequently he returned to Persia and died at Ispahán.

Myrzá Nitzám a Daste-Ghayb Sayyid of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.

Myrzá Qádiq Daste-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyráz. They were called so because on one occasion one of their enemies questioned their descent from 'alyy and they miraculously (literally, from a mysterious hand, دست غیب) obtained a copy of their pedigree. Myrzá Qádiq died at Lár. Myr Radhyy Artymány. Yúsofy Churfádqány.

Mollá Dzawqy of Ardestán left few, but good verses.

Dzawqy Káshy a Turkman resided at Káshán.

Mollá Fathy of Ardestán.

Myr Abú-l-Hasan a Hosayny Sayyid of Faráhn wrote a commentary on Anwary, was put to death at Shyráz.

Shaykh Sháh Natzar of Ispahán visited India.

Mollá Múmin 'izzy of Fyrúzábád.

Myr 'aql (or 'aqyl) Kawthary of Hamadán is alive, and has written a فرهاد وشیرین. Mollá Makhsfy Rushty.

Mollá Hashry was of Tabryz where he died.

Mollá Qawsy Shústary wrote an introduction دیباچه to the Dywán of Kháqány. Mollá Qawsy Tabryzy studied at Ispahán.

Myr Afsar, a son of Myr Sanjar Káshy, visited India.

Kámy Sabzwáry visited India and died at Mashhad.

Madzáqy Ispahány (according to one copy his patronymic is ناببی) a distinguished composer of Music.

Sáyir Ardúbády or Mashhady died in India.

Qásimy Çayrafy (according to the other copy Qádhyy Çayrafy) son of a banker. Khidhry Láry. Khidhry Qazwyny is a good poet.

Khidhry Khwánsáry a friend of Zulály.

Sa'ydíyy Ardestány (in one copy Noháwandy) resided long in the Deccan and died after his return to Persia.

Bábá Sulzán Qommy Nawáyyi (Liwáyyi?) an ascetic died some years ago. Akhtary Yazdy lived long in India and died there.

Myr 'ysà Yazdy resided for some time in India, died in Persia.

Mollá 'amyy Noháwandy went to India and probably died there.

Mollá Nawydy an old poet lives at Shyráz. Nawydy Teherány.

Natzmy Yahyány (?) resided first at Ispahán subsequently at Shyráz.

Hájy 'abd al-Wási' Aqdas is now in India and fills the office of Dáróghah of the goldsmith's shop of Awrangzéb.

Mohammad Hosayn Bég Ma'lúm Tabryzy a merchant.

Jamálá *Wálik* of Shyráz died in India.

Myrzá *Khaçmy* visited India and died at Ispahán.

Mohammad *Hosayn* a son of *Hakym Roknáy Káshy*.

Kalámy Ispahány a brother of *Salámy*. *Hasan Bég Girámy*.

Mollá *Ghorúry* probably of Shyráz died towards the end of Sháh Çafyy's reign and left a Mathnawý in the metre of the *Tokfat al'iráqayn*. Myr *Ghorúry Káshy* died in India.

Mohammad Qásim *Sorúry* (*Sarwary*?) is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary فرهنگ of Myr Jamál aldyn Anjú and enlarged the work greatly.

Myr Mohammad Múmin *Adáyyi* Yazdy about thirty years ago being suspected of infidelity he went to India, and died at Súrat.

'*áqilá* Mohammad Taqyy of *Táliqán* died under Sháh 'abbás II.

Myr *Ajry* of Yazd. *Fárighy* Astrábády.

Mashhúry of Ispahán was strong in Ramal, the author saw him when he was more than seventy years of age.

Myr *Haydary Dzihny Káshy* went to Byjápúr, he was clever in painting.

Hosayn Çarráf of Ispahán a Banker, was still full of energy when eighty years of age. *Na'yamá* of Shyráz a tailor by profession.

Hasan Bég a son of Mollá Shány Taklú died young. His father was so distinguished a man that Sháh 'abbás weighed him up in gold.

Mollá *Girámy* (*Karamy*?) a Turk, is called *Káshy* because he resided chiefly at Káshán. Wrote about 50,000 verses and five Mathnawies in imitation of *Nitzámy*. *Sho'úry Mashhady*.

Sho'úry Káshy left about 6000 verses of *Qaçydahs* and *Ghazals*.

Zamánáyyi Naqqásh of Ispahán.

Dhiyáyy Teherány a friend of the late Çabúhý.

Myr Ja'far Mo'allim *Káshy* a school master.

Aqá Khafyy Khwánsáry d. 1028.

Myr Burhán a Sayyid of Abruqúh a mystic and a pupil of Qádhíy Asad Allah *Káshy*.

Myrzá Hádiy a brother of the preceding resided mostly at Shyráz. He is dead.

Myr Ghiyáth aldyn a son of the preceding died young at Abruqúh.

Qayçar is of the Yl Shámlú resided mostly at Herát, and is therefore called Herawy.

Hasan Bég *Unsy* a friend of *Hakym Shifáiyi*, he wrote a *Tadzkirah* of Persian poets, but has not completed it.

Mollá Moqymáiyi *Hilmy* ('*ilmy*?) *Káshy* was in the service of prince *Dará-Shikóh*. He died at *Makkah*.

Taqyy Awhady was born at *Ispahán* he was descended from *Sayyid Awhad* aldyn 'abd Allah *Bulyány*. A friend of the author saw him at *Ahmadábád* in *Gujrát*. He is the author of a *Tadzkirah*.*

Tajalliy Láhijy was brought up in *India* he had first the *takhalluq* of *Kháwary*. *Ta'by* of *Qazwyn* a friend of *Hakym Shifáiyi*.

Çahyfy Shyrázy—his son was *Asyry*.

Çafyyá Ispahány, a friend of *Hakym Shifáiyi*.

Táhir 'attár Mashhady a pupil of *Ummaty Torbaty*, died young.

Amyná a son of Mollá *Mahmúd* who had the keys of the tomb of *Najab*.

Mollá 'a^ç*ry Tabryzy* brought up at *Yazd* settled at *Ispahán*.

Báqiyáiyi Týyibý a distinguished composer in music visited *India* but died in *Persia*. *Najáty Báfiqy*.

Mollá *Bykhúdy Junábády* a contemporary of the late *Sháh 'abbás*

* The Genealogy of *Awhad* aldyn 'abd Allah *Bulyány* or *Balyány* is : 'abd Allah b. *Mas'úd* b. *Mohammad* b. 'aly b. *Ahmad* b. 'omar b. *Ismá'yl* b. *Aby 'aly al-Daqqáq* and he died in 686. His life is in *Jámy's Naḡhāt* No. 322. *Taqyy* derives his patronymic *Awhady* from him. *Taqyy* was born in 973. He compiled an anthology of Persian poetry which he called *فردوس خیال* (this is a chronogram for 991) and which contains the verses collected by him in six years from *Shyráz* to *Gujrát*. Afterwards when staying at *Agra* one of the nobles of *Jahángyr's* court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his *Tadzkirah* *عرفات و عرفات عاشقین و عرفات و عرفات عارفین* The Biography is divided into twenty-eight 'arçahs, each containing one letter of the alphabet, and the general division is into three 'urfahs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another *Tadzkirah* abridged from the larger one and called it *معيبة عرفان*. He also composed a Persian Dictionary called *سرمد سليمان* and founded on the *Burháne qáti'* and he wrote about 30,000 verses; among other poems are his *Mathnawies* *يوسف ويعقوب* and *نثار و خمار*. A copy of his *Tadzkirah* is in the *East India House*. It is a thick folio and goes only to the letter *ق*. (Bland, *Journ. Royal As. Soc.* IX. p. 134).

was a Sháh-námah reciter, and wrote a poem in the metre of that epos. Mollá Afdhal Báfiqy a son of the calligraph Mollá Ya'qúb.

Mollá Qádhíy Rashdy a brother of the preceding.

Mollá 'ináyat *Nojúmy* Káshy a good astronomer.

Qádhíy *Dáwary* Ayány.

Mohammad Čáliḥ *Sattár* went to India and died there.

Darwysh *Káhin* of Tabryz.

Mollá Mohammad *Hosayn A'shúb* of Mázandarán went to India and died there.

Mollá 'abd Allah *Amány* of Kirmán went to India but died at Ispahán. His *Dywán* has about 10,000 verses.

Kámiláiy Káshy a nephew of Myr Taqyy the author of the *Tadzkirah*. Myr Asad Allah of Ispahán died in India.

Myr *Mashrab* a son of Myr *Hosayn* who is called Shishah-gar of Qomm, he is usually called Káshy having mostly resided at Káshán, he died at Tabryz.

Sa'ydá *Sarmad* probably of Káshán went to India under Sháhjahán and behaved like a mad man. *Mumináiy* Kúnábády went to India.

Taby'y Systány a friend of Mollá Zamány Yazdy.

Rashyd *Nawras* of Qazwyn died at Byjápúr.

Čúfy Shyrázy is of Kirmán where he died.

Čúfy Hamadány lived chiefly at Ispahán where he died.

Qobád Bég *Kawkaby* a Turk, lived at Haydarábád.

Hayáty Gylány has been brought up in India.

Mohammad Qásim *Qismat* Mashhady died some time ago.

Myr Zayn aldyn Shaykh *Jannaty* (?) of Ispahán. It is only lately that he calls himself a Sayyid. His *Dywán* contains about 20,000 verses but is not arranged. One of his *Mathnawies* is called شاپور و شهباز. Mollá *Afláky* Tabryzy.

Mollá *Lutfy* Nayshápúry the son-in-law of Mollá Qaydy.

Mollá *Wáthiq* Nayshápúry visited India and died at Ispahán.

'atzymá is a grandson of Mollá Qaydy and a nephew of Mollá Natzyry.

Moqymá *Fawjy* a son of Mollá Qaydy visited India, and died at Nayshápúr.

Karymá, the younger son of Mollá Qaydy lives now at Ispahán.

Tolú'y of Khwánsár is dead.

Ahsany Khwánsáry was strong in the *Mathnawy*.

Qotbá *Sihry* is a son of Qádhiy Amyn Khwánsáry.

Sháh Murád Khwánsáry was distinguished in musical composition, and therefore in favour with the late Sháh 'abbás.

Mollá *Mahshary* Khwánsáry is about ninety years of age.

Mashraby of Khwánsár was a talented man.

Kawthary Khwánsáry.

Myr *Jadzby* Khwánsáry the son of a rich man.

Mollá 'alyy Bég *Hishmaty* Khwánsáry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.

Yúsofáy Khwánsáry was very poor but a fertile poet.

Myrzá Núrá *Lami'* is now alive.

Mollá 'ibrat (Ghayrat?) Hamadány imitates the ancients.

Mollá *Mofrad* of Hamadán is dead.

Myram Beg *Çubhy* is alive. Bayram Bég *Sámi'á*.

Humáyún Mohammad a son of Mollá Shikúh died young.

Háýj Ummyd *Záyir* Hamadány visited India, but lives now in Persia. *Fáyidh* Noháwandy Qádhiy of Kúh Kylú.

Hátim (Khátim?) Bég is a son of Akmad Bég.

Myr *A'shúb* Hamadány.

Mollá *Mahdhary* Hamadány was called Mollá-darwázah and wrote chiefly Qacydahs, he is dead.

Sálihá (Çáliḥ?) Mashhady died of intemperance.

Mohammad Quly *A'çafá* is called Qommy, because he resided much in that place; he is now in India.

Mohammad Báqir, the author met him at Ispahán, subsequently he went to India.

Ulfaty a son of Hosayn Sáwajy was for some time in the service of Qotobsháh, and wrote a treatise on prosody and rhyme. He died in Persia.

Mahshary of Nayshápúr a contemporary of Natzyry.

Mohammad Kátzim Táhir died in 1085 (or 1025) at Ispahán.

Najybá Astrábády is since some years at Ispahán.

Sayyid Hosayn *Zahyy* (Zayny?) receives a pension from the Court.

Myr *Sanad* of Káshán is a fertile poet.

Mollá Mohammad Ibráhym Sálík of Qazwyn visited India but died some time ago at Qazwyn.

Mollá *Súlik* Yazdy went to the Deccan and then to Dilly where he died.

Mollá *Nátzin* of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a *Yúsof ó Zalykhá*.

Myr Mohammad *Hosayn Shawqy* a son of Myr azyz Allah of Sávah an old poet visited India. He is dead.

Báqirá *Khalyl Káshy* died two years ago, his *Dywán* has about 14,000 verses.

Aqá Zamán *Zarkash* Ispahány had first the takhalluq of *Firyby*.

Mawláná Mohammad Qásim *Qásim* of Mashhad is known by the name of *Dywánah*, died at Dilly.

Sa'dáiyi Yazdy resided at Ispahán.

Mawláná Farah Allah Shúshtary lived at the court of *Haydarábád*. The author had seen from three to four thousand verses of his.

Mollá *Wárashtah* his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jalálá Káshy *Yagyn* lives since many years at Ispahán.

Mollá Mohammad Ibráhyim *Shawkaty* of Ispahán was killed in India. Mollá Wáçib Qandaháry died at Ispahán.

Mollá *Wafá* of Herát lived for some time in India and died at Ispahán.

Mollá 'ishraty a son of *Háýy 'ayn 'alyy Farúsháiyi* was long in India, died at Mashhad.

Mohammad Ibráhyim *Fárighá* a brother of 'ishraty, died at Láhór.

Mollá *Toghrá* of Tabryz some say he is of Mashhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al'al *Naját* a son of Myr Mohammad Múmin *Hosayny*, a friend of the author.

Myrzá Sharyf *Ilhám* was for some time in India. He returned in 1076 and resides now mostly at Ispahán.

Myr Jamál aldyn Mohammad *Wahshat* a son of Myr Dhiyá aldyn a *Tabátabá Sayyid* of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah *Hály* a son of Sayyid *Yalyà* who was attached to the tomb of Karbelá. *Hály* resides at Ispahán.

Aqá Zamán *Wádháh* is a son of the Pahlwán Qásim *Haddád*.

Sáyirá Mashhady resides at Ispahán.

Hájy Firydún Sábiq is a Turk, he has gone to Makkah.

Mollá *Hájy* Mohammad *Hájy* studied at Ispahán, is alive.

Hájy Çadiq Çámit a son of *Aqá Múmin* Ispahány has been long in India but resides now in Persia.

Amyná Fúyiq a son of *Aqá-sháh Walyy* of Ispahán is a fur-maker by profession.

Fáyidhá studied at Ispahán lives now in his estate.

Myr Mohammad *Háshim Shahydá* is according to his own assertion a Sayyid of *Láhiján*, spent much time in travelling, is alive.

Nádirá Shyrázy wrote a very complete treatise رسالة جامعہ on arithmetic. He is *Wazyr* of the *Dárógha* of *Qazwyn*.

Mohammad 'aly *Táyif* of *Churfádqán* resides now at Ispahán.

Mohammad *Amyr Bég Wáqil* lives now at Ispahán.

Bady'á of *Láhiján* resides now at Ispahán.

Hájy Mohammad *Taqyy Bismil* of *Shyráz* is alive.

Mohammad *Múmin*, a brother of the preceding, is gone to *Dámaghán*. *Moqymá Maqçúd* a son of *Maqçúd 'aly* is alive.

Moqymá Ihsán of *Mashhad* lives at Ispahán.

Mohammad *Çálih Shúshtary Nisbaty* is studying at Ispahán.

Mollá Mohammad *Zamán Athar* of *Mázanderán*, is alive.

Hosayná Çabúhy of *Khvánsár* died 1078 and left seven *Mathnawies*.

Myr Çaydy (Çady?) of *Teherán* died in India.

Myrzá Ibráhyim Adham a son of *Myr Radhyy Artymány* was skilled in making verses *ex tempore*. Died in India where he had been in high esteem among the great.

Aqá Ismá'yl Káshif was strong in the satire and left a *Mathnawy* in the metre of the *Tohfát al'iráqayn*.

Myr 'alá aldyn Mohammad *Çúfy* is a son of *Qotob alawliyá*.

Mollá *Fákhir Bihbány* (?) died lately.

Háfiz Mohammad *Mohsin Tajalliy* was blind from birth.

Najaf Quly Bég Wáliy a friend of the author died some time ago.

Nájiy *Tabryzy* lives in great poverty.

Mohammad *Kátzim* is of *Qomm*.

Hakym 'abd Allah Rághib is of *Gylán* but he is called *Qommy*, he changed his *takhalluç* into *Wáhdát*.

Myr 'abd al-Rahman of *Qomm* where he now resides.

Aqá Shams Çafyr of *Qomm*.

Náfi' Qommy was originally a cook.

Mollá Mohammad 'ally *Wáhid* Qommy resides at Ispahán, left a Mathnawý.

Mohammad Ridhá *Moshfiqy* kept originally a shop at Qomm.

Mollá 'ally is of Shahryár but resides at Qomm.

Shahydá Qommy died not long ago in India.

Mofrad Qommy was a tailor by profession.

Mollá ally Naqyy *Qismat* of Qomm where he now resides.

Myr 'abd al-Hosayn ('abd al-Hasan?) 'aríf of Káshán where now he resides. Aqá Mohammad Táhir *Naqqásh* is at Káshán.

Aqá Mosayyab *Qáni* b. Háyy Mohibb of Káshán came in 1083 to Ispahán. *Thábit* (?) Káshy died some years ago.

Káztimá of Tabryz was brought up at Káshán where he is keeping a school.

Núrá *Najyb* b. Khwájah Mohammad Hosayn Káshy came two years ago to Ispahán.

Sháh Rashyd Káshy is a very old man.

Shaykh Mohammad Hádiy *Ramzy* is an extremely clever poet.

Myr Mohammad Táhir 'alawy or 'olwy is of Káshán.

Mollá Fádhil Káshy has written more than 100,000 verses.

Mollá 'ally called Jaysh (?) *Jawyd* had first the takhalluḡ of *Dánish* was born in Mázanderán and died at Ispahán.

Shahyda (Shájdár?) Gylány is now at Ardebyl he is a pious man.

Mohammad Hosayn *Mantzúr* of Ámol in Mázanderán, a great opium-eater is now at Shyráz.

Shafy'y died at an advanced age in Gylán.

Hakym Abú-l-Fath *Dawáyyi* Láhijy is a good physician and poet, has written two Mathnawies, viz. مظہر الاسرار and ضیاء النیرین

Mohammad Qásim *Çábir* of Láhiján where he now lives in poor circumstances. Mollá *Liqáyyi* Láhijány an agriculturist died young.

Sa'dá a son of Háyy Khwájah 'ally Láhijy is alive.

Tzahyrá Láhijy was originally a baker, he is alive.

Mohammad Çáliḡ *Ráfi* Láhijy visited India is now in Persia; had first the takhalluḡ of Çáliḡ.

Mollá *Roshdy* Rostamdáry an eccentric man died at Mashhad.

Nájyy Láhijy a poor but disinterested poet.

Amynáyyi of the dependencies of Láhiján.

Amynáyyi Rushty an uneducated man.

Mohammad Yúsuf called Dhiyáyyi Láhijy was very poor.

Sámi'áiy Mázanderány lived long in India, died at Ispahán.

Darwysh Ahmad Khwánsáry a religious man.

Mollá Qásim (Háshim ?) Čabúry of Khwánsár where he now resides.

Ustád Mohamammad Ridhá of Khwánsár is nearly eighty years of age.

Mollá Afsary Wánshány (?) of the district of Churbádqán.

Mollá Mohamammad Zamán Bandagány of the district of Churbádqán wrote a Mathnawý called مدينة الاحباب. He is alive.

Rábiz Ardebyly called Sháh Kátzim went to India, it is not known whether he has died or is alive.

Ismá'yl 'úrif Kirmány a book-binder, is a mystic.

Amynáiy Kirmány is a man of considerable talents.

Hájy Zamán Shyrázy is a shoe-maker.

Mohammad Báqir a son of Amynáiy Rúdah-sery is a good Inshá writer, and is therefore in the service of the Wazyrs of Láhiján.

Shaykh Abú Habbán (Hayyán ?) Múly Shyrázy, is dead.

Myr Abú-l-Karam ('abd al-Karym ?) a brother of Myr Abú-l-Hasan Faráhány resided at Shyráz.

Moksináiy Shyrázy was a friend of Čabúky.

Nitzámá Nútzim Shyrázy had for some time the takhalluġ of Sálím, he is dead. Moqymá Abádahí of Faris is alive.

Myr 'abd al-Wahháb called Myr Majnún a Sayyid of Shyráz is alive. Hájy Báqir a son of Shukr Allah Shyrázy died at Najaf.

Masyh 'ysà a pedler.

Mollá 'ally Agghar resided chiefly at Shyráz, is dead.

Múminá Nisbat of Tabryz (according to another copy of Fáris) died in India. 'úrif Shyrázy the author knew him.

Mohammad Táhir Taslym Shyrázy was a book-binder.

Čániy (or Čiyány ? or Čáfíy ?) Kázerúny is usually called Shyrázy went to India.

Mollá Ibráhym Načyr a son of Kamál Qáriy is alive.

Nakhat نكهت Shyrázy went to India.

Rashydá Zargar a Tabryzian of 'abbásábád in Ispahán, he was a goldsmith, and visited India, but died in Persia.

Háfitz Mohammad Hosayn (Hasan ?) of Tabryz resided at Ispahán, was a good Inshá writer.

Mollá Mohammad 'ally Mofrad a son of Mohammad Quly Bég Tabryzy resides at Ispahán.

Bahrám Bég (Bohzád Bég ?) Bayány, a son of Naqyy Bég Ta-

bryzy resided at 'abbásábád in Ispahán, and gained his livelihood in summer by copying books, and in winter by making furs.

Mohammad Zamán Bég *Himmat* a Turk of Ardebyl is dead.

Nawrúz 'ally Bég a clever goldsmith.

Moty'á a Tabryzy of 'abbásábád in Ispahán visited India and died at Ispahán.

Mobdi Tabryzy resided long at Ispahán, he was a goldsmith and wire-drawer, went some years ago to India.

Mohammad Quly Bég *Shákir* one of the Tabryzians شكیر who were settled in 'abbásábád in Ispahán, he was a goldsmith and engraver.

'árifá equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'ally Bég Nádir is, like the preceding poets, a goldsmith of 'abbásábád.

Mohammad Ridhá *Rádhiy* a Tabryzian goldsmith in 'abbásábád, visited twice India.

Myr *Baqáiyi* Badakhshy resides at Tabryz and is called Tabryzy, he wrote a Mathnavy on earthquakes.

Mollá *Ganjy* Churbádqány is dead.

Sirájá *Naqqásh* was originaliy an engraver.

Zamáná Láhijy was for some time a private teacher at Yazd.

Mahmúdá Yazdajardy *Yatym* visited India.

Latyfá died at Herát.

Myr Ismá'yl Churbádqány a Bú-toráby Sayyid and an ascetic.

Cheleby *'inwán* a son of *Háiy* *Çálik* Tabryzy who was a rich man and resided at Mashhad. *'inwán* was a friend of the author, he is dead. *Taqyá Mithál* died in 1076.

Myrzá 'abd Allah *Ulfat* of Khorásán went early in life to India and entered the service of Ja'far Khán who gave him a salary of 150 Rupees. He is dead.

Mohammad Sharyf *Tajryd* is alive.

Myr Sayyid 'ally is a poor but well educated young man, his takhalluṣ is Sayyid and Mihry.

Mollá Ibráhyim *Wáṣif* of Mashhad died at Bander 'abbásy on his way to India.

Mollá Ibráhyim *Rif'aty* of Tabryz visited India and died at Sharwán.

Myr 'abd Allah a son of Mollá 'arshy ('izzaty?) Yazdy is in India.

Mollá Kázm of Sávah a merchant visited India and died at Sávah.

Khwájah Kalán Kirmány died some years ago.

Zamáná went from the 'iráq to India, but owing to his bad manners he found no patron. He died at Herát. Khalyl Bég is now in India.

'ally Ridháiy Shústány (?) is now in India in the service of Ibráhyim Khán. Naçyb is now in India.

Sháh Ridhá *Taslym* a Çúfy of Khorásán is now in Kashmyr.

Myrzá Mohammad *Fluris* died in India, and left a Dywán of about 4000 bayts.

Myrzá Moqym a son of Mollá Páband a Tabryzy residing at 'abbásábád is dead. Hakym Kátzimá *Túbà* went to India.

Myr Ma'çúm *Tasalliy* a son of Myrjy who had long been in India. *Tasalliy* also went to India, and it is said that he died there. He wrote a very complete treatise on Ramal.

Mollá Zamán Nátiq resided at Ispahán and died under Sháh 'abbás. He imitated Kháqány.

Shaykh 'imád *Arfa'* (*Wáqí'* ?) a cousin of Mollá Girámy.

Nátzim Yazdy has long been in India, he is a clever chess-player.

Myr Sayyid 'aly Káshy *Qáni'y* died in 1076.

Mahmúd Bég Fidáiy of the Yl, or Turkomán tribe, of Taklú resided at Teherán and died at Ispahán. Naçyrá *Fardy* resides at Ispahán.

Shafyqá (Shafy'á ?) of Bákhertz in Khorásán died in 1071 (1081 ?)

Barkhúrdár Bég *Mançúr* is alive.

Ismá'yl *Záçir* Dámaghány is alive.

Háfitz Mohammad Taqyy called 'indalybe Káshy.

Mohammad Hosayn *Nauras* Domáwandy resides now at Ispahán.

Mollá Múmin of Qúmshah.

Myrzá *I'jáz* his name was Mollá 'atá, died at Ispahán.

Háçy Mahmúd *Hiftzy* of Ispahán visited India, but is now in his home.

Mollá Tarzy of Tarasht *طرشت* of the province of Ray, is dead.

Myr 'irfán Teherány was a book-seller at Ispahán.

Mollá *Sihry* Teherány.

Myr Rawnaç *Samandar* had also the takhalluç of Rawnaç, died at Teherán. 'ámilá of Balkh visited India and died at Shyráz.

Myr Mohammad Hosayn *Sor'at* a Sayyid of Ámol in Mázanderán is alive.

Mohammad Çádiq *Nátzim* Tabryzy resides at 'abbásábád in Ispahán and is a brother of Mohammad Ridhá Marwáryd-farúsh (i. e.

the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkirah.

'*azmy* Yazdy a friend of Amyr Adáiy.

Atzhary of Qahpáyah قهپایه became mad. He is dead.

Zakyyá a cousin (a son of the uncle) of Khwájah Sayf aldyn Mahmúd died in Ispahán. Mollá Dáwúd *Ulfat* Shústary is dead.

Myr Matzhar is according to his own assertion a Sammáky Sayyid of Astrábád, he used to tell stories in poppy houses, i. e. in houses in which they take intoxicating and stupefying drugs.

Moçanwir (Maçún?) of Káshán an engraver, is dead.

Ráhíb of Ranán in the province of Ispahán went to India.

Háiy Sharyf Manshúr of Ispahán is dead.

Mollá Mohammad Sharyf of a village in the neighbourhood of Ispahán, a friend of the author, has written a Mathnawý in the metre of the Makhzan alasar.

Mawláná Mohammad Báqir was of the same village as the preceding and died two years ago. Mohammad Báqir Yazdy a goldsmith.

Mohammad Ja'far *Modzahhib* a son of Myrzá Mahmúd of Qahpáyah.

Kofry of Yazdkhwást یزدخواست Fáris.

Mohammad Čálik Shyrázy was a Zarkash (manufacturer of gold thread) died at Ispahán. Zayn al'ábidyn Khúzámý *Fúdhil*.

Mast 'ally Ispahány Kúchak visited India.

Myr Bég Qaççáb Ispahány, a butcher by profession, died under Sháh 'abbás II., upwards of seventy years of age.

Taqy *Halwáiy* *Dhamyr* visited India, is dead.

Myr Čubhy was according to his own statement a Sayyid of Mázanderán.

Myr 'abd Allah 'abdy a son of Mohammad 'ally *Tab'y* of Ispahán, died seven years ago.

Yaghmá a son of Darwysh Bihishty Qalandar of Qomm is dead.

Mollá *Qudraty* of Ispahán, visited India and died in Persia.

Mollá *Hayrán* of Ispahán.

Hakym Báqir *Shifáiy* called *Halláj* was still alive in the beginning of the reign of Sháh 'abbás II.

Mohammad Čálik Ispahány was originally a dyer.

Malik Mohammad *Rábít* (*Rabt*?) a son of Núra Čahkháf is a book-binder by profession, he imitates Nitzámý.

Mohammad Shafy' *Sálímá* has written about 100,000 verses, he is alive.

Mas'údá a son of Aqá Zamán Zarkash went with his father to India, and after his father's death he returned to Ispahán, he drew for some time a pension, but now he is in great distress.

Mollá *Taby'y* (*Tab'y*?) of *Tab*s.

Mohammad Báqir of Ispahán, a blanket-maker, went some years ago to India where he died.

Najybá a son of Hájj Aryn of Gulshanábád in Ispahán is alive.

Bábá Mohammad 'alyy Ispahány died two years ago, he was strong in the Mathnawy.

'arab Shyrázy *Çábir* called Dynah visited India where he died.

Qadyrá '*irfán* Ispahány, a quiver-maker, has died this year.

Mollá 'alyy Ridhá of the province of Ispahán is now seventy years of age.

Hájj Mohammad *Faky* Ispahány visited India and lives now at Ispahán. He imitates Mawlawy Rúmy.

Nuzhat is of Dámaghán. Myr Momtáz is of Khorásán.

'*arif*, one 'arif is of Gylán, another of Mashhad.

Hájj Mohammad Mollá *Nisháty* had also the takhalluç of *Harzy* of Dámaghán, died at Ispahán.

Hájj Motzaffar a son of 'alyy Ridhá Bég Tabryzy resided at 'abbásábád in Ispahán, and his profession was to string jewellery *علاقه بندی*. He visited the Deccan and lives now at Ispahán.

Mollá *Lachy* composed many poems in praise of the Imáms.

Taqyyá called Dángy (Dánky?) Ispahány.

Sage-Lawand, a Turk, was in favour with the late Sháh 'abbás on account of his wit and impudence.

'alyy Khán was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Myrzá Ibráhyim '*arif* of 'abbásábád went to India and died recently.

Darwysh Haydar of Yazd. Majydá the son of a baker, is dead.

Momtáz of the province of Fáris.

2.—*Poets of Má-wará-l-nahr more particularly Bokhárá, Balkh, &c.*

Qádhyy Nájir Bokháry is Qádhyy at the court of 'abd al'azyz Khán.

Mollá Sháh Mohammad '*áliy* resides at Bokhárá.

Mollá *Raf'úyy* (Rif'aty?) Bokháry went to India and was a friend of Abú-l-Fadhl.

Myrzá *Moqym* Bokháry came with the ambassador to Ispahán.

Mollá *Athár* had first an employment in Persia but having lost it and his property on account of a crime he went to India.

Múnisy Bokháry is in the service of the Pádsháh.

Mollá *Hámiy* (Jámy?) Bahrám Bokháry, the Pádsháh has given him the title of king of poets.

Mollá *Nakhly* was for some time in the service of Imám Quly-Khán Pádsháh of Bokhárá, after his death he went to Balkh where he died.

Mollá *Miskyn* Bokháry was equally in the service of the Pádsháh (according to one copy he *is* in the service).

Mollá *Shafy* Bokháry was (according to one copy, *is*) equally in the service of the Pádsháh.

Sayyid Ná-Kám *Latyf* Bokháry was equally in the service of Imám Quly-Khán and died after him.

Myrzá Afdhal or Fadhyt Bokháry *Wáliy* was the Munshiy of Imám Quly-Khán and died some years ago.

Myrzá 'álim Bokháry was equally a Munshiy of the Khán, he is dead. Mollá Mohammad 'ábid is a calligraph.

Mohammad Aryn *Sarfaráz* of Samarqandy.

Mohammad *Čáliž* Latá (?) of Samarqand.

Mollá *Mawláiyi* Bokháry is in the service of the Khán.

Mollá *Sharyf* Bokháry is equally in the service of the Khán.

Myrzá 'abd al-*Latyf* *Girám* is in the service of the Khán.

Mollá *Wáhib* Bokháry is in the service of the Khán.

Mollá *Máyús* Bokháry is a Munshiy of the Pádsháh.

Mollá *Asad* *Qáçid* Bokháry, a Sayyid, is in the service of the Khán.

Mollá *Mantzúr* Bokháry is in the service of the Khán.

Mollá *Tháqib* is in the service of the Khán.

Mollá *Táyib* (in one copy is *Tháqib*) Bokháry is originally of Herát, but he was brought at Bokhárá and is in the service of the Khán.

Khwájah 'ábid Bokháry *Ráqim* came to Ispahán whence he proceeded to India.

Mollá *Qatly* of Bokhárá is a great favourite of the Khán.

Myrzá 'abd al-Razzáq a son of Qádhiy Baqáiyi Bokháry.

Mollá Mostafy of the neighbourhood of Balkh is in the service of Subhán Quly-Khán Sultán.

Mollá (one name not legible) Mostaqym Balkhy is in the service of Subhán Quly-Khán.

Mollá *Natzmy* Balkhy of Falúr died at Balkh.

Hákym Láyiq Balkhy died at Balkh.

Mollá *Yagánah* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Yaktáiy* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Mofyđ* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Samy'* Balkhy resides at Balkh.

Mollá *'imád* ('ammár?) Samarqandy is in the service of 'abd al'azyz Khán.

Mollá *Afgár* Samarqandy resides at Samarqand.

Mollá *Ráfi'* resides at Bokhára.

Mollá Nadzrá *Agáh* resides at Bokhára.

Mollá Sayyid Nasafy is at Bokhára in the service of the Pádsháh.

Mollá Bady' Samarqandy is dead, he was in the service of Subhán Quly-Khán.

Mollá Ni'mat Allah *Na'ymá* of Samarqand has studied at Bokhára. Shawkat Bokháry.

3.—Poets of India.

Shaydá a native of India composed about 50,000 verses.

Ghanyy Kashmyr, the emperor wrote to the governor of Kashmyr to send him to India, he refused to go and died six days after.

Nadym Kashmyr is alive.

Náçir 'ally Sirhindy (according to one copy Kashmyr) is in the service of the Emperor. *Nisbaty* of Thanéser is dead.

Máhirá Kashmyr was in the service of Dánishmand Khán and composed a Mathnawý in praise of the Emperor.

Fanáiy Kashmyr the teacher of Ghanyy is now in Kashmyr.

Mohammad 'árif.

Myrzá Qotob *Máyl* of Dilly author of a Saqiy-námah.

Mohammad Afdhal *Sar-khúsh* resides at Láhór.

Myr Mohammad Zamán *Rásikh* of Láhór.

'abd al-Qádir *Bydíl* of Láhór is a very fertile poet.

Myr *Siyádat* is of Láhór.

Hájy Haydar 'ally *Moghniy* (*Moghanny*?) is of Kashmyr. This and the following three names are only in one copy.

Another *Haydar* 'ally of Kashmyr.

Myr Lutf Allah *Sálím* a son of Myr 'ally of Kashmyr travelled over the whole of Persia and was in 1092 in Ispahán.

Mawlána *Nátig* of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takballuḡ of Loknaty and the other of Abkam.

(13) کلمات الشعرا تصنیف سرخوش (P.)

The words of the poets, by Mirzá Moḥammad Afdhal whose takhalluḡ is Sar-khúsh and who was generally called Chélá. The title of the book is a chronogram for 1093, the date when he commenced to compile it. The author informs us that he and his father had been in the service of 'álamgyr, and that during his youth he was anxious to acquire rank and wealth, but at the time when he wrote this book he lived in retirement at Dilly. He was a good poet and had the good fortune to become acquainted with almost all men of talent of his age. He died in A. H. 1125 or 1126, or 1127 at the advanced age of seventy-six years and left four Mathnawies, *Hosn ó 'ishq*, *Núre 'ally*, *Sáqiy-námah* and *Sháh-námah* Moḥammad 'atzam-sháh.

He says in the preface that almost all Tadzkirahs were universal, containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of the poets (of India) of the reigns of Jahángyr and 'álamgyr most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. The book is esteemed in India on account of the elegant extracts it contains. At the end he has added five or six pages of

chronograms, a description of poetry in which he seems to have excelled.

The authorities which he used are *Gulshane Fitrat* by Myr Mo'izz aldyn Mohammad Músawy Khán *Fitrat*, the Albúm *بیاض* of Mirzá Mohammad 'alyy *Máhir* and that of Myr Mohammad Zamán *Rásikh*. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the *takhalluṣ* *Fitrat* *نظرت* and then he chose that of Músawy, he was born in Persia in 1050, and came to India where he was much esteemed for his talents as a poet and as a critic, and died in A. H. 1101. Máhir was a friend of Qodsy and Kalym and the teacher of Sar-khúsh, he died in A. H. 1089. Rásikh died in 1107.

Beginning *سخن جان است و دیگر گفت و گو جانا زمن بشنو*

Copies are frequent, there are several in the M. M. 8vo. 143 pp. 17 lines. One copy is in the possession of Mr. Hall of Benares, two are in my possession, and one in that of the Asiatic Society of Bengal.

Table of contents: (this list may be considered as a continuation of the lists, pp. 47 and 55, with some repetitions).

Myr *Iláhy* see p. 66.

Myrzá Jalál *Asyr* a poet of Persia of great merit, who has not come to India.

Mirzá Ibráhyim *Adham* was a Sayyid of the Çafawy family. He came to India under Sháhjahán and behaved like a mad Darwysh.

Amány Khán-zamán a son of Mohábat Khán Khánkhánán Sipah-sálár (commander-in-chief) left a very elegant Dywán.

Tzafar Khán *Ahsan* a son of Khwájah Abú-l-*Hasan* resided mostly at Kábul and Kashmyr, and was a great patron of poets, left a Dywán and some Mathnawies.

'ináyat Khán *Ashná* son of Tzafar Khán an elegant prose writer, he wrote the history of thirty years of Sháhjahán's reign, much more elegantly than Mollá *Hamyd* and others.

Aṣaf Qommy came to India under Sháhjahán left a short Dywán.

Mawlawy Sa'yd *I'jáz*, a learned and industrious man, is alive.

Mollá Mohammad Sa'yd *Ashraf* came to India under 'álamgyr and found a patron in Zyb alnisá the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the Mathnawý *قضا و قدر* which has about 700 verses, and which he composed ex tempore.

Mohammad Ibráhým *Inçáf* a student who showed some poetical talent and presented some poems to Myr Mo'izz Músawy Khán. He died young.

Mohammad Çádiq *Ilqá* is clever in making chronograms.

Mollá *A'là Túrány*. Myrzá 'abd al-Rasúl *Istighná*.

Myr Mohammad Ahsan *Yjád*. *Báqirá* Tabryzy.

Abú-l-Hasan *By-gúnah* has never visited India, but his Dywán had reached this country. *Bynish* Kashmyry left a Dywán.

Rafy' Khán *Bádzil* cousin of Mohammad *Táhir* Wazyr Khán put the Ma'árij alnobúwat into 40,000 Persian verses and called it *جمال حیدری*.

Mollá Jámý Láhóry Námdár Khány *By-khúd* was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qačydahs and Qat'ahs. The chronogram on his death is *جامي از جام حمد بيخود* *حسن و دل* i. e. 1086. He left a *حسن و دل*.

Mirzá 'abd al-Qádir *By-díl* is alive.

Chandar Bhán *Brahman* flourished under Sháhjahán, wrote elegant prose and left a Dywán. *By-ghamm* Payrágy, alive.

Mollá 'alyy Ridhá *Tajalliy* came from Shyráz to India under Sháhjahán. *Háfítz* Mohammad Jamál *Talásh*.

Mohammad Tagyy alive.

'abd al-Latýf Khán *Tanhá* a nephew of Mirzá Jalál Asyr was Dywán (collector) of the Panjáb. Myr *Tashbyhy*.

Myr Tafákhör (Mofákhis?) *Hosayn Tháqib* an uncle of Rásikh died in Sirhind.

Açaf Khán *Ja'far*, an Amyr of the emperor Jahángyr, author of a Mathnawý called *Khosraw ú Shyryn*. Aqá Najaf Quly *Jorät*.

Myr 'abd al-Rahým *Tayshy* a friend of Mohammad 'alyy Máhir.

Myrzá Mohammad Ayyúb *Jawdat* is strong in the Ghazal and Rubá'y. *Hakym Hádziq* left a thick Dywán.

Mohammad *Hosayn* (in Hall's copy is *Ibráhým*) *Mashhady*.

Myr *Hashmaty*, the author met him once at Agra.

Mohammad Bég *Haqqy* lived in Guzrát.

Shaykh Mahmúd *Hayrán* imitated Náçir 'ally but without success.

Mohammad Ibráhyim Açalat Khán son of Sayyid Motzaffar Wazyr of Haydarábád. *Khalyl*. Myrzá *Kholqy*.

Khalig came during the time of 'alamgyr from Persia to India and went to the Deccan. Wrote a short Dywán and a Mathnawý.

Nawáb 'abd al-Rakym *Khánkhánán* a son of Bayram Khán, according to one copy his takhalluç was *Rakym*, he flourished under Akbar and Jahángyr.

Qásim *Kházin*, the Author met him and found him very conceited.

Mirzá Radhyy *Dánish* came to India under Sháhjahán.

Mirzá Rafy' *Dastúr* a contemporary of Jahángyr.

Mollá *Dáná*. Mohammad Amyn *Dzawqy*.

'áqil Khán *Rázy* is the author of a mystical Mathnawý called *مرقع* it is in the manner of that Jalál aldyn Rúmy, and may be considered as a poetical version of the *امواج خونی*.

Mirzá Hasan (Aksan?) Bég *Rafy'* was first Munshiy of Mohammad Khán, the Ruler of Túrán, came to India under Sháhjahán and obtained the rank of five hundred. 'alamgyr sent him to Kashmyr. He died at Dilly.

Myr Mohammad 'ally *Ráyh* (*Ráiy*?) a Sayyid of Siálkót.

Myr Mohammad Zamán *Rásikh* d. 1107, the chronogram is *راسخ بورد*.

Mohammad *Ridhá* Kashmyry. Myr *Rúhy*. Myr (Áqá?) *Radhyy*.

Mollá *Ridhwán* came from Persia and settled at Láhór.

Zakyy Hamadány. *Zamáná*.

Mohammad Quly *Salym* came under Sháhjahán from Persia to India and entered the service of the Wazyr Islám Khán.

Sálik Yazdy and *Sálik* Qazwyny were contemporaries and flourished in India under Sháhjahán

Sayirá Mashhady has never visited India.

Qáfilán (Qáqilán?) Bég *Sipáhy* accompanied the Indian embassy to Persia. Hájj Mohammad Aslam *Sálim*, a Kashmyry.

Mohammad Qálih *Sattár* lives in Bengal.

Hakym *Sa'ydá* is a good poet.

Mirzá *Sanjar*, a contemporary of Sháhjahán. *Sayyáh*.

Myr Sayyid 'ally *Sayyid*.

Sayyid 'ally Khán a calligraph had no takhalluç.

Myr (Myrzá?) Jalál aldyn *Siyádat* resided at Láhór.

Mollá *Sarāby* (in one copy *Sarāpay*) came to India under Jahāngyr.

Hakym Sarmad a Ğúfy and a friend of Dārā Shikóh.

Mohammad Afđhal *Sar-khúsh* the author of this Tadzkirah.

Shāny Taklú, panegyrist of Sháh 'abbás, wrote a Mathnawý in his praise.

Mollá *Shaydá* flourished towards the end of Jahāngyr and the beginning of Sháhjahán's reign.

Shádmán the son of one of the chiefs of Kakhar. Myr *Shawgy*.

Myr Mohammad Hádiy *Sharar* lived in Persia in 1093.

Myr *Sharaf aldyn Hosayn*. *Sho'ayb*. *Shawkat* Bokháry.

Myr Sharyf.

Mirzá Mohammad 'alyy *Çáyib* Tabryzy came to India under Sháhjahán. Died in 1081. The chronogram is *صايب وفات يافت*.

Myr *Çaydy* came under Sháhjahán to India.

Hakym Mohammad Kátzim who assumed the title Masyħ albayán and the takhalluĉ *Çáhib* imitated Jalál aldyn Rúmy and left a thick Dywán and several Mathnawies as : *ائينه-خانه و پريخانه و صلاحات احمدی* : *ائينه-خانه و پريخانه و صلاحات يوسفی و كمال (؟) محمدی* and gave to the collection of all his poems the title of *انفاس مستعصي*. *Aqá Çádiq* is the author of a Sáqiý-námah. *Çabúhy*.

Çámit (in one copy *Çáyib*) was a merchant who came under 'álamgyr to India and wrote a short Dywán.

Myr *Dhiyá* aldyn Diblawy the author saw him at the beginning of 'álamgyr's reign. *Tálib Amoly*.

Hájy Tabyby (*Tabsy* ?) a Ğúfy.

Myr Mohammad *Táhir Hosayny* came towards the end of Jahāngyr's reign to India. He was a wealthy merchant.

Mollá *Toghrá*. His prose is much admired. He wrote an elegant essay on Kashmyr.

Myrzá Nitzám aldyn *Táli* a friend of the author.

Tzohúry Tarshyzy resided at Byjápúr, it is said that he copied and sold the *Rawdhat alcafa* one hundred times, he is the author of *گلزار ابراهيم* and *خوان خليل* of *نورس* these three prose treatises are dedicated to Ibráhyim 'ádil-sháh and he dedicated a *نامه سافي* to Burhán Nitzám almulk. Himmat Khán collected one hundred and twenty Sáqiý-námahs and that of *Tzohúry* was the best among them.

'orfy Shyrázy died at Láhór in 999 at an age of thirty-six years. The chronogram for this date is *امداد البشر هادي كلام عرفي شيرازي*.

More than thirty years after his death Myr Çábir Ispahány disinterred his body and buried it at Mashhad.

Myán Náçir 'alyy died at Dilly in 1108. The chronogram is
آء علي بعالم معني رفت. 'atzyrna Nayshápúry has never visited India.

Shaykh 'abd al'azyz 'izzat.

Mollá 'alyy Qommy has never visited India.

'ámil a pupil of Çáyib.

Khwájah 'abd Allah 'irfún a mystic. 'árif Láhóry left a Dywán.

Mohammad Táhír Ghanyy of Kashmyr. His takhalluç is a chronogram (1060) for the beginning of his poetical career, his Dywán was arranged by Myrzá Mohammad 'alyy Máhir.

Myr Burhán Ghoryy.

Hájy Mohammad Ismá'yl Gháfil was a most distinguished calligraph and came from Mázanderán to India.

Ghanymat a native of India wrote a short Dywán and a Mathnawy.

Shaykh Mohammad Mohsin Fáníy of Kashmyr was a Çúfy and a friend of Dará Shikóh left a Dywán and a Mathnawy.

Mirzá Façyhy.

Aqá Mohammad Ibráhyim Fayadhán a son of Aqá Mohammad Hosayn Nájiy was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mirzá (Myr?) Ghiyáth aldyn Mançúr Fikrat came to India under 'álamgyr and obtained the rank of five hundred.

'abd al-Razzáq Fayyádh. Farqy (Fawqy?). Fáris.

Fawjy a poet of Bengal, yet not without talent.

Prince Dará Shikóh Qádíry left besides many writings on Çúfism a short Dywán.

Hájy Mohammad-Ján Qodsy the king of poets during the reign of Sháhjahán. He described the exploits of this emperor in a beautiful epic poem called ظفرنامه شاهجهانی.

Qásim Dywánah Mashhady a pupil of Myrzá Çáyib has not visited India. Nawáb Qásim Khán. Qání'.

Mohammad Yúsof Qadym died very young.

Abú Tálib Kalym d. 1061. Khwájah (Myr?) Kalán.

Shaykh Sa'd Allah Gulshan was in Gujrát in 1093.

'abd al-Rahym Kúkam (in one copy Kamgú) Kashmyry died in the Deccan. Lámi'. Myr Mo'izz aldyn Músaovy d. 1101.

Myr Mohammad 'alyy Máhir d. 1089.

Hakym Rokná Masyh a contemporary of *Jahángyr*.

Shaykh Sa'd Allah *Masyhy* Pánypaty.

Ma'y (Moghy? or Moghniy?) معي Kashmyry.

Çálih Bég *Molham*, the author made his acquaintance at Agra.

Mayiy می was a Kalál that is to say of a low caste which was employed as Porter and Chób-dárs, he flourished under *Jahángyr*.

Mollá *Mofyá* Balkhy came to India at the beginning of 'álamgyr's reign and died at Multán in 1090. The chronogram of his death is ملا مفید بلخی مرد.

Mon'im Hakkák Shyrázy composed a poem containing a description of Agra, died during the commencement of 'álamgyr's reign.

Mashhúr. Myrzá *Ma'çúm* Káshy. Myrzá *Moqym*.

Myrzá Qotb aldyn *Máyil* d. in 1108 eight days after Myán Náçir 'alyy. Majdáy *Munçif*.

Akhúnd Mohammad Báqir had first the takhalluç of *Mon'asib* subsequently that of *Moshtaq* died in the beginning of 'álamgyr's reign. Mollá *Malik* Qommy resided at Byjápúr. Mollá *Moshriqy*.

Mollá *Natzyry* of Nayshápúr a panegyrist of 'abd al-Rakym Khán-khánán. There was another poet who had the same takhalluç, he gave him ten thousand Rupees that he might change it.

Nádím Gylány.

Mollá *Naw'y* wrote a Sáqiy-námah in praise of the Khánkhánán. He is also the author of a Mathnawý سوز و گداز.

Nátzim Herawy the author of a يوسف وزليخا has never visited India. Myr *Naját* has been in Persia and is a good poet.

Aqá Mohammad *Hosayn Nájiy* a brother of Mohammad Isma'yl Gháfil was an admirable calligraph, and in his old age he was admitted to the society of 'álamgyr. *Názuky*. Tálíb *Naçyb*.

Myr *Najábat* a brother of Myr Siyádat. *Nátig*.

Mollá *Nisbaty* of Thanéser was a good poet, in Rékhtah he used the takhalluç of *Nis-batty* i. e. the moon.

Qádhíy *Núry* a contemporary of *Jahángyr*.

Myrzá *Táhir Wahyd* was a friend of Çáyib and one of the greatest poets of the age.

Mohammad Rafy' *Wú'it* Qazwyny resides at Ispahán. He described in a Mathnawý the war of Sháh 'abbás with Tilam Khán, and compiled the sayings of the Imáms in a most elegant work to which he gave the title of ابواب الجنان he is also the author of a *Dyván*.

Myrzá Hasan Bég *Wáthiq* returned to Persia at the beginning of 'álamgyr's reign. Darwysh *Wálih* went to Bengal.

Myán Mohammad Ikhláq *Wámiq* a converted Hindú embraced the Islám in 22 of the reign of 'álamgyr. Mollá *Walyy*.

'abd al-Wáhid *Wahshat* of Thanéser was in 1093 a young man.

Mohammad 'áshiq *Himmat* was in 1093 a young man.

Mohammad *Háshim* was a calligraph and the father-in-law of Sarkhúsh.

Myr *Fahyá Káshy* was a poet of Sháhjahán who gave him orders to compose a *پادشاه-نامه*. He died in 1074. The chronogram of his death is *احیای سخن چو کرد یحیی جان داد*.

(14) مرآت الخیال تصنیف شیر خان لودی (P.)

Mirror of imagination by Shyr Khán Lódy son of 'alyy Amjad Khán (the name of the author is in page 26.) He informs us in the postscript that he lost his father in A. H. 1084, and three years after, he lost his brother who died in the mountains of Kábul, he also gives us the date when he composed this book in saying that the title is a chronogram, if you remove the *pardah* or veil (i. e. 1313—211=1102). It is dedicated to Sháhjahán and contains an account of the most celebrated Persian poets; and besides it treats on almost every science cultivated by the Musalmáns: Music, Medicine, cosmography, oneirocritic, talismans, &c. at the end is a chapter containing notices of poetesses.

ای یاد تو بند بر زبان نطق سخن سرای را Beginning

Printed at Calcutta in 1831, 8vo. 543 pp. Lithographed at Bareilly in 1848. MSS. copies are frequent, some of them are abridgments.

(15)

آسمان سخن

(P.)

The heaven of composition being a rhymed abridgment of Dawlat-sháh by Luff Allah Moḥammad Mohandis b. Aḥmad. We are informed in the preface (which has twelve distiches) that Fáyidhy فایذی Kirmány rendered the Tadzkirah of Dawlat-sháh in Persian verses at the time of Akbar and altered the division of the original, making ten periods طبقات instead of seven; Luff Allah Moḥammad who was a contemporary of Awrangzéb remodelled this version and added two periods برج to make the number correspond with the signs of the zodiac and in allusion to it, he gave it the above title.

About 250 verses; every verse contains the name of a poet.

First verse

نخست شکر خدای که آسمان سخن || بیافرید محیط نه آسمان کهن

A copy bound with other books is in the Tópkhánah.

I give here the 12th chap. as a specimen.

وحید دهر امانی بن مهابتخان	ولی بخانزمان است شهره دوران
دگر یگانه ظفرخان تخلص احسن	ربوده گوی سخن از سخنوران در فن
دگر وحید زمن آشنا عنایت خان	بود ببحر سخن آشنا عنایت خان
دگر وحید زمن شادمان غم پرور	بیان شادی و غم در کلام او مضمر
دگر سخنور کشمیر محسن فانی است	بقای نام وی از دولت سخن دانی است
صه سپهر سیادت یگانه میر عباد	که بود در غزل و مدح و مثنوی استاد
لیبب عصر محمد حسین آشوب است	سخنوری که سخنهای جمله مرغوب است
دگر وحید زمان است طالبای کلیم	که شعر اوید بیضا است نزد طبع سلیم
دگر فرید جهان قدسی محمد خان	بعهد شاهجهان گو ربنده از اقوان
الهی همدانی است در سخن استاد	سخنوری است که داد سخنوری میداد
لیبب ازمنه امی نخواند هیچ کتاب	ز فیض حق شده مفتوح بر رخسار صداب
دگر وحید زمن باقی ترانه او	خوشست همچو غزلهای عاشقانه او
فصیح ازمنه فتحا که چون غزل میگفت	چو عندلیب غزلخوان در و گهر می سفت

(16) همیشه بهار تصنیف کشتن چند اخلاص تخلص (P.)

Eternal Spring by a Khatry of the name of Kishen Chand whose takhalluṣ is Ikhlāṣ. The title multiplied by two gives the date of the compilation, viz. 1136. The author was a son of Achal-Dás of Dilly whose house was the resort of the learned. During his father's life-time he learned Kárad-bázy (a kind of fencing called Bakayty بکیتی in Urdú) after his death he applied himself to poetry. He died under Aḥmad Sháh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahángyir to the accession of Mohámmad Sháh, A. H. 1131.

Two copies are in the Tópkhánah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall. First line

ای ذکر تو گل فروش بازار سخن ॥ رنگین ز تو برگ گلزار سخن

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Amyr Khán *Anjám* a son of the Nawáb Amyr Khán.

Amyr Iláhy.

Myrzá Jalál *Asyr* d. 1040, used to compose his verses in a state of intoxication. Myrzá Ismá'yl *Ymá* of Ispahán.

Mollá Ály ای of Persia, has not come to India.

Myrzá Arjumand *Azád* a son of 'abd al-Ghanyy Bég, has also the takhalluṣ of *Jonún*.

Awjy of Persia, a contemporary of Sháhjahán.

Myr Báqir *Ishráq* seems to have been alive in 1136.

Mollá Sayyid Aḥsan *Fjáḍ* wrote the history of the reign of Farrokhsiyar in very elegant prose. Died in 1131 or soon after.

Myr Imán aldyn *Iksyr* is a clever physician.

Shafy'áiy *Athar* was blind, and has never visited India.

Myrzá Ibráhyim *Adham* a son of Myrzá Radhyy Artymany a Sayyid came to India under Sháhjahán, was very insolent and was therefore put to death.

Mo'azzaz Khán *Afsar* Mohammad 'ally Bég came from Ispahán to India and died in Bengal. *Intikhab* Wiry Bég died young.

Yúl Quly Bég *Anysy* was first librarian of 'ally Quly Khán at Herát, then he came to India, and was patronized by the Khánkhánán 'abd al-Rahym. He died at Burhánpúr and left a Dywán and a Mathnawý. Siráj aldyn *Arzú* composed a large Dywán.

Khánzamán *Amány* son of Mohábat Khán a pupil of Murshid, who flourished under Sháhjahán. *Arshada* was a native of India.

Ismá'yl Bég *Unsy* resided at Herát. Was, as a prisoner of war, carried to Túrán by 'abd Allah Khán, came to India and was patronized by the Khánkhánán 'abd al-Rahym.

Mohammad Sa'yd *I'jáz*. Myrzá Mohammad *Ahsan* is alive.

Myr *Ashky* Qommy a *Tabátabá* Sayyid d. at Agra in 972, left *Qacydahs*, two Dywáns of Ghazal and one Dywán of humoristic poetry. Sháh *Afryn* Láhóry was alive in 1136.

Tzafar Khán *Ahsan* was governor of Kashmyr left a Dywán.

Asyry Tázy his name was Amyr Qádhiy. He died in 982.

Mohammad Qádiq *Ilqá* used to instruct Hindú boys, is alive.

In'ayat Khán *Ashná* a son of Tzafar Khán *Ahsan*. Wrote a Dywán and a history of thirty years of Sháhjahán's reign.

Myr *Ahsany* b. Myr Abú-l-Fazh Músawý was born at Tabálah near Láhór and died in 1011 left *مثنوي شاه و ماه و دلبر و شیدا*.

Gholám Moçtafá *Insán* of the Kanboh tribe of Morádábád.

Mollá *Atzhary*. He and his father had come to India. Was a contemporary of Jahángyr.

Mohammad Ibráhym *Inçtf* was a pupil of Myrzá Mo'izz Músawý Khán.

'abd al'azyz *Fjá*d a pupil of Bydil. Was probably alive in 1136.

Asád Bég *Asad* flourished under Jahángyr.

'abd al-Rasúl *Istighná*.

'iwadh Bég *Iksyr* came under Jahángyr to India. Wrote elegant prose and was a good calligraph. He was Munshiy of Sháhjahán.

Mawláná *Anwar* Núr Mohammad was a native of India.

A'lá Túrány.

Mollá Mohammad Sa'yd *Ashraf* came under 'álamgyr to India and was patronized by Zyb alnisá Bégam.

Myrzá Mohammad Raby' *Anjab* Ispahány a pupil of Mortadhá Quly Bég.

Achal Dás a Khatry the father of the author resided at Dilly.

Ikhlaṣ a pupil of 'abd al-Ghanyy Bég *Qabúl* and the author of the *Tadzkirah* under notice.

Sháh Walyy Allah *Ishtiyāq* is a grandson of Shaykh *Ahmad* Sirhindy who was called *Hadhrat* and a pupil of *Qabúl*.

'abd al-Qádir *By-díl*, his *Dywán* of *Ghazal* has more than 100,000 verses, and besides he has written a *Dywán* of *Qaṣydaḥs* and a *Dywán* of *Rubá'ys* and several *Mathnawies*, he is also the author of a prose work called *چهار عنصر*.

Shaykh 'abd al-Salám *Payámy* flourished under *Jahángyr* and went towards the end of his career to the *Deccan*.

Sharaf aldyn *Payám*. Sháh *Bahjata* was a *Darwysz*.

'abd al-Báqiy *Báqiy*.

Rafy' Khán *Búdzil* author of the *Hamlahé Haydary*.

Payrawy Sáwajy Amyr Bég flourished under Sháhjahán.

Hájy Byná is a merchant of *Gujrát*.

Bynish lived at *Kashmyr*. Mawláná *Baqáiyiy* d. 1009.

Sawámy Bhóbat Ráy *By-ghamm* a Khatry resided at *Pathán* near *Jammú* in the *Panjáb*, he translated from the *Hindee* (*Sanscrit*) the *Prabodha Chand* (*Chandrodaya*) *Nátak*, a very curious work on *Theosophy* into *Persian*, and dedicated it as well as several other treatises on *Qúfism* to *Naráyan Chand*.

Udé Bhán *Bahár* a pupil of the author of this *Tadzkirah*.

Mollá Jámy *By-Khúd* a contemporary of Sháhjahán.

Bayáná Myrzá Mahdiy visited *India* and returned to *Persia*.

Ráy Chand Bhán *Brahman* was the most distinguished *Hindú* since the time of *Tymúr*.

Bazmy a contemporary of *Jahángyr*.

Myrzá Abú Toráb *Baydhá* a companion of the Amyr *alomará* *Dzú-l-Fiqár Khán*, became blind towards the end of his life.

Myrzá Mohsin *Túthyr* (*Túshyr*?) *Wazyr* of the *Padsháh* of *Yazd*, sent his *Dywán* to *Shohrat* in *India*. *Tajalliy* 'alyy *Ridhá*.

Myr *Tashbyky* 'alyy *Akbar* son of Sháh *Mohammad Káshy* flourished under *Jahángyr* at *Láhór*. He was an eccentric and unaccessible man, and wrote few of his verses down. He died at the age of seventy. *Tanhá* 'abd al-Latýf *Khan*.

Myrzá 'ajam Quly *Turkmán* was of *Persian* (*Shyráz*) origin, but was born in *India*.

Mohammad *Hosayn Tujalliy* Káshány died at Akmadábád in Gujrát in 1090, aged twenty-seven years.

Mollá *Rahmat Allah Tamkyn* was in 1136 residing at Kashmyr.

Myrzá Mohammad 'ally *Tamanná* flourished under Farrokhsiyar.

Háfiz Jamál *Talásh*.

Aghá 'abd al'ally *Tahsyn* is a grandson of Júyá.

Myrzá *Fath 'ally Taskyn*, he was probably alive in 1136.

Hakym Mohammad Sa'yd Qommy Tanhá physician of Sháh 'abbás, left a Dywán.

Ráy Manóher *Tawsany*, Akbar gave him the title of Myrzá.

Myr Mofákhir (Sar-khúsh writes Tafákhor) *Hosayn Tháqib* resided in Sirhind.

Myr Sayyid Mohammad *Tháqib* a pupil of Myr *Táhir 'alawy*.

Mohammad *Hosayn Thanáyyiy* Mashhady came to India under Akbar and died in 996, the chronogram is *سکندر نیک*. He commenced an epic poem called *سد سکندر* but did not complete it. He left a thick Dywán. Myr Mohammad *Afdhal Thábit* was alive in 1136.

Núr aldyn Jahángyr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Qáfar 1037.

Myr Mohammad *Ja'far Jorát*.

Mohammad 'ally Bég *Jism* left a Dywan.

Myrzá *Ja'far Bég Ja'far* had the title of Aḡaf Khán. He died in 1212, the chronogram is *صد حیف از اصف خان*. He left a Khosraw Shyryn. Myrzá *Daráb Júyá* resided in Kashmyr.

Sayyid 'ally *Judáyyiy* Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.

Padsháh Quly *Jadzby* a contemporary of Jahángyr was killed.

Myrzá Mohammad Ayyúb *Jawdat*.

Jashany Lahóry Gholám 'ally flourished under Jahángyr.

Khwájah Mohammad Maqṣúd *Júmi* a pupil of 'abd al-Ghanyy Bég Qabúl resided in Kashmyr.

Ja'far had the title of Allah Wirdy Khán, left a short Dywán.

Hakym Hádzig was born at Fathpúr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.

Yádgár Bég *Hálaty* of Túrán.

Myrzá Isma'yl *Hijáb* came to India under 'álamgyr.

Mohammad *Hayát Hadhrat* was alive in 1136, had first the takhaluḡ of *Qábil*.

Myrzá Mahdiy *Hojjat* a cousin of Myrzá Dáráb Júyá, died at Dilly.

Mohammad 'ally resided at Kashmyr and was in 1136 past thirty years of age, had first the takhalluṣ of *Taklyf*, then of *Masyhá* and then of *Hashmat*; he is a pupil of 'abd al-Ghanyy Bég Qabúl.

Mohammad Bég *Haqqy* resided at Gujrát.

Hayáty Gylány was much given to pleasure, completed by order of Sháhjahán the Toghluq-námah of Amyr Khosraw which was defective. He did it so well that Sháhjahán had him weighed up in gold for it.

Shéó-Rám *Hayyá* a pupil of By-dil has written a Dywán.

Hashmaty a friend of Mollá Shaydá left a Dywán.

Mohammad Taqyy aldyn Ispahány *Hozny* d. in 989 on the banks of the Jenáb.

Myr *Hamzah* Táshkandy was the son of the king of merchants of Táshkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is نه را برقم سه باره بنویس. The numerical value of the letters of this sentence as well as the meaning "write nine three times" give 999. [Náçir 'ally.

Shaykh Mahmúd *Hayrán* resided at Sirhind and was a pupil of

Hamdy Kashmyry was a learned man. He died in 1018, the chronogram is شد به بهشت.

Sayf Allah 'alawy *Hazyyny* a contemporary of Jahángyr studied diligently the ancient poets.

Shaykh *Hasan* Qorayshy Kálpy d. in 989, the chronogram is فضائل-پناهی.

Sayyid *Hosayn Khálic* came to India during the reign of 'álamgyr and obtained the title of Imtiyáz Khán.

Sipah Sálár Khánkhánán 'abd al-Rakym a son of Bayram Khán was born on the 14th Çáfar 964, and died at Dilly in 1032.

Khalyl was in the service of Zyb alnisá Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr *Khosrawy* Qáyiny a contemporary of Jahángyr.

Myrzá Fadhl Allah *Khúshtar* a son of *Sar-khúsh* was alive in 1136.

Shukr Allah Khán *Kháksúr* son-in-law of 'áqil Khán Rázy wrote a commentary on Jalál aldyn Rúmy's Mathnawý.

Mohammad *Haydar* Herawy *Khiçály*, a contemporary of Jahángyr.

Jamál aldyn *Kháwary* a native of Gylán came to India in 1011.

Mollá *Dáná* was engaged in Farrokhsiyar's reign with Nátzim Khán, who is usually called 'abd al-Rahym *Fláwigh*, in copying the Sháh-námah. *Dakhly* Ispahány.

Myrzá Dáwúd of Mashhad a contemporary of Táhir Wázyd.

Sháh Ismá'yl *Dzabyh* was born in Persia, travelled much, and resided for some time in India.

Mawláná Imám aldyn *Riyádhy* is a very learned man and usually called *Imám al-Radhyy* he is a native of Láhor and resided at Dilly. His father Lutf Allah Mohandis was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluḡ *Mohandis*. The father flourished under Akbar. Riyády was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1136. One of his pupils wrote a commentary on the Almegest.

Mohammad Myr Zamán *Rásikh*. Sayyid Jalál *Ridháyiy* d. 1057.

Myr Mohammad 'ally *Ráyih* is a Qalandar of Siálkót.

Myr Radhyy Dánish a Sayyid of Mashhad came to India under Sháhjahán.

Arshad 'ally *Rasáyiy* was well versed in Persian literature and seems to have been alive in 1136. He was a pupil of Myán Sháh Bhyk.

Hasan Bég *Rafy* resided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.

Mollá 'abd al-Rashyd the author of the Farhange Rashydy which he dedicated to Sháhjahán, he wrote a chronogram on the accession of Sháhjahán. The author takes occasion to quote from the history of Sháhjahán a passage containing a statement of the expenses of the palace of Dilly, it cost sixty lakhs of Rupees, viz.: Sháh Maḥall with the golden roof fourteen lakhs; Imtiyáz Maḥall, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dawlat-khánah Kháḡ (I suppose what is now called the Dywán) and the Dawlat-khánah 'ám two and a half lakhs; The bath and *Hayát-bakhsh* six lakhs; the palace of the women seven lakhs; the Bázár of the palace four lakhs; the wall and ditch round the palace which has 100,000 cubits in circumference, and is double as large as that of Agra, twenty-one lakhs of Rupees. The Jámí' masjid of Dilly cost ten lakhs of Rupees. These build-ings would cost at least five times as much in our days, 1852 A. D.

Myr Haydar Káshy *Rafy'y* a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.

Myrzá *Radhyy* Artymány the father of Myrzá Ibráhyim Adham.

Shaykh Sa'd aldyn Kháfíy *Riháiyiy* a mystic, left a *Dywán* and imitated the *Khamsah* of Nitzámy. Myrzá *Rostam* Qandaháry.

Myr 'abd al-Razzáq Yazdy *Rasmy* flourished under Jahángyir and spent twenty years in India in the garb of a Darwysz.

Myrzá Yzad-bakhsh *Rasá* d. in 1119, the chronogram of his death is *رما رفته از جهان بچنان*. Mawláná Wahyd *Rawány* resided at Agra.

Mohammad *Ridhá* Kashmyry.

Myr 'askary *Rázy* 'áqil Khán wrote besides the *Moraqqa'* also *شمع و پروانه* and *ثمرات الحیوة* and *نغمات العشق* which contains the loves of Ratan and Padmáwat. The *ثمرات الحیوة* is properly speaking the work of Shaykh Burhán aldyn the spiritual guide of Rázy, but Rázy arranged it. Rázy was for many years Çábahdár of Dilly and died in 1108.

Zamán Bég b. Ghayúr Bég Kábuly his title was Mohábat Khán and his takhalluṣ *Súsany*, he was an Amyr of Jahángyir.

Mawláná *Zulály*. *Zakyy* Hamadány. *Zamáná*.

Myrzá Záhid 'alyy Sháhe Bander *Sakhá* a poet of Persia.

Myr Jamyl *Súzy* flourished under 'álamgyr and held a *Mançab*.

Shaykh Mohammad *Sa'yd* Qorayshy was when young a companion of Sultán Murád-bakhsh.

Myr 'abd al-Çamad *Sokhon* was aliye in 1136.

Sayyid Çalábat Khán Mojáhid-jang *Sayyid* was commissary of ordinance under Farrokhsiyar.

Mohammad Húshim *Sanjar* was for some time imprisoned by Akbar and went subsequently to the Deccan, where he was well received by Ibráhyim Khán 'ádil Sháh.

Aqá Farydún *Hosayn Súbiq* came under 'álamgyr to India.

Mohammad 'álam *Sorúry* a (*Sarwary*?) of the time of Jahángyir.

Mohammad Quly *Salym* came to India under Sháhjahán. Died in Kashmyr in 1057 the chronogram is *رضوان* *Sámiry* Tabryzy contemporary of Jahángyir. Mollá *Súti* Kashmyry was alive in 1136.

Myrzá Mohammad Afdhal *Sar-khúsh*.

Mohammad Ghadhanfar *Syry* (*Sayry*?) was born at Kháf and brought up at Herát.

Sálik Yazdy spent part of his life at Golcondah. In 1066 he entered the service of Sháhjahán.

Mohammad *Ahsan Sámi* of India had first the takhalluḡ of '*ishrat*' was alive in 1136. 'abd al-Kháliq *Samandar* d. at Láhór in 1016.

Myr Sayyid 'alyy *Sayyid* has never visited India. Was a contemporary of Myrzá Mo'izz.

Sayyid Sa'd aldyn a soldier, has not yet chosen a takhalluḡ.

Sa'yd Khán Multány was in the service of Sháhjahán.

'abd Allah *Sihry* was born and educated at Agra, was a good calligraph, is dead. *Sáyirú* Mashhady has not visited India.

Abú Mohammad *Saráby* born and educated at Siálkót. He was a contemporary of Jahángyr. Arslán Bég *Sipúhy*.

Sa'ydáy *Gylány* was a very good calligraph and enjoyed, during the reign of Jahángyr and Sháhjahán, the title of By-Badal Khán and the office of superintendent over the emperor's goldsmiths.

Khwájah 'abd Allah *Sámiy* came from Láhór to Dilly was a contemporary of the author, he is the author of a thick Dywán.

Myr Jalál aldyn *Siyádat* resided at Láhór.

Sálik Qazwyny flourished under Sháhjahán.

Nawáb *Hakym* almulk Farroksháhy this is the title of Shaykh *Hosayn* 'arab whose takhalluḡ is *Shohrat* he was alive in 1136.

Mollá *Shaydá* born at Fathpúr Sykry, he flourished under Jahángyr and Sháhjahán and died in Kashmyr, left a Mathnawý of about 12,000 verses in the style of the Makhzan alasarár of Nitzámy. It begins بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَمْدَدُهُ سِرْجُ شَمْسٍ فَيْضُ عَمِيْمٍ.

Shawkat Bokháráyi was probably alive in 1136.

Shápúr Rázy a contemporary of Jahángyr.

Gul Mohammad *Shá'ir* a pupil of By-dil was probably alive in 1136. Yúsof Bég *Sháyiq*. *Shádamán* an Afghán flourished under Sháhjahán and 'alamgyr. *Shikyb* has never visited India.

Shikyby a contemporary of Jahángyr.

Sharyf Káshy was first a Qalandar and turned afterwards a merchant left a Dywán. *Shúh* *Shahydá*.

Myr *Shawqy* was a mystical poet.

Mohammad *Hasan* Jawnpúry *Shádábý*.

Shabúby a brother of *Saráby*.

Qamar aldyn who had the title of Nitzám almulk and the takhalluḡ of *Shákir*, was alive in 1136, has written a Dywán.

Mawláná *Shogúny*.

Shaykh Núr aldyn *Shayiq* was calligraph. He was in this art a pupil of Abú al-Ma'aliy. He was alive in 1136.

Myr Yahyá *Shinúsdá*. Myrzá Mohammad 'ally Tabryzy *Çáyib* came under Sháhjahán to India and obtained a Mançab and the title of Mosta'idd Khán, he left more than 300,000 verses.

Shaykh Çadr aldyn Nayshápúry is a man of some learning.

Çabúyiy flourished under Sháhjahán.

Çabúhy Chaghatáy a mystic, and suspected of infidelity, d. 973.

Hájy Mohammad Çádiq *Çámit* a merchant, came to India under 'álamgyr and wrote a Dywán.

Mawláná Çaláh aldyn Sáwajy *Çayrafy* came from the 'iráq to India by the way of the Deccan during Akbar's reign. He is the author of a Dywán.

Hakym Kátzim had the title Masyh albayán and the takhalluç of *Çáhib*. Mohammad Myrak *Çálihy* flourished under Jahángyr.

Çafúyiy was educated at Kálpy d. 1016.

Myr *Çaydy* came in 1064 from Ispahán to India.

Çafy aldyn Ispahány *Çafyy* flourished under Jahángyr.

Mohammad 'ysá *Çafyry* Jawnpúry committed suicide in 1018.

Dhamyr.

Mollá *Toghrá* was originally of Mashhad but resided in Kashmyr.

Myr 'abd al'ally Sabzwáry *Táli'* a nephew and pupil of Sayyid Mohammad Tháqib.

Mohammad Ibráhym Kashmyry *Tolú'y* flourished under Jahángyr.

Sháh *Táhir* of the Deccan.

Myrzá Hasan Tirmidzy *Tálib* an Amyr of Akbar d. 1018 the chronogram is *باد ابى طالب بعلى* *حشرش*, left a Dywán and two Mathnawies *خورشيد و فيروز* *وطالب و مطلوب*.

Nawázish Khán Rúmy *Táli'* wrote occasionally poetry.

Tálib Amoly the king of poets under Jahángyr d. 1035.

Mollá *Tzohúry* Tarshyzy Núr aldyn Mohammad came in 988 from Khorásán to the Deccan, he settled in Azmadnagar and married the daughter of Mawláná Malik Qommy; king 'ally 'ádil Sháh conferred high favours upon him; when he sent his Sáqiynámah to Burhán Nitzám almulk in Haydarábád, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words *نسلیم کردند*

تسلیم کردم "they have made it over to me, and I have thanked for it, or accepted it." It is said he and his father-in-law were killed in an affray.

Mawláná 'orfy Shyrázy, his name was Khwájah Çaydy, he lived at Ahmadnagar with Tzohúry Qommy and subsequently at Fathpúr Sykry. Died at an age of 35 (or 36) years in 999 at Láhór, and left a Dywán and two Mathnawies, viz. مخزن اسرار and خسرو شیرین but the latter remained incomplete, he also left a prose work called رساله نفیسه in which he addresses his ownself.

Myán Náçir 'alyy born at Láhór d. 1108 on the 6th Ramadhán.

Myrzá Abú-l-Ma'áliy 'áliy had under Farrokhsiyar the title of Wizárat Khán, is the author of a Dywán.

Myr Záhír 'alawy came under 'álamgyr from Persia to Kashmyr, and settled there.

Sayyid Mohammad Najafy 'itáby was for a long time imprisoned by Akbar in Gwályár, when released he went to the Deccan. He left a Dywán.

Shaykh 'abd al'azyz 'izzat flourished under 'álamgyr.

Shaykh 'atá Allah 'atá a pupil of By-dil, resided at Amróhah, he died at Dilly in 1135 at the age of forty, the chronogram is آشنای فتنه حیف.

Hakym Mohammad Hasan Shyrázy 'aríf was two years imprisoned by order of Jahángyr. 'ámil a pupil of Çáyib.

Khwájah 'abd al-Rahym 'ábid was alive at Dilly in 1100.

Mollá 'alyy Quly Ispahány never visited India.

'alá aldyn a Çúfy was very fond of Indian music.

'alyy 'atzym 'atzym a son of Myán Náçir 'alyy wrote a small Dywán. Sayyid Lutf Allah 'áçiy flourished under 'álamgyr.

'álimy Shyrázy was blind.

Myrzá 'alyy Quly Khán was alive in 1136.

Mohammad Háshim 'áçiz is a well educated man.

'abd al'azyzy (sic) Jawnpúry 'azyzy a learned man flourished under Jahángyr.

Myrzá Ja'far 'áshiq wrote chiefly satyres, was probably alive in 1136.

'orúçy was of noble birth, and was one of the courtiers of Jahángyr. Left a mathnawy called معادن البرار (اسرار) in the measure of the Makhzane asrár and a Dywán.

Ni'mat Khán 'a'ily had under Bahádursháh the title of Dánishmand Khán. Wrote much in prose and verse and in Persian and Arabic. He died in the third year of Bahádursháh's reign—1120.

Khawájah Mo'yn aldyn *Ghúziy* held a high office.

Mollá Táhir *Ghanyy* of Kashmyr died very young and left a Dywán. 'a'lyy Ridhá Mashhady *Ghazzúly*, Akbar gave him the title of king of poets. He died at Gujrát 980, and left a Dywán of near one hundred thousand verses, and the following prose works كتاب اسرار on *ʿUfism*; رشحات الحيات on *ethics*.

Shaykh Moḥammad Akram *Ghanymat* of Ganjáḥ in the Panjáb. He was a Qádirian Qúfy and a contemporary of Myr Moḥammad Zamán Rásikh. Besides a short Dywán he left a Mathnawý containing an account of the loves of 'azyz and Shahyd, and bearing the name of نيرنگ عشق.

Myrzá Abú Toráb *Ghobár* was alive in 1136.

Mollá Moḥsin *Fúniy* of Kashmyr was a friend of Dará Shikóh. He was a very learned man and left a Dywán.

Shaykh Abú-l-Faydh *Faydhy* born in 954, died on Sunday the 10th Qafar 1004. His father Shaykh Mobárik Nágawý who d. 1001, wrote a commentary on the Qorán entitled منبع نفائس الفنون, it is in four volumes, and is nearly as large as the Tafsyr Kabýr. Faydhy left besides other works the سواطع الهمام which is a commentary on the Qorán without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

ʿUtimah Qawwálah a lady of Ispáhán. *Faḡyhy*.

Myrzá Abú-l-Fatḥ Sabzwáry *Fátih* a nephew of Myrzá Hosayn, 'árif came from Ispáhán to India, and returned after some years to his home.

Myr Aḥmad *Fáyiq* a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Farhat Kashmyry was alive in 1136.

Forúghy Kashmyry d. 1077.

Myrzá Nádir alzamán *Faḡyh* a nephew of Aḡyn Moḥammad 'irfán. Shaykh Moḥammad *Fáyiz* فایز a pupil of Moḥammad Sa'yd I'jáz. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghiyáth aldyn Maṇḡúr *Fikrat* of Ispáhán came under 'álangyr to India.

Moḥammad Bég *Furḡat* has never visited India.

Mohammad Ibráhyim *Fayadhán* a son of Aqá Mohammad *Hosayn Nájíy*. *Fáyídh* 'abhary was probably alive in 1136.

Mohammad Dará Shikóh *Qádíry* a son of Sháhjahán by Arjumand Bánú Momtáz-Mahall was born on Monday the 30th (Salkh) of Çafar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Dzú-lhajj 1069 at an age of 46 years. He was buried in Humáyún's Mausoleum near Dilly. He left among other works a *Dywán*, *مجمع البحرين | حسنات العارفين | رساله حق نما | سفينة الاوليا | مسكنة الاوليا*.

Hájy Mohammad Khán Qodsy of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of *ظفر نامه شاه جهان پادشاه* and other works.

Myrzá 'abd al-Ghanyy Bég *Qabúl* a Çúfy is a pupil of *Júyá*.

Qásim *Dywánah* a pupil of *Çáyíð* was probably alive in 1136.

Mohammad Panáh *Qábil* was probably alive in 1136. *Qádír*.

Qásim Khán Qásim a courtier of Jahángyr.

Myrzá Tálíb *Kalým* was born in Hamadán and educated in India. The chronogram of his death is *طور معني بود روشن از كلیم* = 1061.

Shaykh Sa'd Allah *Gulshan* a mystical poet who resided for some time at Dilly and left nearly one hundred thousand verses of Ghazals, he was a disciple of Sháh 'abd al-Ahad Sirhindy and made with him the pilgrimage to Makkah. Myrzá Kámran *Gúyá*, a brother of *Júyá*.

Shaykh 'içmat Allah *Kámil* of Morádábád.

Myrzá *Girámy* a son of 'abd al-Ghanyy Bég was a young man in 1136. *Kamtar*. *Gusták*.

Karam 'alyy Bég *Karam* flourished under Bahádursháh.

Girámy a son of Amánat Khán, who was in the service of 'álamgyr, left a *Dywán*. *Lámi* is a good poet.

Mollá Sháh a mystical poet of Badakhshán came to Láhór, and made the acquaintance of that great Çúfy Sayyid Myán Sháh Myr Qalandar, who was of Egypt, and a disciple of Ibráhyim Baqáryy. Mollá Sháh was the spiritual guide of Dará Shikóh and spent the summer in Kashmyr, and the winter at Láhór. He died in 1072.

Myrzá Mo'izz *Fitrat* a man of taste, a good poet and a great patron of poets, came to India under 'álamgyr and obtained the title of *Músaúy Khán*, the chronogram on his death is *معز الدين موسوي رفت*.

Mokhlíç Káshy has never visited India, but his poetry was much esteemed here.

Myr Mohammad 'ally *Matla'* is a son of Sháh Çafyy.

Abú-l-Barakát *Minbar* (*Monyr?*) died at Agra, on Saturday the 7th Rajab 1054, left about thirty thousand verses, he was also a good prose writer.

Mohammad Nitzám *Mu'jiz* wrote a *Dywán*, was alive in 1136.

Myr Mohammad Samy' *Matzhar* a Persian, was police-officer at Ajmyr whilst Mohammad Moqym *Masyh* was *Dywán* of that Province. Myr Ahmad *Mohyy* is a good poet.

Qásim Khán *Mokhliç*, his ancestors came from Persia and settled in Kashmyr.

Mohammad Moqym Khán *Masyh*, a mystic poet, it seems that he was alive in 1136, and had written a *Dywán*. Mollá *Malik* Qommy.

Myr *Madhúsh* a brother of *Siyádat* and contemporary of 'álamgyr.

Mahmúd Bég Túrány *Mahmúd* came to India, but returned to his home. Myr Mohammad 'ally *Máhir*. *Munçif*.

Hakym Rokná *Masyh*, an Amyr of Jahángyr. Myrzá *Moqym*.

Maymanat Khán Kashmyry came as a merchant to India, and entered the service of the emperor. Was alive in 1136.

Anand Rám *Mokhliç* a pupil of By-dil, was probably alive in 1136.

Myr Abú-l-Faydh *Mast* was alive in 1136.

Táj Bég *Mamnún*. Mollá *Moçyd* Balkhy. [in 1136.

Çúfy *Moshtáq*, a pupil of Mollá *Afiryn* Láhóry, was probably alive Shaykh Sa'd Allah *Masyhy*, a friend of Mollá Shaydá, put the story of Rám and Sytá in verse. Myrzá Sháh Hosayn *Monásib*.

Mohammad Báqir had first the takhalluç of *Monásib* and then of *Moshtáq*. *Mon'im* Shyrázy.

Núrjahán Bégam a wife of Jahángyr. She died in 1055.

Mollá *Nisbaty* Thánésery left a *Mathnawý*, in which he imitates the *Makhzan alasarár*. *Naçyráçiy* Hamadány.

Nátzim Herawy author of a *Yúsof ó Zalykhá* and of a *Dywán*.

Náçf' Kashmyry was a good poet.

Myrzá Núr Allah *Nozhat* is a pupil of 'abd al-Ghanyy Bég Qabúl.

Sayyid 'atá Allah *Náçir* a pupil of Abú-l-Faydh *Mast* was alive in 1136.

Mohammad Ridhá *Niyáz* was a merchant residing in Gujrát.

Aqá Mohammad Hosayn *Náçiy* a calligraph.

Ni'mat Allah Khán *Ni'mat* is a son of the paymaster of the troops of 'álamgyr. Myr *Naját* of Ispahán has never visited India.

Myr *Najábat* a brother of *Siyádat*.

Mollá *Naw'y* flourished under Jahángyr. *Nádim* Gylány.

Mohammad Yúsof *Nakhat* نکھت. Farrokhsiyar gave him the title of Sokhonwar Khán.

Natzyry Nayshápúry died during the beginning of Sháhjahán's reign. Myrzá Mohammad *Táhir Wahyd* flourished in Persia, at the beginning of the reign of 'álamgyr. Mollá *Wahshy*.

'abd al-Ahad called Myán Gul and had the takhalluṣ of *Wahdat*, a son of Shaykh Ahmad Sirhindy who was called *Hadhrat*. He was a Naqsh-bandy Ḡúfy and left a short Dywán.

Írádat Khán *Wádhíh* left a large Dywán and a Mathnawý in six daftars. 'abd al-Wáhid *Wahshat*. *Wá'itz* Qazwyny.

Ráy Rámjy *Hátif* a Khatry of Ambálah, was deputy Dywán under Farrokhsiyar. Was alive in 1136.

Hádiy 'aly Khán b. Amyr Khán *Hádiy* was alive in 1136.

Sháh *Yaqyn* was at Dilly in 1136.

Mohammad 'áqil *Yaktá* was alive in 1136.

Ahmad Yár Khán *Yaktá* a contemporary of the preceeding *Yaktá* whom he met at Láhór.

(17) سفینه خوشگو or سفینه خوشگوي (P.)

The ark of Khúshgú being a history of Persian poets. The author informs us, that the title is a chronogram expressing the date, when he began the compilation of this work, viz. 1137. He was ten years engaged in compiling it, and consequently the date when he completed it, is contained in سفینه خوشگوي, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nádir Sháh to Kót Kangra with the army, and he remained seven or eight years in the Panjáb. In 1155 he returned to Dilly, and gave his work to his master Arzú for correction, he made some glosses and added a preface which in this copy fills only two pages. Though the author gives us these particulars of his life, he does not mention his own name.

From Arzú's preface it would appear that Khúshgú (eloquent) was his takhalluṣ. In the Tadzkirah of Hayrat it is stated that the name of Khúshgú was Bindraban, that he was a native of Benares and of the Bania caste, and that he was the author of a Tadzkirah. In the postscript to the second volume of this work, which was executed at Dilly in 1191, it is said *تواریخ الشعراء در احوال* "History of the poets, that is to say, notices of poets by Mawláná Núr aldyn Moḥammad whose takhalluṣ is Tzohúry." This is certainly wrong, for Núr aldyn Tzohúry lived a century before this book was written, and no biographer mentions a Tadzkirah of his. Sir G. Ouseley, *Not. of Pers. Poets* p. 172, mentions this Tadzkirah, and ascribes it to Bindraban Khúshgú, but he makes him erroneously a contemporary of Akbar.

The book is divided into three volumes. The first contains the ancient poets in chronological order, in all 362 notices. The second part begins with Jámy and ends with Mirzá Aḥmad Bég, whose date is not mentioned, but immediately before him is a more celebrated name that of Myrzá Majdzúb who composed the Mathnawý Sháhráhē Naját in 1006. This part contains 545 biographies. The third part is by far the most important, inasmuch as it contains contemporary poets, but unfortunately I have never seen a copy of it.

Beginning of the first vol. هر چند که از عین و سوا میگویم

Beginning of the second vol. الحمد لله والمدة که بتوفیقه
از تالیف دفتر اول

The first two volumes are in my private collection, the first vol. has about 600 pp. the second 318, 17 lines in a page and three miṣra's in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucnow, and for the second I am indebted to the

kindness of my friend Hall. It is not unlikely that Sir G. Ouseley had the third volume of the same copy. I shall probably give an abstract of some of the contents of this book and of Wálih's Tadz-kirah in the appendix.

(P.) ریاض الشعراء تصنیف علی قلیخان والہ داغستانی (18)

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluṣ is Wálih, and the book is therefore usually called the Tadzkirah of Wálih. He was born at Ispahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjah Sulzán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afghán invasion." This romantic attachment has become the theme of a Math-nawy. In 1147, he came to India where he composed this work in 1161, and died in 1170. In the *Ātishkadah* this book is called the Tadzkirah of 'alyy Quly Legzy.

This is an universal biographical dictionary of Persian poets, and contains about 2500 articles. The biographical notices are short, but generally speaking correct, and he usually gives a sufficient number of specimens from their compositions. In India this Tadzkirah is more esteemed than any other.

تذکرہ محفل خاطر قدس متأثر صاحب دلائل Beginning

M. M. folio, 960 pp. of 25 lines; another copy 642 pp. of 27 lines. I have (besides a complete copy) an abstract which contains only the biographies and one verse from every poet omitting the extracts. I have been assured by Hájy Moḥammad Hosayn, that it is an autobiography of Wálih.

(P.) مجمع النفائس تصنیف سراج الدین علی خان آرزو (19)

Collection of preciousities by Siráj aldyn 'alyy Khán A'rzú, who completed this work in 1164. He was born

in 1101 either at Agra or Gwályár, but brought up in the former city. According to some, his forefathers were descended from Chirágh Dilly a Saint, and according to others from Moḥammad Gwályáry equally a Saint. Some authors unite these two statements by saying that his father *Hosám* aldyn *Hosám* was descended from Kamál aldyn a nephew of the former Saint, and his mother from the latter. For some time he had an office of some importance at Gwályár. In A. H. 1132 he came to Dilly and met in 1147 the poet *Hazyn* who had just come from Persia to this country. The jealousy between the two poets induced *Ārzú* to write a treatise entitled *تذیبه الغافلین* in which he points out the errors in *Hazyn*'s poems. After the fall of Dilly, *Ārzú* went to Lucnow, where he died in A. H. 1169. He compiled this work in 1164.

Most of his writings will be described under their respective heads they are :

- موهبت عظمی The great present being a treatise on rhetoric.
 عطیة کبری The copious gift being a treatise on eloquence.
 (اللغات) مرآة اللغة A Persian Dictionary like the *Burhání Qáfi'*.
 خیالان A commentary on the *Gulistán*.
 چراغ هدایت A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the *اصطلاحات الشعراء*.
 شرح سکندرنامه A commentary on the *Sikandar-námah*.
 شرح قصاید عرفی A commentary on the *Qaṣydaḥ*s of 'orfy.
 غرائب اللغات A vocabulary of Hindée words explained in Persian.
 جواب اعتراضات منیر Answer to Monyr's critic of Qodsy's poetry.
 شرح مختصر المعانی Glosses to Taftazány's shorter commentary on the third chapter of the *Talkhyṣ* which treats on Rhetoric.
 شرح گلکشنی میرونجات A commentary on Myr Naját's *Gulgashty*.
 کلیات A large collection of his own Persian poetry.

The author says in the preface that his original intention was to collect an anthology *سفینه*, but subsequently

it occurred to him that it would enhance the value of the collection if it contained also short biographical notices, and he therefore altered the original plan of his work, yet he paid much less attention to the biographies than to the extracts, and he therefore hopes that the readers will not be too severe on him if they discover faults. The book contains 1419 biographies, but they are very méagre. He used the Tadzkirahs of Awkady, Naçrabády, Sar-khúsh and Sámy.

Beginning

حمد صانعی که زبان قلم و قلم زدن را بتحریر و تقریر کلمات

Topkhánah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Mañall 1164 pp. 22 lines copied in 1180. In the Asiat. Soc. No. 129 is a bad copy of the first-fourth of this work. Mr. Hall has a good copy of the second-half of it, and a well made abridgement of the whole, which is written in the shape of an album.

(P.) تذکره حسینی تصنیف حسین دوست سنبهالی (20)

The Tadzkirah of Hosayny. This is the takhulluç of Hosayn Dóst b. Abú Tálíb of Sambhal. He states in the preface that he came to Dilly to prosecute his studies, and having obtained a very intimate acquaintance with Persian poetry, he was requested by his friends to compile a Tadzkirah. I have not succeeded in finding an account of the author, but it appears from his book that he wrote after the death of Moñammad Sháh who died in 1161, but before the death of Arzú who died in A. H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with 'alyy, Abú Bakr and 'omar, and of ancient and modern poets, with short extracts from their works. It may contain about 200 biographies

which are filled with anecdotes, some of which are not very edifying.

Beginning سقايش بيكد و نيايش بيعد مبدئي را

M. M. 8vo. 302 pp. 17 lines. There is also a copy in my possession.

(21) تذكرة المعاصرين تصنيف حزين (P.)

Tadzkirah of contemporary poets by Shaykh Moham-mad 'alyy Jylány whose takhalluṣ was *Hazyn*. He died at Benares in 1180. It begins from 1103, the year of the birth of *Hazyn*, and contains the biographies of one hundred poets.

Beginning تعالیٰ اللہ حمد بیچونیکہ اوراق پریشان مجموعه کن

Two copies are in the Topkhánah and two or three in the Moty Maḥall, small 8vo. 152 pp. 13 lines. Another very splendid copy folio about 80 pp. 17 lines. Two copies are in the Asiatic. Soc. of Bengal, Nos. 734 and 359, the latter is written with care, the former is full of errors.

Table of contents, this list may be considered as a continuation of the list p. 89.

1.—*Men of Learning.*

Çadr aldyn Sayyid 'alyy Khán b. Sayyid Nitzám aldyn Aḥmad Hosayny born in the *Hijáz*, was taken by his father to *Haydarábád* in the Deccan, and subsequently to *Makkah*, and after he had spent there his savings, to *Najaf* and *Ispahán* where *Hazyn* made his acquaintance. He (the father) died at *Shyráz*. Sayyid 'alyy Khán is the best Arabic poet of our age, and he is the author of the follow-works كتاب بديعيه | و سلافة | و شرح صحيفة لامة and of a *Dywán*.

Mohammad Masyh b. Ismá'yl Fasáiyi *'allámy* of *Shyráz* was Shaykh alislám and wrote Persian and Arabic verses, he was a pupil of Áqá Hosayn Khwánsáry; *Hazyn* was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).

Sháh Moḥammad Shyrázy 'árif was a learned man and left several works, *Hazyn* was his pupil and was present at his death, which overtook him at a very advanced age.

Shaykh Ibráhyim b. Shaykh 'abd Allah Záhidy Jylány of Láhiján an uncle of *Hazyn* is the author of رافع الخلاف which contains glosses on various works, and of كاشف الغواشي being glosses on the Kashsháf as far as the 49th Súrah and of a commentary on Euclid. *Hazyn* when ten years of age was at Láhiján and studied the Kholáḩah alhisáb under him. He died 1119 at Láhiján.

Shaykh Khalyl Allah Táliqány was an ascetic who wore for forty years the same rag, *Hazyn* was for some time his pupil.

Tzahyrá a son of Mollá Murád Tafrishy, a friend of *Hazyn*.

Qiwám aldyn Moḥammad Sayfy.

Hosayny Qazwyny put the text called المعة الدمشقية which is the standard work on Shy'ah law in verse.

Moḥammad Masyẖ Čáhib of Káshán a pupil of Aqá *Hosayn* Khwánsáry imitated the Qaḩdah Lámyyah of Toḩhráy, wrote Arabic and Persian poetry.

Kamál aldyn *Hosayn* Fasáyi'y a pupil of 'allámy, died in 1134 and left Illustrations شواهد on the Moṭawwal (on Rhetoric), glosses on رساله در حل شبهات كانبي قزويني and معالم الاصول.

Myrzá 'ally Khán of Kalpáygán a pupil of Aqá *Hosayn* Khwánsáry died in his native town.

Sayyid Mortadhá 'ilm ('alam?) 'ámily was a grandson (perhaps only a descendant) of Sayyid Moḥammad who is the author of the only مدارك شرح شرايع and by his mother he was a grandson of Shaykh Zayn aldyn 'ally 'ámily, who is known under the name of *Shahyd thániy* (the second Martyr, he is the author of the Sharẖ allom'ah on Shy'ah which has lately been printed at Teherán and at Lucnow), Mortadhá was born at Ispahán.

Moḥammad 'ally Sakkáky *Shikyb* Shyrázy a pupil of 'allámy, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Háshim Hamadány resided long at Ispahán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqir a native of Ispahán died at the advanced age of seventy.

Habyb Allah of 'abbásábád in Ispahán was a friend of *Hazyn*.

Mohammad Hádiy of Mashhad resided at Ispahán d. 1134.

Sayyid of Barújard near Noháwand died about ten or twelve years ago.

Majd aldyn Qádhíy of Dzirqúly near Shúshtar died a few years ago.

Nitzám aldyn Khwánsáry studied at Ispahán, and was subsequently appointed Qádhíy of Khorramábád, *Hazyn* does not know whether he is still alive or not.

Çadr aldyn Jylány *Byná* of Rusht which was the capital of the princes of Gylán, he spent many years at Ispahán for the sake of study, *Hazyn* met him at Rusht in 1139: he held then the office of Shaykh alislám and was an old man.

2.—*Poets.*

Myrzá Mohammad Táhír *Wahyd* was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Inshá writing, and became the most elegant prose-writer of his age, he is the author of a *Dyván* of upwards of 60,000 verses, and of a History of the Çafawies. He was historiographer of Sháh 'abbás II. and under Solaymán Çafawy he rose to the dignity of Wazyr, but after a few years he resigned this office and devoted himself to literature. *Hazyn* saw him in the house of his father where he used to visit. He died near one hundred years of age.

Myrzá Dáwúd a son of Myrzá 'abd Allah Mostawfiy d. 1133.

Myrzá Mahdíy a friend of *Hazyn* d. 1129 at Ispahán.

Myrzá Mohammad Amyn *Zúl* a brother of Myrzá Mahdíy d. 1135.

Myrzá Ibráhým a brother of Myrzá Najaf Khán Çadr.

Myrzá Ashraf a son of Báqir Dámád's daughter d. 1133.

Myrzá Ghiyáth aldyn *Khiyál* Mohammad was a nephew of Myrzá Ashraf and died one year after him, he left a *هفت بند*.

Myrzá Abú-l-Hasan *Tamanna* was of Shyráz.

Myrzá Mo'izz Fitrat Mashhady came under Awrangzéb to India and received the title of Músawy Khán.

Mollá Hújjy Mohammad Gylány studied at Ispahán, was a friend of *Hazyn's* father and died at the age of seventy years.

Myr *Naját* his name is Myr 'abd alál of Kúhkylú in Fáris died upwards of eighty years of age, leaving more than 10,000 verses.

Shawkat Bokháráiy *Názuk* d. 1107 or 1108 and left a *Dyván* which is celebrated.

Mollá Sa'y'd Moẓammad, a son of Moẓammad Čálih Máẓanderány, visited India and died in 1116 in Bengal.

Myrzá Mohsin *Táthyr* of Ispahán, his ancestors were of Tabryz he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Ispahán, he is a fertile poet.

Shafy'á Shyrázy became blind when only nine years of age, he died at Lár and left some very good poetry.

Mokhliqá Káshy his name was Myrzá Moẓammad, died at Ispahán at the age of sixty.

Núr aldyn Najybá Káshy resided at Ispahán and died at the age of about seventy.

Myrzá Bady' Ispahány a son of Táhir Nağrabády (see p. 88), obtained the title of king of poets from Sháh Sultán Hosayn Čafawy, he was a friend of *Hazyn* and died upwards of eighty years of age.

Myrzá Hasan *Ghayír* was the Wazyr of Tiflys, he died several years ago and left a Mathnawý.

Lutf 'alyy Bég Shány a son of Ismá'yl Bég who was of Cherka-sian origin and a slave of the Čafawy family. Lutf 'alyy Bég was particularly skilled in making chronograms, he died at Ispahán in 1120 and left a Turkish Dywán of about 4000 verses.

Afrasyáb Khán a brother of the ambassador Rustam Khán who was governor of Jám, died some years ago at Ispahán.

'iwadh Khán was governor of Lár.

Hakym Moẓammad Taqyy Shyrázy a pupil of 'allámy, *Hazyn* met him at Shyráz where he died.

Hakym Moẓammad Ridhá '*ishrat* Barújardy met *Hazyn* at Khor-ramábád when more than eighty years old, he was a good physician.

Hakym Sháh Ma'ǧúm Láry was a Sayyid and died in Lár, his son is Sháh Báqir, who like his father is a good physician.

Hájy Moẓammad Čádiq Čámit Ispahány died about fifty years ago and left about 6000 verses, *Hazyn* saw him in the house of his father.

Myr 'abd al-Ghanyy Tafrishy his grandfather had the same name and was a celebrated man.

Myrzá Mahdiy '*áliy* Mashhady was a fertile poet and died at Mashhad, *Hazyn* had never seen him.

Myrzá Abú-l-Ma'áliy Mashhady a son of the Sayyid Abú Mo-hammad is dead, *Hazyn* knew him.

Sayyid 'abd Allah Hály a Háyiry Sayyid of 'abbásábád in Ispahán,

a friend of Hazyn who saw about 5,000 verses of his. He died at Ispahán at an advanced age.

Myr Ma'ám *Açyl* a son of Sayyid 'ally Mohry *Háyiry* and a friend of Hazyn, died at the age of forty.

Myrzá Sayyid Ridhá *Sayyid* a son of Myrzá Sháh Taqyy of Ispahán was a friend of Hazyn and died 1135 at Ispahán.

Myrzá Abú Tálíb *Janáb* (in No. 734 of the Asiatic Society is *Hayát*) a son of Myrzá Naçyr Ispahány died in 1135.

Myrzá Záhid 'ally *Sakhá* a son of Sa'd aldyn Láry was a friend of Hazyn, died at Dilly.

Myrzá Naçyr Khorásány *Nuçrat* of Tarshyz met Hazyn at Ispahán, he died at an advanced age in his native town.

Shákirá Teherány, he resided at Ispahán was a friend of Hazyn and died many years ago.

Mohammad Hosayn *Nuwrás* Domáwandy resided and died at Ispahán, and devoted himself to calligraphy and poetry.

Záyirá of Shúshtar where he died, Hazyn met him at Ispahán.

Myrzá Mohammad Taqyy *Qahrmáný* (in one copy *Mihrbáný*). Hamadány is the author of a book on various literary subjects *در جميع فوائد علمية* and died about twenty years ago.

Myrzá Húshin Artymány *Khucástár* was killed in battle in 1134.

Myrzá Isma'yl *Ynú* of Ispahán, a merchant and a friend of Hazyn, died in 1132.

Myrzá Báqir *Hodhúr* Qommy studied at Ispahán and died in his native town.

Myr 'askary an architect of Qomm where Hazyn met him.

Myr Núr *Iksyr* brother of the preceding was given to alchemy.

'abd al-Mawlá Ispahány, an old friend of Hazyn, died a few years ago at an advanced age.

Mollá Mohammad Naçyr *Fáyidh* Abahiry Ispahány, Abahir (*sic*) is a place two farsangs from Ispahán. He was a friend of Hazyn and had some knowledge of astronomy and the use of the Astrolab, he died in 1134 at the age of ninety.

Mollá Mohammad Báqir *Fáyidh* Mázanderány died in 1128.

Mollá Mohammad Taqyy *Tu'tzym* of Mázanderán studied at Ispahán where he met Hazyn.

Mollá Mohammad Amyn *Wáçil* Gylány of Láhiján died about fifty years ago at Ispahán.

Aqá Ridhá a son of the Mojtahid Moḥammad Gylány who was called Saráb, Aqá Ridhá died about thirty years ago.

Moḥammad Moḥsin *Táli* Gylány resided at Ispahán, died some years ago.

Moḥammad Sa'y'd *Máhir* Gylány met *Hazyn* at Rusht which was his native place, when more than eighty years of age, he was an uneducated man, yet a good poet.

Mawláná Shams aldyn Moḥammad Gylány of Ispahán died young.

Myr Radhyy *Fátih* Gylány resided first at Ispahán then he visited India, and was murdered by highway robbers in Gujrát.

Mollá Mokhtár Noháwandy travelled with *Hazyn* to Khorásán.

Myrzá Báqir Marja'y (or Marja') Ispahány travelled with *Hazyn* to Khorásán and died some years ago.

Myrzá Gholám Ridhá *Tábi'á* came from Kúhkylú and resided at Ispahán where he died, he was an alchemist.

Myrzá Mahdiy *Ilahy* Tabryzy was born and brought up at Ispahán, a superficial and conceited man, died few years ago at an advanced age. Málík Mo'yn Khorramábády was a friend of *Hazyn*.

Mollá 'alyy 'áliy Ispahány an exquisite calligraph and singer, was a friend of *Hazyn* d. in 1136.

Moḥammad 'alyy Bég *Dyhym* a native of Ispahán d. in 1105. (?)

Moḥammad 'alyy Bég *Afsar* was, like the preceding, descended from a slave of the Qafawians, he was born at Ispahán and *Hazyn* had heard that when young he intended to go to India.

Ibráhym *Dhábít* Ispahány.

Myrzá Moḥammad Ja'far *Ráhib* a *Tabátabá* Sayyid of Ispahán, a friend of *Hazyn*, is probably alive at Ispahán.

Myrzá Fatḥ Allah Khúrání (this is the reading in No. 359 of the *Asiat. Soc.*, but in No. 734 is حوراني). Khúrání is a place two farsangs from Ispahán.

Fatḥ Allah visited India and returned a rich man to his home.

Amyná *Za'farány* Ispahány.

Sa'ydá Qaṣṣáb, died at Mashhad and left a *Dywán* of 20,000 verses.

Moḥammad Ridhá *Qibá* (in one copy *Dhiyá*) resided at Ispahán where he died some years ago.

Mollá Ridhá Ispahány was the son of a weaver, and hence he was called *Júláh*.

Sharyf Shyrázy Ispahány was a blacksmith and possessed great poetical talents, he died about forty years ago.

'abd Allah Shaghaf (شعف, سعف) Qommy was a shoemaker, came early in life to Ispahán where he began to devote himself to science and made considerable progress, he died at Artymán.

Sayyid Mohammad *Hasrat* was born in India but resided at Mashhad where he died.

Núr aldyn Mohammad *Monyr* Kirmány met *Hazyn* at Ispahán, he died in his native town.

Házy Mümin *Ymán* Ispahány was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Mohammad Mümin *Hájib* Mashhady was old when he met *Hazyn* at Mashhad where died.

Sirájá Mohammad *Qásim* Naqqásh died many years ago at Ispahán.

Myrzá 'abd al-Razzáq *Nashú* Tabryzy, a descendant of Jahán-sháh Turkmán, met *Hazyn* at Ispahán.

Myrzá Mohammad Ridhá Barújardy rose to the dignity of Wazyr of Lárístán, died at Khorramábád.

Myrzá Sayyid *Hosayn Khálic*, a younger brother of Myrzá Báqir Wazyr Qúrchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Mahmúd Sabzwáry was a Bany-Mokhtár Sayyid resided at Ispahán but died about thirty years ago at Mashhad.

(22)

تاریخ احوال شیخ حزین

(P.)

The Life of Shaikh Mohammad 'alyy *Hazyn* d. 1180, written by himself.

Beginning نحمدہ ونسأله التقی و نعتصم بعزرة الوثقی

In the Moty Mahall are several beautiful MSS. It has been published in Persian by F. C. Balfour, Lon. 1831; English translation by the same, Lon. 1830.

(23) ید بیضا تصنیف غلام علی آزاد (P.)

The miracle-working hand being a biography of Persian poets by Myr Gholām 'alyy whose takhalluṣ was *Āzād* (independent), he was born in A. H. 1116 at Belgrām in Oudh, and hence he is called Belgrāmy, and he derived his origin from the Imām Zayn 'ābidyn a descendant of *Hosayn* and his ancestors, had resided in *Wásit* and hence he is also called *Hosayny Wásity*. In A. H. 1134 he went to Dilly to prosecute his studies and he returned after two years to his home. In 1142 he made his second journey and proceeded through Láhór and Multán to Sywistán. In A. H. 1147 he visited Agra and Ilahábád to meet his father. In 1150 he set out for the pilgrimage to the Ka'bah and remained two years in Arabia to prosecute his studies. On his return to India he remained for some time at Awrangábád. He died about 1200. (See Bland, *Journ. As. Soc. of London* IX. p. 151.)

All his works which he mentions in the *Khazánah 'ámirah*, will be described under their respective heads.

He informs us that he originally compiled this book in Sywistán in Sind and that it received a great circulation. In 1148 after his return to his native country he made this new much-improved edition. It is an universal *Tadzkirah* alphabetically arranged, and contains 532 biographies. An introduction of four pages contains some trite remarks on the origin of Persian poetry.

Beginning من نظم الاشیا واعلم آدم اسما

Tópkhánah 4to. about 500 pp. 22 lines written in A. H. 1150, probably an autograph. This valuable copy is in a most lamentable condition. Another valuable and beautiful copy is in the M. M. folio 254 pp. of 21 lines bound with a collection of poems, it has

marginal notes written by a former owner, who also owned the copy of Arzú's Tadzkirah mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

(24) سرو آزاد تصنیف غلام علي آزاد (P.)

The cypress of Azád or the independent cypress. Azád, independent, is the usual epithet of the cypress, because it disdains to bear fruit. This is another Tadzkirah by the same author compiled in 1165 or 1166. He divides in it the poets into Persian and Indian.

Beginning سرمایه حمد نیاز مبدعی

In my private collection, a thin 4to. I sent this book to England at a time when it was doubtful whether this catalogue would ever be printed, and I have therefore unfortunately neglected to take a more complete notice of it.

(25) خزانه عامره تصنیف غلام علي آزاد (P.)

The rich treasury being a biographical dictionary of Persian poets by the same author as the preceding two works, who compiled this in 1176.

It contains one hundred and six biographies in alphabetical order, and presents such a mixture of names of celebrated poets of ancient and modern times and powerful Nawábs who were alive when he wrote, that his chief object in compiling it, seems to have been to flatter the vanity of his patrons. He complains of the barrenness of other Tadzkirahs, and it must be allowed that he has

collected more details regarding the life of the poets he mentions, than most other biographers, and he sometimes explains their verses, but the chief merit of the book consists in his giving us a very full list of the sources at his disposal. This list has been made good use of by Mr. Bland in his learned memoir *on the earliest Persian biography of poets*. All the works occurring in it have already been described, except the following:

1. Haft Iqlym compiled by Myrzá Amyn in A. H. 1002 (see chap. on Geogr. and Hist. *infra*).

2. Badáwny (see Sir H. Elliot's *Indian Hist.* and p. 55 *suprà*).

3. Majma' al-fodhalá or assemblage of distinguished men, a Tadz-kirah from the beginning of poetry to the reign of Akbar by Mollá Baqáiyi. He may be identical with Baqáiyi of Qom see p. 56 *suprà*.

4. Hayát alsho'ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Mohammad Sháh (succeeded in 1131) by Mohammad 'aly Khán *Matyn* of Kashmyr, see page 159 *infra*.

6. Safynahé By-khabar the Ark of By-khabar compiled in 1141. The author's name is 'atamat Allah b. Lutf Allah Hosayny Wásity Belgrámy *By-khabar*. He was a mystical poet and died at Dilly in 1142.

7—8. صبح صادق the Dawn of morning and the Tadzkirah of Mollá Qáti'y. I can find no account of these two books and their authors. It is likely that there is a notice of them in the Sarwe Ázád.

9. The Tadzkirah of Nátzim Tabryzy, see pp. 103 and 104 *suprà*.

10. مردم دیده by Sháh 'abd al-Hakym of Láhór whose takhalluṣ was Hákim see p. 155 *infra*, the Tadzkirah was compiled at Awrangábád in 1175. It contains an account of those poets with whom the author was acquainted.

11. تذكرة بی نظیر the Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr 'abd al-Wahháb Dawlatábády who compiled it according to the notes of the Khazánah which I have taken from the Lucnow copy in 1172, and according to Mr. Bland in 1178. Bland adds on the authority of Ázád "and of which

year the name forms the date" In the copy of the Asiatic Society the book is omitted but the words **وهذين اسم تاريخ تاليف ان** occur in it. The words **تذكرة بينظير** form no such date and there must therefore be some mistake in *Ázád*. The only manner in which I can obtain the date of 1172, is by changing the title into **تذكرة الشعراء بينظير**. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkirahs from Mr. Bland's Memoir above referred to.

1. **التخاب تذكرة الشعراء**. Extracts from Tadzkirahs, compiled by an anonymous author in 1172. It contains one hundred and fifty short biographies of poets in alphabetical order with specimens of their verses. A copy of this book is in the India House, No. 47, 154 pp. of 15 lines.

2. **صحف ابراهيم خلاصة الكلام** see No. 45 *infra*.

3. **تذكرة الشعراء لبابا شاه** The Tadzkirah of Bábá Sháh, mentioned by *Hájý Khalyfah* who wrote in 1062. Mr. Bland p. 168 supposes that Bábá Sháh is identical with Sháh Shubly, who was a contemporary of Taqyy Awlady and skilled in versification, he wrote a Mathnawý in the measure of the *Toẓfat al'iráqayn* and a Tadzkirah. But the author may be identical with the calligraph Bábá Sháh of Ispahán who flourished, it would appear from Khúshgú, about the same time as *Hakym Dawáyy* who died in 1004, see also p. 28 *suprà* No. 318.

4. **لطائف الخيال** by *Mohammad Gálih* who completed the work in 1104. This is a mere anthology and contains no biographies, the extracts are alphabetically arranged according to the last letter of the rhymes like *Dywáus*.

5. **گل رعنا** The Beautiful Rose by *Lachmy Naráyan*, who we are informed by Mr. Erskine, flourished towards the end of the last or beginning of this century of our era.

6. **رياض باطني** quoted in the *Biyádh* of 'alyy Ibráhyim Khán *Khalyf*.

Beginning **هر كلام را چيغه حمد صانعي است كه انسان را**

Moty Maẓall 224 pp. 15 lines, written in a good hand but not very correct. As. Soc. Beng. No. 366, 844 pp. 14 lines, very incorrect.

(26) جنگ رنگانگ تصنیف وارسته (P.)

The beautiful anthology by Wárastah of Láhór who was still alive in 1180. In this collection, the extracts are arranged according to matters, and divided under about 720 heads, under each head are the verses of all the poets who have written on it; thus under Chirágh you find an infinite number of descriptions of and allusions to, a lamp. It contains no biographies.

Beginning بسمله رنگین نلامی تعریف بسم الهی است

Moty Maḥall folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

(27) مجمع (or مخزن) الغرائب تصنیف احمد علي هاشمي (P.)

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Aḥmad 'alyy Hāshimy of Sandhyla a son of Moḥammad Hájy. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Čafdar-jang who died in 1167, and he quotes both Arzú and Wálih. It contains no less than 3061 articles. In the preface is a copious list of authorities: viz.

۱ تذکره عوفی ۲ تذکره دولت شاه سمرقندی ۳ مجالس العشاق
۴ تذکره امیر علی شیر ۵ تذکره جامی ۶ تذکره صایب ۷ تذکره
سام میرزا ۸ تاریخ شیخ عبدالقادر بدایونی ۹ طبقات الکبری ۱۰
مجمع النفایس ۱۱ تاریخ فیروزشاهی ضیاء الدین برنی ۱۲ کعبه
عرفان نقی اوحدی ۱۳ میر علاء الدوله ۱۴ تذکره ملا طاهر نصرآبادی
۱۵ هفت اقلیم ۱۶ لذت النساء ۱۷ تذکره شیرخان افغان ۱۸

گلزار فطرت ۱۹ بیاض دارا شکوه ۲۰ بیاض محمد اکبر بن عالمگیر
۲۱ تذکرة المعاصرين شیخ محمد علي حزين ۲۲ تذکرة علي قليخان

Among these works Nos. 1, 2, 4, 5, 7, 8, 10, 12, 13, 14, 17, 18, 21, 22 have been mentioned. Of Nos. 9 and 11 an amount will be found in Sir H. Elliot's *Indian Historians*; No. 16 is a mistake for تذکرة الدسا see p. 9 *suprà*, No. 3 will be described among the biographies of Çúfies, and No. 15 among works on Geography, and for an account on Dárá-Shikóh (No. 19) I refer to the chapter on Çúfism, No. 6* and 20 I have not found mentioned any where else.

گوهر الفاظ فصاحت بنديان ولائي معاني بلاغت توامان Beginning

Parañ-bakhsh folio 1057 pp. of 25 lines.

(P.) انيس العشاق تصنيف شيخ احمد علي السندهيلوي (28)

The lovers' companion by the Shaykh Ahmad 'alyy of Sandhyala whose takhalluṣ is *Khádim*, and who flourished in India in 1165.

This is an anthology from Persian poets containing about 20,000 verses and divided into 16 chapters باب.

1. Verses in praise of the divinity توحيد and the Imáms منقبت انمه.

2. On love, subdivided into 83 sections فصل.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'orfy, Kháqány, Faydhy, &c. which may possibly be the Album of Çáyib with extracts from whose Dywán it begins and ends. It has no preface and begins.

اگر نه مدد بسم الله بودی تاج عنوانها

Small folio 282 pp. 21 lines, a good copy.

3. Extracts from *Hazyn's* Tadzkirah of contemporaries.
4. Extracts from *Sar-khúsh's* Tadzkirah.
5. Extracts from the 8th Chapter of the *Beháristán* of *Jámy*.
6. Various Ghazals from *Káshy*, *Natzyry*, *Moh'tasham*, &c.
7. Poems of Shaykhs, learned men, princes, &c. subdivided into 6 sections فصل, within which they are alphabetically arranged.
8. Poems of the ancient masters, *Rúdaky*, &c.
9. Compositions of modern poets as *Ahly Shyrázy*, *Fighány*, *Açafy*, &c.
10. Compositions of various poets alphabetically arranged.
11. Ghazals of ancient and modern poets, also extracts from *Mawlawy Rúmy*, &c. qit'ahs of *Mollá Mo'hammad Sa'yd Ashraf*, *Rubáy's* of *Bábá Táhír*, and glosses on some verses of *Khwájah Khosraw*.
12. Masnawies.
13. Qaçydahs.
14. Tarjy'bands.
15. The *Sáqiy-námah* of *Mo'hammad Çúfy*.
16. Ghazals of *Háfítz*, *Shawkat Bokháráy*.
Beginning در توحید باری تعالی از عطار.

I saw a copy in 1849 at a Bookseller's at *Lucnow*, about 800 pp. 25 lines in a page, it was elegant but incorrect.

(29)

دیوان منتخب تصنیف سراج

(P.)

A *Dywán* of selections by *Siráj aldyn Hosayny* of *Awrangabád* whose takhalluç is *Siráj*. The author in-

forms us in the preface, that he had from the age of twelve a great predilection for mysticism and poetry, and he therefore placed himself under the tuition of Burhán aldyn Gharyb, and subsequently in 1160 under that of 'abd al-Raḥmán Chishty. During this period he used to give vent to his feelings in poetical effusions in Rékhtah, which were collected by 'abd al-Rasúl Khán and formed a Dywán of 5000 verses. Subsequently he gave up composing poetry, and devoted his time to collecting and studying the works of ancient and modern masters. But finding that he had great difficulty in moving his library in travelling, he made selections from them, and arranged them alphabetically according to the names of the poets. In this manner this work grew up which he completed in 1169.

It contains extracts from no less than 680 poets. Wherever the author knows the date of the demise of a poet, he mentions it, but he gives no other biographical details. The arrangement is not very clear, he goes through the alphabet at least ten times.

Beginning دیباچہ کتاب شرح و بیان حمد سخن-افریں

In the possession of Mr. Hall is a copy, about 600 pp. 13 lines, written in 1191.

I give here the names of those poets whose dates are mentioned :

Shafy'á *Athar* d. 1124. *Ummýd* Qazalbásh Khán d. 1159.

Nitzám almulk *A'çaf* d. 1161. Myrzá Jalál *Asyr* d. 1049.

Myr Mohammad Ahsan *Yjá'd* d. 1133.

Tzafar Khán *Ahsan* 1081 or 1083.

Myrzá Ibráhým *Adham* d. 1060.

Myr Mümin *Adáyyiy Yazdy* d. 1050.

Mohammad Nâçir *Afdhaly* Ilahábády d. 1163.

Awjy Nathyry d. 1050. Ghiyáth aldyn *Ashnú* d. 1073.

- Ibn Hosám* Qohistány d. 875.
 Siráj aldyn 'ally Khán *Arzú* then alive.
 Myr *Iláhy* Hamadány d. 1064. Mohammad Sháh *Unsy* d. 973.
 Shaykh Gholám *Hosayn Indád* of Burhampór is alive.
Awhady Ispahány d. 738 at Tabryz.
 Myr Sayyid Lutf Allah *Ahmady* d. 1043.
 Myr Gholám 'ally *Azúd* then alive. *Anwary* d. 585.
Abú-l-Fath Gylány d. 997. Faqyr Allah *Aferyn* Láhóry d. 1143.
 Myr *Amány* Kábuly d. 981. Mohammad Qásim *Asyry* d. 1010.
A'rafy a son Khwájah Ni'mat Allah d. 943.
 Myr 'atzmat Allah *By-khabar* d. 1142.
Bádzil Rafy' Khán d. 1123. *Tukallá* Shány d. 1023.
 'ally Ridhá *Tajalliy* d. 1088.
 Myr Mohammad Aldhal *Thábit* d. 1150 or 1152.
 Músawý Khán *Jorút* alive. *Hazyn* alive.
 Intiyáz Khán Sayyid *Hosayn Khálic* d. 1122.
 Amyr *Khosraw* d. 925. Shukr Allah Khán *Kháksár* d. 1108.
 Myr Radhyy *Dánish* d. 1076.
 Mohammad Faqyh *Dardmand* alive.
Dzawqy Ardestány d. 1045. Mohammad Zamán *Rásikh* d. 1107.
 Myr Mohammad 'ally Syálqóty *Ráyih* d. 1150.
 Hasan 'ally *Rijáyiy* Herawy d. 965.
 Sayyid Ja'far *Rúhy* d. 1154. *Aqá Radhyy* Ispahány d. 1024.
 Ján Myrzá *Rasá* alive. *Rawnagý* Hamadány d. 1031.
Zamány Yazdy d. 1021. Mohammad Fákhir *Zúyir* d. 1164.
Zakyy Hamadány d. 1024 or 1021.
 Mohammad *Sálik* Ibráhym (?) Qazwyny d. 1080.
Sálik Yazdy d. 1081.
 Myr 'abd al-Çamad *Sokhon* of Agra d. 1140.
 Myr *Sanjar* Káshy d. 1021.
 Mohammad Afðhal *Sarkhúsh* d. 1125. *Sarwary* Qábuly d. 1050.
 Myrzá Mohammad Guly *Salym* d. 1057.
 Mohammad Sharyf *Sarmady* Ispahány d. 1015. *Shaydá* d. 1062.
 Myr Mohammad *Hosayn Shawqy* d. 1044.
 Shaykh *Hosayn Shohrat* Shyrázy d. 1149.
 Mohammad Ridhá *Shikyby* d. 1023.
 Hakym Sharaf aldyn *Shifáyiy* d. 1037. *Shápúr* Teherány d. 1048.
 Myrzá Mohammad Báqir *Shahyd* alive.

- Shaykh Nitzám *Dhamry* d. 1003.
 Shaykh Ya'qúb *Çarfy* Kashmyry d. 1003.
 Sayyid *Dhiyá Allah* d. 1103.
 Myrzá Mohammad 'aly *Çáyib* d. 1080.
 Shaykh Sayf aldyn Mohammad *Taby'at* d. 1155.
Tálib Amoly d. 1036. Myr *Çaydy* Teherány d. 1083.
 Itifát Khán *سید تاهر* *Táhir* d. 1029. *Tzohúry* d. 1025.
 Mollá Mohammad *Táhir Tzanny* Kashmyry 1070.
 Náçir 'aly d. 1103. Ni'mat Khán 'áliy d. 1121.
 Shaykh 'aly Nagyy d. 1031. 'arif aldyn 'ájiz alive.
 Qádhyy *ysà Sáwajy* d. 896. 'itáby d. 1023. 'ishqy d. 1142.
 Shaykh Faryd aldyn 'attár d. 927.
 Mollá Mohammad *Táhir Ghanyy* Kashmyry d. 1079.
Gháýib d. 1163. Abú Toráb *Fargaty* d. 1026.
 Mohammad Hosayn *Faghfúr* d. 1028.
 Myrzá *Faghy* Heráwy d. 1046. *Fathy* Ardestány d. 1045.
 Músawy Khán Mo'izz *Fitrat* d. 1106.
 Myrzá 'abd al-Ghanyy *Qabúl* Kashmyry d. 1139.
 Háý Mohammad Ján *Qodsy* Mashhady d. 1056.
Tálib Kalym Hamadány d. 1061.
 Shaykh Sa'd Allah *Gulshan* 1141.
 Myrzá Malik *Moshriqy* Mashhady 1050.
 Abú-l-Barakát *Monyr* Láhóry d. 1054.
 Mollá *Mofyd* Balkhy d. 1091.
 Hakym Rokná Káshy *Masyh* d. 1066.
 Mollá *Malik* Qommy d. 1024. Moty' Tabryzy d. 1050.
 Myrzá Jánjánán *Matzhar* alive. Myr *Ma'çúm* d. 1062.
Nátzim Herawy d. 1081. Diláwar Khán *Nugrat* d. 1139.
Nyky Nathary d. 1000. *Natzyr* Mashhady d. 1050.
Nádim Láhijy d. 1050. *Núr* aldyn Mohammad Khán d. 1126.
Núr Jahán Bégam d. 1055. *Nitzám* Astrabády d. 921.
Nurgisy Moktasib of Herát d. 921.
 'aly Ahmad Dihlawy *Nishány* d. 1025.
Wá'itz (Qazwyny) d. 1082. Myrzá *Táhir Wahyd* d. 1108.
 Irádat Khán *Wádh* d. 1128. Myr *Fahyà* Káshy d. 1064.
 Ahmad Yár Khán *Yaktá* d. 1147.

(30)

باغ معانی

(P.)

The Garden of Meaning being a biography of Persian poets, apparently consisting of three or four large folio Volumes of which I have seen only the second. The author's name is not mentioned in it, it may be by 'ally Ibráhym Khán, see No. 45 *infra*.

This Volume contains the third, fourth and fifth parts چمن. The preceding two parts may treat on quite different subjects. In the third part are short biographies of about 157 men, who distinguished themselves through their poetical talents in alphabetical order. The latest whom I found among them is Sháh 'álam, who it appears was on the throne of Dilly when the book was written (reign 1173—1201.) The title is probably a chronogram for 1174.

The fourth part comprises the lives of about 226 Wazyr and Nobles, who have written poetry.

The fifth contains notices of about 322 professional poets who flourished from the time of Hárún al-Rashyd to A. H. 800 equally in alphabetical order.

حمد و ستایش سرای عظمت جناب نبیرایی بادشاهی را رواست Bg.

Moty Ma'all folio 738 pages, 20 lines, a good copy.

(31)

مقالات الشعرا تصنیف قیام الدین حیرت

(P.)

Sayings of the poets by Qiyám aldyn whose takhalluḡ was *Hayrat*. The title is a chronogram for 1174.

This Tadzkirah* contains short notices of 150 poets who flourished from Awrangzéb to 'álamgyr II. (died 1173). In the preface the Tadzkirahs of Wálih, of Arzú and of Shawq are mentioned. The last named is much praised, see for an account thereof p. 157 *infra*.

Moty Makall Svo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents :

Arzú, Siráj aldyn 'alyy Khán born at Gwályár, studied first at Agra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Isháq Khán, to Lucnow.

Ená ٤١, Mirzá Isma'yl born at Ispahán was a contemporary of Myr Naját and Shafy'áy who were his countrymen, and whose style he imitated.

Yman, Akmad 'alyy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Ahsany, Myr Gholám 'alyy of Gwályár.

Azal ٥١, Mirzá Mohámmad Amyn was in 1133 at Qandahár and died in 1141.

Mo'azzaz Khán Afsar Mohámmad 'Alyy Bég of Persia was raised to the dignity of Qúbahdár of Bengal under Farrokh-siyar.

Nitzám al-mulk Aḡaf-jáh, who assumed the poetical name of *Shúkir*, was of a great family and a good poet.

Qizil-básh (in India they pronounce Qazal-básh) Khán *Ummayd*, Mohámmad Ridhá of Hamadán, came to India during the reign of Bahádur Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amyr Khán *Anjám*, was at the court of Mohámmad Sháh, and was killed in 1159.

* Mr. Bland, *Journ. Roy. As. Soc. Lond.* IX. p. 143 describes another Tadzkirah which has the title of مقالات شعرا It is by 'ináyat Talab-Khán whose takhalluḡ was Yáwar son of Raḡmat Yár-Khán. He commenced his work in 1139 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 220 short biographies. A copy is in the East India House Library, No. 427, Svo. 65 pp. the margin frequently covered with text.

Asryár Khán *Insán* Asad al-dawlah, a protégé of Anjám.

Ishág Khán died in 1152.

Sháh Fáqr (Faqr?) Allah *Afryn* of Láhór a Çúfy flourished under Farrokh-siyar.

Mohammad Çaláh *A'gáh*.

Rájah Dayá Mal *Imtiyáz*, his father was Dywán of Asad Khán the Wazyr of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Myrzá Arjumand *Azád* a son of Myrzá 'abd al-Ghanyy *Qabúl*.

Chunnya Lál *Ihsán* was at Agra in 1174.

Myrzá Mahdiy *Bayán*, a cousin of Kalym, came to Upper India under Awrangzéb, but as he could not make his fortune he went into the Deccan where he died.

Myrzá Mohammad Shafy' *Bismil* of Nayshápúr, uncle of Nawáb Çafdar-jang.

Sháh Khalyl Allah *Bé-nawá* b. Ibráhyim a Çúfy of Dilly.

Myrzá *Bady'* of Naçrábád b. Myrzá *Táhir* died previous to the fall of Sultán *Hosayn*.

Aqá Çálih *Burhán* of Mázanderán, died at Dilly shortly after Nádir Sháh had pillaged that city.

Mohammad *Baqir* Bég, a Persian of noble birth, accompanied Nádir Sháh in his expedition to India.

Myr Sharaf aldyn *Payám* of Agra died 1166.

Khwájah Ahsán aldyn *Bayán* of Agra was alive at Dilly in 1174.

Mollá Mohammad Taqyy *Ta'tzym* of Mázanderán flourished at the time of Abdály's inroads into India.

Rakmat Allah *Tamkyn* of Kashmyr pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*.

Sayyid Ridhá Khán *Tamkyn* of the family of Ni'mat Allah Walyy born at Qomn, came under Mohammad Sháh to India.

Myr Mohammad Afidhal *Thábit*, born at Dilly, left a Dywán of about 5000 bayts, died in 1151.

Mohammad 'atzym *Thobát*, son of the preceding, born at Ilahábád in 1122, wrote a Dywán of about 4000 bayts.

Áyat Allah *Thaná*, pupil of Shaykh 'alyy *Hazyn*, flourished at Dilly in 1174.

Júgal Kishór *Tharicat* of Dilly was Wakyl of the Nátzim of Bengal.

Mohammad *Ja'far* of Teherán was invited by Sultán *Hosayn* to come to Ispahán.

Myrzá Abú Tálib *Janáb* b. Myrzá *Fatyr*, a Persian, died in 1139 probably at Ispahán.

Mollá Tzafar 'ally *Jorüt* studied at Ispahán.

Hájy Mohammad *Hosayn* Gylány flourished under Sultán *Hosayn*.

Myr Mochtasham 'ally Khán *Hashmat*, of a Sayyid family of Badakhshná was born in India and left a Dywán of about 7000 bayts.

Sayyid Mohammad *Hasrat* of Mashhad died under Mohammad Sháh.

'abd al-Hakym Bég Khán *Hákím* b. Shádmán Khán, a pupil of Faqyr Allah *Afiryñ* lived at Dilly and Láhór.

Shéó Rám Dás *Hayá* brother of Rájah Dayá Mal *Imtiyáz* and pupil of Myrzá 'abd al-Qádir, By-dil left a Dywán of about 5000 bayts.

Myrzá Imám Quly *Hashmat* a younger brother of Mohammad *Ja'far Ráhib* a contemporary of Mohammad Sháh.

Núr-bakhsh (?) *Hodhúry* of Dilly a contemporary of Arzú.

Shaykh 'ally *Hazyn*.

Shaykh Mohammad *Hayát*, born near Qannawj, teacher of the author of this work.

Qiyám aldyn *Hayrat*, author of this Tadzkirah.

Bindraban Khúshgú, a Banya of Benares, and a pupil of By-dil, wrote a Tadzkirah.

Mohammad Mahdiy *Khayyám* of Ispahán died during the siege of that city.

Nawáb *Kháne Dawrán* a noble of Mohammad Sháh's court.

Natzyr Bég *Khádím* a pupil of Mohammad Afdhal Thábit, died shortly before 1174.

Khushtar son of Myrzá Mohammad Afdhal *Sar-khúsh*.

Myrzá Háshim *Díl*, of Artymán near Hamadán, fell in the struggles of Persia against the Afgháns.

Mohammad Ján *Dywnáh* died in 1150.

Mohammad Faqyh *Dardmand* of Dilly, pupil of Myrzá Jánjánán Matzhar. Khwájah Myr Dard.

Myr 'abd Allah *Dzarrah*, son of the celebrated Mohammad Báqir Majlisí, fled from Ispahán at the time of the siege and died at Khorramábád.

Myrzá Mohammad *Ridhá* of Shyráz was for some time governor of Lár, under Sháh Tahmásb II.

Yzad-bakhsh *Ridhá* flourished under Awrangzéb.

Mohammad Ja'far *Ráhib* born in 1118 at Ispahán.

Aqá *Ridhá* Gylány died during the rule of the Afghans over Irán.

Façáhat Khán *Radhyy* of Kashmyr, a pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*, was alive in 21 Jolús of Mohammad Sháh.

Mohammad *Rahym* Khán Karáyly was first at the court of Nádir Sháh, turned subsequently a faqyr, came to Dilly and died at Láhór.

Mollá *Saty* Kashmyry flourished under Bahádur Sháh, he was a pupil of Myrzá Dáráb Bég *Júyá*.

Myrzá Lutf Allah *Sálim* of Kashmyr travelled in Persia and was alive in 1079.

Myr 'abd al-Çamad *Sokhon*, spent part of his life at Agra and was a contemporary of Arzú.

'abd al-Haqq *Samandar* of Láhór.

Sayyid Çalábat Khán *Sayyid* flourished under Farrokh-siyar.

Khwájah 'abd Allah *Súmiy* was in the service of A'tzam Sháh, died under Mohammad Sháh at Láhór.

Myrzá Záhid 'alyy *Sakhá*, son of Myrzá Sa'd aldyn Láry, was poisoned in India in 1146.

Mollá 'alyy Akbar *Sawdá* of Qomm, came to India during Mohammad Sháh's reign.

Mohammad Ahsan *Súmi* a converted Hindú, was a pupil of Myrzá By-dil.

Khadyjah *Sultán* Bégam, a niece of Khán Wálih, with whom she was in love.

Kátzim *Sharar* of Qomm had an appointment in one of the Çafawy tombs.

Hakym *Hosayn Shohrat* came at the time of Awrangzéb from Shyráz to India and died in 1149, he left a Dywán of about 5000 bayts. Akhúnd *Shákirá* of Teherán studied at Ispahán.

Myrzá Çálih *Shahádat* of Balkh died 1155.

Aqá 'abd Allah *Shaghaf* شغف of Qomm was originally a shoe- (or stocking) maker but gave up his trade, and devoted himself to literature, died previous to the siege of Ispahán.

Myr Sayyid Mohammad Sho'lah شعله son of Myr Çafyy born at Ispahán. He was a physician by profession.

Mohammad 'ally Sakkáky *Shikyb* of Shyráz son of a cutler, was killed during the Afghán invasion.

Ma'niy-yáb Khán *Shá'ir* Gul-Mohammad, a pupil of Myrzá By-dil, died towards the end of Mohammad Sháh's reign.

Ráy Tansukh Ráy *Shawq* son of Ráy Majlis Ráy who was Náyib of the Dywáne Khálíqah of Agra, author of a Tadzkirah of Persian poets called Safynat al-Shawq, was in 1170 at Agra. His Dywán contains about 1000 distichs.

Myr 'abd al-Báqiy *Çahbáy* (wine-drinker) was in India at the beginning of Awrangzéb's reign.

Mohammad Máh *Çádiq*, cousin of Mohammad Akram *Ghanymat*, died during the reign of Mohammad Sháh.

Sháh Allah Dóstgyr *Çafyy* a faqyr was alive in 1174.

Myrzá Rawshan-dhamyr, *Dhamyr* a Munshiy at Surát. Wrote Kabits and Dóhras.

Sayyid Hidáyat 'ally Khán *Dhamyr* was alive in 1174.

Myrzá 'abd al-Báqiy *Tabyb* a Sayyid of Ispahán was a physician in the service of Nádír Sháh.

Myr Sayyid Mohammad 'ilm or 'alam *علم* was descended from Sayyid Mohammad, the author of the Tafsyr Madárik.

Hakym 'ulwy-Khán i. e. Myrzá Mohammad Hášim born at Shyráz in 1080, came to India in 1111 was well received by Awrangzéb and raised to high dignities by his successors. Nádír Sháh carried him away. He went to Makkah, and came again to India under Mohammad Sháh.

Mohammad Yúsof 'aríf of Kázarán lived like a Darwysh, died after the Afghán invasion in Persia.

Myrzá Mahdiy 'áliy of Mashhad lived the life of a Darwysh.

Mollá 'ally 'áliy of Kúsár a village near Ispahán, son of a mason, was so distinguished a penman, that in copying the Korán he wrote first the vowels and then the words. He fell when the 'othmanlies plundered Hamádan.

'abbás Quly-Khán Dághistány came early to India.

Myrzá Mohammad Yúsof 'azyz was Wazyr of Ispahán, Tabryz and Gylán, died after the conquest of Ispahán by the Afgháns by a fall from his horse.

Myrzá Mohammad 'ally 'aríf, born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.

Jay Kishen 'izzat, a Kashmyry Bráhmaṇ, was the agent of Nawáb Isháq Khán.

Ahmad 'ally Khán 'ibrat cousin of Nawáb Sa'ádat Khán Dzú-lfiqár-jang.

'ally 'atzym b. Náçir 'ally resided at Agra.

Khwájah Náçir 'andalyb a Darwysh of Agra.

Sangham Lál 'izzat resided at Agra in 1174. He was a pupil of Myrzá Jánjánán Matzhar.

Myr 'abd al-Ghanyy a Sayyid of Tafrish نفريش a contemporary of Hazyn. Mohammad 'áqil Ghayrat of India.

Sayyid Mohammad Fidáyyi of Hamadán came to India, and was in the service of Nawáb Sa'ádat Khán.

Fath 'ally Khán was Wazyr of Dághistán and an uncle of Quly-Khán Wálih.

Sháh Fátih a Qúfy came to India after the Afgháns had conquered Persia, and died soon after on the road to Makkah.

Myrzá Mohammad 'ally Forúgh.

Myrzá Fúdhil called Padsháh Nawáz Khán a contemporary of Quly-Khán.

Myrzá Nádir alzamán Façyh a pupil of Myrzá By-dil.

Mortadhà Quly Firdq.

Myrzá Sharaf 'ally Fighán wrote Rékhtah and Persian poetry, was a protégé of Çafdar-jang.

Myr Shams aldyn Façyr, born at Dilly in 1115, was a Darwysh, wrote a Dywán of 7000 bayts and two Mathnawies, and a treatise on versification and rhyme, was at Dilly 1174.

Mohammad Fáyiz of Agra wrote a Dywán of about 1000 bayts.

Myrzá 'abd al-Ghanyy Bég Qabúl of Kashmyr pupil of Daráb Bég Júyá, died soon after the accession of Mohammad Sháh.

Mohammad Panáh Qábil a Darwysh, was a pupil of Myrzá By-dil, died under Myrzá Ahmad. Moshtáq Ray Qudrat.

'içmat Allah Kámil pupil of Myrzá By-dil.

Shaykh Sa'd Allah Gulshan a Darwysh of the Naqshbandy order, and a pupil of Myrzá By-dil, died during the reign of Mohammad Sháh. Myrzá Mahdiy Kawkab was in the service of Nádir Sháh.

Myrzá Girámy son of Myrzá 'abd al-Ghanyy Bég Qabúl.

Lutf 'ally Khán an uncle of Quly Khán Wálih. [Çafawy.

Mihr 'ally Khán Matzhar a noble at the court of Sultán Hosayn

Myrzá *Majyd* of Shúshtar came to India and lived in the house of Çafdar-jang.

'abd al-Razzáq *Matyn* born at Ispahán came at the time of the accession of Mohammad Sháh to Dilly, lived under the patronage of Çafdar-jang. He is in other Tadzkirahs, erroneously called 'abd al-Ridhá. Myr Sayyid 'ally *Moshtáq* of Ispahán was alive in 1174.

Walyy Mohammad Khán *Musrúr* was governor of Lár under Sháh Tahmásh II.

Mohammad Nitzám *Mo'jiz* of Kábul came to Dilly and died in 1162. Aqá Mohammad Káshy *Mo'áf*.

Maymanat Khán *Maymanat* of Kashmyr was Dáróghah of buildings of Nawáb Qamar aldyn Khán.

Aqá 'abd al-*Mawlá* of Ispahán died after the Afghán invasion.

Myrzá Háshim *Mahzún* was the grandson of Myrzá Táhír Wakyd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá *Mohtaram* a son of Myrzá 'abd al-Ghanyy Qabúl.

Myrzá Mohammad *Munshiy* of Ispahán was put to death by Nádir Sháh at Dilly for a slight fault.

Ráy Anand Rám *Mokhliq* a Khatry, father-in-law of Tansukh Ráy, and a pupil of Myrzá By-dil, died in the fourth year of Almad Sháh's reign. His works contain 50,000 bayts.

Lutf Allah *Maztún*, brother of Mohammad Na'ym *Niyáz*, died at the early age of forty years.

Myrzá Jánjánán *Matzhar* a Darwysch composed poetry in Persian and Rékhtah, was at Dilly in 1174.

Myr Mohammad Taggy *Myr* his poetry is mostly Rékhtah, he is also the author of a Tadzkirah. He was a nephew of Khán Arzú.

Ráy Bajy Mall *Ma'niy* a brother of Imtiyáz, was alive in 1174 and did military service under Nawáb Shujá' al-dawlah.

Ni'mat Allah Khán b. Rúh Allah Khán held the office of Qaráwal Bég under Farrokh-siyár and Mohammad Sháh.

Núr Allah Bég *Nuzhat*, pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl* died about the middle of the reign of Mohammad Sháh.

Ráy Phukny Mal *Nishát* was the Dywán or treasurer of Awrang-zéb's Wazyr.

Myrzá Lutf Allah *Nithár* called Nuçrat Allah Khán, was in the service of Mohammad Sháh.

Myr Zayn al-'ábidyn *Nashá* of Ispahán.

Myrzá Zakyy *Nadym* was of noble birth and thirteen years in the service of Nádir Sháh.

Mohammad 'alyy Khán *Nizául* came to Dilly as Nádir Sháh's ambassador, and died at Tattah on his return to Persia.

Mohammad Bég *Nakhat* was put to death by Nádir Sháh.

Mohammad Ridhá *Náyib*. Myrzá *Namjó* son of Qabúl.

Myr Zayn al-'abidyn *Nayyir* of Mázanderán, of noble birth, came to Dilly under Mohammad Sháh.

Myrzá Gholám 'alyy *Nasym* of Amróhah.

Myr Na'yym *Niyáz*, a good physician, was alive in 1174.

Myrzá Mobárák Allah *Wádhik* was a pupil of Mohammad Zamán *Rásikh* راسيخ and died under Farrokh-siyar.

Mohammad Ma'cúm *Wajdan* b. Mohammad Zamán *Rásikh* died under Mohammad Sháh.

Myrzá Ibráhyim *Wafá* a Zamyndár of Qandahár was Munshiy of the Afghán kings.

Myrzá 'alyy Aqghar *Wádhik* of Ispahán came to Dilly, and died at Haydarábád.

Myrzá Sharaf aldyn 'alyy *Wafá* of Qomm was in the service of Nádir Sháh.

Núr al'ayn *Wáqif* born in the Panjáb, a contemporary of 'Arzú, who sent to him his poems for correction.

'alyy Quly Khán *Wálik* of Dághistán the author of the great Tadzkirah called *Riyádh al-sho'ará* born at Ispahán in 1124. His *Dyván* contains 4000 bayts.

Myrzá Abú 'alyy *Hátif*, grandson of Ymá, came to India and was patronized by Qafdar-jang.

Ahmad-yár Khán *Yaktá*, son of Ilah-yár Khán, died at Atzymábád (Patna) during the invasion of Nádir Sháh.

Fahyá Khán, of the Moghol tribe called Afshár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Mohammad Hanyf Khán *Yár* was the teacher of Mokhliq.

Mohammad Ashraf *Yaktá* of Kashmyr died under Mohammad Sháh.

(32)

آتشکده آذر

(P.)

The Fire temple of Adzor, being a Tadzkirah of Persian poets by Lutf 'alyy Bég whose takhalluṣ was Adzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Békdaḡ. His father was soon after the birth of his son obliged to take flight to Qomm, and was subsequently appointed governor of Lár by Nádir Sháh. Lutf 'alyy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of Hájy. Subsequently he was attached to the service of 'alyy Sháh, Ibráhyim Sháh, Solaymán Sháh and Sháh Isma'yl, and finally he assumed the garb of spiritual poverty. He was engaged in the compilation of this work in A. H. 1179, and was still alive in 1196. (Bland's *Account of the A'tesh-kadah in the Journ. As. Soc. Lond.* VII. p. 345).

This book contains notices of 842 poets. They are arranged according to the town or province in which they lived, on the plan of the Haft Iqlym, and at the beginning of each chapter is a short description of the respective town or province.

Beginning فروغ آتشکده دل و زبانۀ اخگر زبان

Lithographed at Calcutta in 1249, 4to. 621 pp. of 21 lines, two bayts in a line. MS. copies are very rare in India.

(33)

انيس الاحبا تصنيف موهن لعل انيس

(P.)

Companion of the Friends, being a Tadzkirah of contemporaneous poets by Móhan La'l Anys compiled in 1197.

The author was about sixty years of age when he wrote it. He informs us that when Aḥaf aldawlah of Oudh saw the Tadzkirah of contemporary poets of *Hazyn*, he ordered him to compile a similar work on Indian poets. It is divided into two chapters, the first contains Musal-mán and the second Hindú poets.

Beginning ستایش بی حد و نیایش لاتعد سخن-آفرینی را

Private collection 187 pp. 15 lines, copied in 1218.

Contents:

Myrzá Atzymá'y *Iksyr* Ispahány came to India under Mohámmad Sháh. He left Qaḡydahs, Ghazals and a Mathnawý called شاهد و مشهود.

Mohámmad Fákhir *Makyn* a native of Dilly came to Lucnow in 1173, he was alive in 1197, (he died in 1221).

Sháh 'álam *Aftáb*. Mohámmad Ja'far Khán *Rághib*.

Mohámmad Burhán 'alyy Khán *Rahyn*.

Myr Mohámmady 'itrát عترت. Lutf 'alyy Khán *Nátig*.

Hasan 'alyy Khán *Dzahyn*. Wajyh aldyn 'alyy Khán *Baryn*.

Myrzá 'ináyat Bég *Sákin*. Mahabbat Khán *Mahabbat*.

Shaykh Baqá Allah *Baqá*. Nitzár 'alyy *Qaryn*.

Myrzá 'abd Allah *Fúyig*. Myrzá 'abd Allah *Ráfat*.

Mohámmad 'alyy Khán 'áciy. Karámat 'alyy Khán *Khalyq*.

Myrzá 'alyy Khán *Ghamyn*. Myr Ghálib 'alyy *Sháyyiq*.

Mohámmad Faydh *Fáyidh*. Sharaf aldyn Sháh *Malúl*.

Myr Haydar 'alyy *Hayrán*. Myrzá Ja'far 'alyy *Hasrat*.

Myr Awlád 'alyy *Záyir*. Kátzim Bég Khán *Mumkin*.

Myr Khórshyd 'alyy Belgrámy *Khórshyd*.

Myr Mohámmad 'alyy *Wahm*. Myrzá Mahdiy Bég *Jalys*.

Amán Allah *Muflis*. Gholám Haydar Khán *Godáz*.

Khwájah Yahyá Khán *Khírad*. Mohámmad Mokram 'ayyásh.

Mohámmad Naqyy *Naqyy*. Myr Matzhar 'alyy *Çáfiy*.

Myr Núr 'alyy *Wúçily*.

Second Chapter.

Ráy Surup Singh *Dyvánah*. Panjáb Ráy *Wáliy*.

Sytaldás *Mokhtár*. Rám-bakhsh *Moty'*. Bhagwán Dás *Bismil*.

Móhan Lál *Anys* (the author of the Tadzkirah).

*Appendix, pupils of Makyn.*Mohammad Hasan Hasan. Khayr al-zamán *Dzarrah*.Shaykh Gholám Imámy. Qalandar-bakhsh *Jorüt*.Ibráhym Bég *Dóst*. Khúsh-hál Chand *Brahman*.Shitáb Ráy 'ázyz. Mitthú Lál *Máyil*.Médy Lál *Bymár*. Dátá-Rám *Rafyq*. Déby Prashád *Sáyil*.

(34) خلاصه الافكار تصنيف ابو طالب (P.)

Selection of Ideas by Abú T'álib b. Mohámmad Tabryzy Ispahány a native of Lucnow, who is known to the European public by his *Travels in Europe*. He compiled this work in A. H. 1206 and died in 1221. Mr. Bland gives a very valuable notice of this work in which he translates nearly the whole preface. I insert here an abstract of the preface in the original.

روزی آن مرحوم انتخاب تذکره مذکور (علی قلیخان) ازین حقیر درخواست نمود آنچه مناسب بود ساقط کرده دیباچه در ابتدا و ذکر چند نفر از معاصرین در خاتمه آن افزودم اگرچه نسبت سابق بسیار خلاصه شده کتاب جدید در نظر آمد اما چنانچه دل میخواست صورت نیست لهذا خیال کهن در زمین دل بیخ گرفته باعث بر تحریر این اوراق گشت بنابرینکه از مدت بست و پنج سال اندک اندک مواد آن مهیا میگردد در مدت قلیل این مجموعه بر یکمقدمه و ۲۸ حدیقه و یکذیل و خاتمه که مجموع ۳۱ اجزا باشد بانجام رسید و اکثر مواد این کتاب در صحن بست و پنجساله از همه اقسام نظم و نثر انتخاب نموده ام چنانچه در اقسام نثر سوای منشآت رسائل عروض و قافیه و فن بدیع و اخلاق و موسیقی و تاریخ و طب و غیره که اکثر ضرور میشود درین کتاب موجود است و از انواع نظم همه اقسام آن انتخابی بترتیب درین مجموعه فراهم درین کتاب بعد ذکر اسم شاعر التزام شده است اول انتخاب کلام نثر و بعد آن قصائد بترتیب حروف تهجی و بعد غزلیات و بعد قطعه و بعد آن ترجیع الغزل و ترکیب بند و مربع و مخمس و مسدس و غیره و بعد آن رباعیات بترتیب حروف تهجی و بعد آن مثنویات و بعد اشعار مصنوع

و مرثی و هزل و اهاجی بترتیب حروف تہجی در ہر کتاب کہ ہمہ این اقسام انتخابی مشہود شدہ بترتیب مذکور انتخاب نمودہ و جائیکہ منحصر بیک یا دو نوع از ان انتخابی بودہ بہمان اکتفا رفتہ پس متتبع از اول کتاب ہمین ترتیب مطلوب خود را از پای نام شعرا ہر جاکہ بیاید نقل بردارد تا آخر کتاب چند ہزار شعر مشتمل بر اقسام معانی و ترتیب بدستش خواہد آمد و سرخی این کتاب ہم تماماً بقانون است و کاتب را در تغییر و تبدیل آن اختیار نیست زیرا کہ در ہر قسم شعر کہ رعایت ردیف در انست تا بردیف دیگر نرسد ولہ نوشتہ شدہ و این امر در قصاید و قطعہ و غزل و رباعی و غیری ہمہ جا مرعی شدہ و چون از نوعی بذوی دیگر رسید خواہ معنوی خواہ صوری اسم آن نوع بسرخي مرقوم گشتہ دیگر آنکہ در ہمہ جا رعایت انبجاء و اختصار ملحوظ بودہ نہ آنقدر کہ رتبہ شاعر مفہوم نگردد بلکہ رعایت این معنی کہ از ہرگونہ کلام او داخل انتخاب شود مقدم داشتہ لہذا از دو اوین اکابر شعرا کہ متضمن تنوع کلام و اشعار بلند در آنها بکثرت است بقدر ۴۰۰ و ۵۰۰ بلکہ تا ۷۰۰ بیت درین مجموعہ اندراج یافتہ است و مصلحت در آن اینکہ چہل و پنججہ کتاب نظم و نثر کہ اکثر در دست کسان می باشد این مجموعہ مزدم را از داشتن ان کتب مستغنی سازد

لآلی منثور سپاس و سنایش استحقاق نثار

The autograph of this valuable work is in the library of the Farah-bakhsh palace at Lucnow, folio 618 pp. 29 lines. A very good copy has been lent to me by Mr. Hall, but it seems to be smaller.

(35)

تحفہ بیلوی

(P.)

A Present to Baillie, being a selection of Persian poetry compiled previous to A. H. 1224, by order of John Baillie, Resident of Lucnow and author of the Tables of the Arabic conjugations.

The extracts are arranged according to subjects into ninety chapters ثمرہ without dates or biographical notices. In the preface, a Tadzkirah of the title of تحفہ الشعرا

سلطانی by the Sultán Moḥammad Sháh Ḡafawy is mentioned.

تحفة حمد و سپاسی که نکته-سنجان جان فصاحت

As. Soc. of Beng. No. 1336 4to. 318 pp. of 13 lines, copied from the autograph in 1224=1810.

(P.) ریاض الوفاق تصنیف ذوالفقار علی مست (36)

Gardens of Unanimity, being a Tadzkirah of poets of Calcutta and Benares who wrote Persian verses, by Dzú-lfiqár 'alyy. His takhalluṣ is Mast, and it appears that he compiled this book at Benares. The title is a chronogram for 1229, when it was compiled.

He is also the author of the following works دایستان حقوق on ethics; an abridgment of the Abwáb aljinán called انتخاب نسخه طیبه ابواب الجنان; a collection of Ghazals called باغ و بهار و بیاض ذو طرز; a work on the art of letter-writing, poetic, &c. called تحفه المبتدی; a collection of verses which may be employed as quotations in letter-writing, entitled نگارستان نظائر; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled بهارستان ضمائر; a treatise on the various descriptions of poetical composition called لطف سخن; an account of the various castes of India which has the title نیرنگ ظهور. Most poets mentioned in this book, were contemporaries of the author and wrote also Rékhtah poetry.

در شکرستان شکر شکنی شکر و سپاس ناطق نطق الخ

Private collection 8vo. about 450 pp. 13 lines.

Contents:

Moḥammad Aslam Belgrámy was dead in 1229.

Aḥmady, Mawlawy Najyb Allah was in the service of Nawáb

Qásim 'ally and lived with him in Bengal, then he went to Dilly and then to Benares. He was rather a Mawlawy than a poet.

Alym, Moḥammad 'alym Allah resided at Lucnow and was alive in 1229.

Akhtar, Moḥammad La'l a native of Hooghly was for a long time at Lucnow, he is now, 1853, Deputy Collector somewhere near Cawnpore.

Amyn, Mawlawy Amyn Allah has sometimes the takhalluḡ of *Bá-l-Madya*, i. e. the father of Madya. He was a native of Behár and Head Professor of the Calcutta Madressa. He died about 1820.

Isma'yí, Aqá Ismá'yí Qazwyny.

Ah, Myr Motzaffar 'ally was born at Phulwáry near Dynápór, and was alive in 1229. Aḥmad, Myr Aḥmad 'ally alive.

Ashuftah, was known by his takhalluḡ.

Afsós, Myr Shyr 'ally b. Myr Motzaffar 'ally came from Lucnow to Calcutta, and was attached to the College of Fort William.

Atish, Myrzá Gholám Hosayn.

Bismil, Mawlawy Moḥammad Mo'yn aldyn of Kákóry not far from Lucnow, was in 1229 Munshiy of the Court of Appeal at Calcutta.

Barqy, Shaykh Amán 'ally a native of Phulwáry, was alive in 1229.

By-bák, Sayyid Najaf 'ally Radhawý studied at Dilly, went thence to Benares into the service of the Sháhzádah; alive.

Bandah, Khwájah Yasyn was in the service of Mr. James Steward and translated Laylá Majnún into Hindústány verses. He died at Benares.

Barakat, Barakat Allah Belgrámy was in 1229 at Calcutta in search of employment.

Rájah Pyáry Lál was for some time Residency Munshiy at Dilly.

Bahár, Sayyid Amán Allah a brother of Myr 'azyz Allah Khán who was Residency Munshiy at Haydarábád. A friend of the author. Was dead in 1229, but his brother 'azyz Allah was alive.

Tamanná, Khwájah 'abd al-Hakym was in 1229 at Benares in Government employ.

Tamanná, Myrzá 'ally-bakhsh resided at Murshidábád and was a friend of the author.

Tháqib, Mawlawy Najm aldyn Moḥammad Khán Qádhíy alqodbát of Calcutta was a native of Kákóry, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qaḡydaḥ which is inserted in the *Nafḥat al-Yaman*.

Thábit, Myrzá Thábit 'ally Bég of Lucnow was alive in 1229.

Jawhar, Jawhar 'ally resided at Murshidábád and was alive in 1229.

Jawdat, Simbhú Náth a Khatry was a young man in 1229.

Jósh, Moḥammad Abú-l-Qásim, alive.

Jowán, Myrzá Na'ym Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams aldawlah.

Jowán, Myrzá Kátzim 'ally came from Hindústán to Calcutta and was attached to the College of Fort William.

Ja'far, Sháh 'ally Ja'far of Ilahábád was probably alive in 1229.

Hájat, Myrzá Moḥammad Jawád of Shyráz.

Hamydy, Sayyid Hamyd aldyn Dihlawy was in 1229 in government employ at Byrbhúm.

Hurmat, Hurmat 'ally Khán was born in the neighbourhood of Dilly, he was a friend of the author.

Hosayn, Gholám Hosayn Khán resided for some time at Benares.

Hosayny, Myr Imám 'ally was a young man in 1229.

Myr Moḥammad Hosayn of Lucnow died in 1205 near Benares. Left a Sáqiy-námah, and a Dywán of about 6000 verses. He had no takhalluḡ.

Haqyr, Paṇḍit Bény Rám Kashmyry was alive in 1229.

Haydary, Myr Haydar-baksh was for some time a Munshiy of the College of Fort William. Was in 1229 at Benares.

Hosayny, Myr Gholám Hosayn a Sayyid of Bareilly, was alive in 1229.

Hikmat, Sayyid Bandah 'ally Khán was in great favour with English officers, and was alive in 1229.

Khádim, Sayyid Khádim 'ally was alive in 1229.

Khámósh, Ráy Çázib Rám of Dilly was for some time Taḥḡyldar under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dywán.

Khúshgú, Munshiy Ammar Singh Banársy held a government appointment in the Coel district. He compiled a short history of Akbar's palace and of the Táj of Agra and put the Baháre Dánish into verse and called it ترجمه بهار دانش. This book is to be distinguished from the اظهار دانش, an Urdu Translation of the Baháre Dánish by Mollá-zádah of Patna.

Khíradmand, Myr Músá Rídhá Khán spent the greater part of his life in Nepal. Khúsh-díl, 'abd al-Rasúl Kashmyry.

Bábu Déb Naráyan Singh a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Pandit Naráyan Dás of Kashmyr left an elegant composition in Persian prose in praise of Sa'adat 'ally Khán of Oudh.

Dil, Moḥammad Imám-bakhsh was dead in 1229.

Dil, Shaykh Diláwar 'ally a descendant of the Saint Sharaf aldyn and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Moḥammad Dzákir Kashmyr put, at the request of the Rájah Udat Naráyan, the story of Padmáwat into verse, but died before he had completed his task. Dzú-lfiqár, Myr Dzú-lfiqár 'ally of Patna.

Dzawqy, Myr Moḥammad Amyn died at Ilahábád.

Rif'at, Rájah Mitr Jyt Singh, Rájah of Tikáry which is between Gaya and Patna, was a friend of the author.

Rayhán, Rayhán aldyn, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Rif'at, Dzú-lfiqár 'ally Khán a son of Imdád 'ally Khán, who was Qádhíy of Murshidábád, succeeded his father in his post of Qádhíy and died on the way to Lucnow.

Rangyn, Sa'adat Yár Khán a son of Moḥkim aldawlah Tahmás Bég Khán Rúmy who had come to India with Nádír-sháh. Rangyn commanded for some time a part of the Nitzám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229. He is the author of a treatise on horsemanship, called فرسنامه and of four Dywáns, one is called ریخته, one called ریخته, one ریخته (this is humoristic) and one is called انگ ریخته. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústány language.

Rásikh, Shaykh Gholám 'ally of Patna was a very fertile Urdú poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdú Dywáns, which had been written by Tapish.

Ramaq, Moḥammad 'áqil a native of Bengal is the teacher of the author. He wrote a book called ریاض القلوب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Láhór, held for some time an appointment in the custom department at Gháziypór, and in 1229 he was at Haydarábád.

Rangyn, Déo Náth Pandit, by origin a Kashmyry, had an appointment in Calcutta in 1229.

Mohammad Sa'yd aldyn was Qádhíy of Bareilly and alive in 1229.

Sábiq, Mohammad 'omar, his ancestors were of Benares. He was dead in 1229.

Safyr, Myrzá Khalyí Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalmán literati of India by his poetical talents and love for poetry.

Shá'ir, Mohammad Ráshid resided chiefly at Calcutta.

Shohrat, Shaykh Mohammad-bakhsh of Kákóry. Died young.

Shawq, Sayyid Qoṣṭ alhodá, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.

Sharar, of Lucnow was generally known by the name of Sháh Sharar.

Shohrat, Iftikhár aldyn 'ally Khán, one of his ancestors had been governor of Hooghly.

Sharar, his name was Sharar Myrzá and he was a son of Ján Tapish.

Qúfy, Pandit Sytá Rám.

Qádiq, Lála Jay Móhan Lál a Káyeth of Benares, author of a book on arithmetic called *مراة الخيال*.

Qádiq, Myrzá Mohammad Qádiq Yrány.

Dhamyr, Lála Sukh Lál of Patna.

Dhiyá, was a native of Persia who came to Benares.

Tapán, Sháh Núr alḥaqq of Phulwáry.

Tapydah, 'abd al-Aḥad of Kákóry.

Tapish, Mohammad Ismá'yl Myrzá Ján of Dilly, his father was a native of Bokhára. He is the author of the Dywáns ascribed to Ráj-Kishen. He died at Calcutta previous to 1229.

Tal'at, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.

Tálib, Myrzá Abú Tálib Khán of Lucnow.

Tapán, Myrzá Aḥmad Ján (probably Myrzá Aḥmad Bég Khán of Dilly) a pupil of Tapish.

Tzohúr, Sháh Tzohúr alḥaqq a son of Núr al-ḥaqq of Phulwáry.

'azyz, Wájid 'ally Khán of Bareilly resided in 1229 at Calcutta.

'ishrat, Lála Hindú Pat, of Lucnow, a friend of the author.

'áshiq, Mahárájah Kalyán Singh a son of Mahárájah Shitáb Ráy met the author at Calcutta.

'āshiq, Bábú Sryjyt Singh, an uncle of the Rájah of Benares, was a wealthy Zamyndár and a friend of the author.

'abd al-Rahym of Shyráz resided at Calcutta.

'ābid, 'ābid 'alyy, the author saw him at Calcutta.

'āshiq, Ráy Sóhan Lál was in 1229 Treasurer of Aṣaf aldawlah and came to Benares when the author was Ná'yib of the Rájah of Benares. 'āciy, Mawlawy Khodá-bakhsh of Gháziyypúr.

'azyz, Ráy Zóráwar Singh. Ghamyn, Nawáb Hádiy 'alyy Khán. Ghangyn, Mawlawy Gholám Qádir of Rámpúr, where he resided in 1229.

Gharyb, Ráy Ratan Lál lived at Calcutta in the house of the Rájah Kalyán Singh.

Ghanyy, Mawlawy 'abd al-Ghanyy of Phulwáry.

Gholám Hosayn Khán author of the سیر المتأخرين, met the author at Patna.

Fadhí, Fadhl Moállá a native of Lucnow was at Benares in 1228.

Fard, Moḥammad Abú-l-Ḥasan of Phulwáry.

Fidá, the author knew him, but could not recollect his name.

Firáqy Prém Kishwar a Brahman of Dilly.

Fáiyq, Aghá Myrzá, a son of the Ḥakym Qamar aldyn Khán, was a young man in 1229.

Fitrat, Pandit Bidyá Dhar was a Kashmyrian by origin, but received his education at Dilly; a friend of the author.

Qatyl, Myrzá Moḥammad Ḥasan Khán was a converted Khatry of Dilly, he spent the greater part of his life at Lucnow, where he was Head Munshiy to the king.

Qadyr, Tzafar 'ally resided at Lucnow, was for some time the king of Oudh's News-writer at Benares.

Qamar, Ḥakym Qamar aldyn Moḥammad Khán resided at Lucnow.

Qudrat, Sháh Qudrat Allah died at Murshidábád.

Qásim, Myrzá Abú-l-Qásim Khán of Dilly.

Qáçir, Moḥammad Çadr aldyn.

Qádhiy, Taqyy 'alyy Khán was Qádhiy of Benares.

Lála Kanhy a Káyeth, a native of Patna, is the author of the خزائن العلم on arithmetic. Was alive in 1229.

Lisán, Myrzá 'alyy Taqyy Khán of Láhór studied at Patna and Jawnpúr. Uses sometimes the Takhalluṣ of Taqyy, was a friend of the author. Luṭf, Myrzá 'alyy Luṭf went to Haydarábád.

Mon'im, Sayyid Núr al-Haqq author of a Mathnawý called *لطف عشق* and one called *سراپا لطف*. Myrzá, Myrzá Bú 'alyy Khán.

Mújid, Siráj aldyn 'alyy Khán of Lucnow came to Calcutta where he was appointed Muftiy of the Supreme Court. He translated the *رساله اثنا عشرية* and other law-books into Persian.

Minnat, Myr Qamar aldyn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nátzim of Murshidábád. Was dead in 1229.

Muhyt, Munshiy Rám Jus a Khatry, his father was Lála Gangá Bishen, and his takhalluḡ was 'ájiz and he resided at Láhór, but Muhyt was born in Dilly, he obtained an appointment in the Custom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several mathnawies, as *حسن عشق—حسن بخشي—محيط غم—محيط درد—محيط عشق*. These five poems are called the Khamsah 'ishqyyah. He also translated some books on mysticism from the Sanskrit (Hindy?) as *محيط اعظم—محيط معرفت—گلشن معرفت—محيط الاسرار—محيط الحقائق*. He also put the Anwáre Sohayly into (Hindustány or Persian?) verses and gave it the title of *محيط دانش*.

Máyil, Myr Imám-bakhsh studied at Lucnow, was alive in 1229.

Modhtarr, 'abd al-Hádiy a friend of the author, resided chiefly at Calcutta where he was Munshiy. Masrúr, Gangá Bishen (?).

Murshid, Lála Miṭhú Lál of Ilahábád was alive in 1229.

Mo'atztzam, Mawlawy Moḡammad Mo'atztzam of Agra.

Maḡrúf, Bábu Balhand (?) Singh of Benares.

Mahjúr, Háfitz Sayf Allah a Kashmyry, a friend of the author, died at Benares.

Moḡtafá, Sayyid Gholám Moḡtafá was Law-officer at Byrbhúm.

Mahdawy, Sayyid Mahdiy 'alyy Khán of Patna.

Majrúḡ, Mawlawy 'iḡmat Allah Khán was a son of the celebrated Mawlawy 'abd al-Qádir Khán who resided at Benares.

Mahzún, Hakym Abú-l-Hasan.

Mahshúr, 'alyy Wáthiq was a young man in 1229.

Mokarram, Mokarram 'alyy Khán.

Moshtáq, Panḡit Mádhórám, a Kashmyry Brahman, resided in 1229 at Benares.

Niyáz, Gholám Yahyà resided at Murshidábád.

Nayrang, Moḡammad Mahdiy 'alyy Khán of Dilly held in 1229

an office under the Government at Benares. Compiled a vocabulary of Arabic, Persian and Turkey words.

Niyáz, Myr Amjad 'ally of Phulwáry.

Natzmy, Lála Múlráj a Khatry of Ilahábád a friend of the author, composed many Qaḡdahs.

Nátzim, Shaykh Farzand 'ally was a Makhdúm-zádah of Téliyá-nálá which is a quarter of the town of Benares, held in 1229 an appointment in Benares.

Náçir, Sayyid Mokhammad Náçir Khán Bahádur, held in 1229 an appointment at Lucnow, composed a *ليالي ومسجونون*.

Ni'mat, Myr Ni'mat 'ally of Dilly a friend of the author.

Naḡyf, does not recollect his name; resided close to the Bishésher mosque at Benares.

Niyázmand, a friend of the author.

Niyázy, the author does not recollect his name.

Naqqád, does not recollect his name.

Waḡshat, Çadr aldyn Mokhammad Khán of Dilly was physician to Udat Naráyan Rájah of Benares, died in 1224.

Wilá, Mazhar 'ally Khán a son of Solaymán Khán was attached to the College of Fort William, he was a friend of the author, left a Persian Dywán.

Hilál, Munshiy Dzú-lfiqár 'ally Khán Bahádur.

Ya'qúb, Khwájah Ya'qúb 'ally.

(P.) *صبح وطن تصنيف سراج الدوله محمد غوث خان* (37)

A Tadzkirah of the poets of the Carnatic by the Nawáb Siráj aldawlah Mokhammad Ghawth Khán, whose takhalluḡ is *A'tsam*. He opens the book with a short autobiography, from which it appears that he was born in A. H. 1230, and compiled this book in 1258.

This is an abstract of the Tadzkirah of Ráyiḡ which has the title *گلدستہ کرنالك*. Ráyiḡ is the takhalluḡ of Gholám 'ally Músà whose title was *Hakym Báqir Ho-*

sayn Khán. He died in 1248. The *Çubke Watn* contains in alphabetical order, notices of ninety recent poets.

Beginning خدا در انتظار حمد ما نیست.

Lithographed at Madras 1258, small 4to. 225 pp.

(38) گلستان مسرت ملقب بحقائق المعاني (P.)

The Rose garden of delight, also called the Gardens of sense, by 'abd al-Raḥmán whose takhalluṣ is *Shákir*. He wrote this book at Lucnow during the reign of Amjad 'alyy Sháh in 1261 (the title is a chronogram) and he was assisted by Náçir 'alyy *Naçyr* whom he calls his instructor. He says in the preface that he used chiefly the Tadzkirahs of Sar-khúsh, of Wálih, of Shyr Khán Lódy, the نتائج الانكار of Qudrat Allah *Qudrat* (see Garcin de Tassy *Hist. de la Litt. Hind.* I. pp. 144 see also below), the تذكرة باسطي, the حديقة الشعرا, the مخبر الواصلين which is a collection of chronograms made in 1268 by Matzhar al-*Haqq*, the گلدسته نشاط of Mannú Lál, the عنایت نامه of Rásikh (see No. 13) and the Album of Kháshi' (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters حديقة. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلي كه پيوسته ببار طراوت بار پيوسته.

Lithographed at Cawnpore in the Moçtafâ Press 1267, 8vo. 562 pp.

(39) بیت المعمور (P.)

The Celestial Place of worship ; being an anthology of Persian poetry selected chiefly from the Dywáns of *Táhir Wahyd*, *Tzohúry*, *Çáyib*, *Náçir 'alyy*, *Myr Naját*, &c. without biographical notices. In the beginning is a short account of *Myr Açly Qommy* (see *Átishkadah* p. 307) who was a contemporary of *Mollá Wahshy*, of *Núry Láry* and of *Hátim Káshy* and who may possibly be the compiler of this very rich but apparently planless collection.

Beginning سپاس ناظمی که بیت المعمور دل سبکرو جان

Móty Maḥall folio 804 pp. 31 lines, a very fine copy.

(40) مجموع نیاز تصنیف میر (P.)

The humble Collection of Myr. This Myr is apparently not identical with *Myr Taqyy*. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

Bg. مخفی و محتجب نماند که بنده میر نیازمند دیرینه خیال

Móty Maḥall 268 pp. 15 lines copied in A. H. 1165.

(41) حديقة عشق-افروز تصنیف نظام الدین خان (P.)

The Garden of poetry being an anthology of verses of the great masters by *Nitzám aldyn Khán b. Moḥammad Naqyy* of *Bahádurganj*. He quotes never more than one bayt from the same author in succession, and

gives no biographical notices, he follows to some extent the chronological order. He says he used the Tadzkirahs of Taqyy Awhady, of Çáyib, of Myrzá (he means probably *Táhir Naçrábády*), of Siráj aldyn Arzú and of Wálih and the گلزار لطافت and the لطف الخيال.

باسمه سبحانه تعالى این چند بیتهای اشعار اساتذہ

Tópkhánah 8vo. about 100 pp. of 9 lines.

(42) نكات الشعرا تصنيف مير محمد تقی میر (P. U.)

Pithy Sayings of the poets, being a Tadzkirah of Rékhtah writers by Myr Mo/hammad Taqyy, whose takhalluç was Myr. Though usually the title Myr is put before his name, Shórish thinks that he was a Shaykh. The former title indicates a descendant from 'alyy, and the latter from Abú Bakr. He was a nephew of Arzú and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Arzú, who corrected his verses. After the year 1196, he went to Lucnow where Açaf aldawlah allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qásim blames him for his conceit and for making in his Tadzkirah ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhliç which happened in 1164, see p. 159 *suprà*. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's Tadzkirah is mentioned by Hayrat;

see p. 159 *suprà*, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Arzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:—

پوشیده نماند که در فن ریخته که شعر است بطور شعر فارسی
 بزبان آردوی معالی شاه-جهان-آباد دهلوی کتابی تا حال تصنیف
 نشده که احوال شاعران این فن بر صفحه روزگار بماند بناء علیه این
 تذکره که مسمی به ذکات الشعراست نگاشته می شود اگرچه ریخته
 از دکن است چون از اینجا یک شاعر مربوط بر نخاسته لهذا شروع بذام
 آنها نکرده و طبع نایب مصروف اینهم نیست که از احوال اکثر
 آنها ملال-اندوز گردد مگر بعضی بعضی از آنها نوشته خواهد شد *

“Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them.”

In the conclusion of the book he gives some further details on Rékhtah style:—

بدان که ریخته بر چندین قسم است از انجمله آنچه معلوم فقیر است
 نوشته می آید اول آنکه یک مصرعش فارسی و یک هندی چنانچه
 قطعه حضرت امیر خسرو علیه الرحمه نوشته داریم اینکه نصف

مصرعش هندی و نصف فارسی چنانچه شعر میر معز که نوشته آمد
 سوم آنکه حرف و فعل پارسی بکار برند و این قبیح است چهارم
 آنکه ترکیبات فارسی می آرند اگر ترکیب که مناسب زبان ریخته
 می افتد آن جائز است و این را غیر شاعر نمیداند و ترکیبی که
 نامانوس ریخته می باشد آن معیوب است و دانستن این نیز
 سلیقه شاعری است و مختار فقیر هم همین است اگر ترکیب فارسی
 موافق گفت و گوی ریخته بود مضایقه ندارد پنجم ایهام است که
 در شاعران سلف این فن رواج داشت اکنون طبعها مصروف باین
 صنعت کم است مگر بسیار بشگفتگی و رفتگی بسته شود و معنی
 ایهام این است که لفظی که برو بنای بیت بود آن دو معنی دارد
 یکی قریب دوم بعید و بعید منظور شاعر باشد و قریب متروک
 و ششم انداز است که ما اختیار کرده ایم و آن محیط همه صنعتها است
 تجزیس و ترصیع الخ *

“Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Miçra' is Persian, and one Hindée like the fragment of Amyr Khosraw. 2. Secondly, half the Miçra' is Persian and the other half Hindée, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of

the verse depends has two significations, one obvious and the other far-fetched, and it is the latter which is intended by the poet. The style which I have adopted comprizes all the figures of speech as buns, resemblance of corresponding words in rhyme and measure, &c."

Beginning بعد حمد سخن - آفرین که اوست سزاوار تحسین

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy, which was written at Lucnow in 1212, and belonged once to Sir Gore Ouseley, 8vo. about 150 pp.

(43) تذکرهٔ علی حسینی گردیزی (P.)

The Tadzkirah of Rékhtah poets by Fath 'alyy who is usually called 'alyy Hosayny Gurdézy compiled at Dilly in 1165, or six years after the death of Anjām, which happened in 1159, and a few years after the death of Ishtiyāq, which took place in 1161. It appears from Dzoká *vocē* Yúsof, that he was a great Ğúfy Shaykh and still alive when Dzoká wrote, even Qásim who wrote in 1221, speaks of him as if he was alive. Gurdézy says in the preface, that he was induced to compile this book because the accounts of poets in other Tadzkirahs were very invidious. He alludes evidently to Myr's Tadzkirah of which this appears to be a somewhat better arranged edition. It is written in Persian and contains about one hundred biographies in alphabetical order.

Beginning ابتدای سخن بحمد سخن - آفرین سزااست

Mr. Hall has had the goodness to lend me two copies, one was written in 1180 and is very correct, and the other was copied 1216, and belonged once to Tippoo's library, small 8vo. 156 pp. 13 lines. There is also a copy in the As. Soc. Beng. No. 193, about 200 pp. 13 lines.

(44) مخزن نکات تصنیف قیام الدین قائم (P.)

The Depository of pithy Sayings by Qiyám aldyn Mohammad *Qáyim* of Cháandpúr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rékhtah poets had ever been written, but he choses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods طبقه 1. Ancient poets. 2. On the compositions of the poets of the middling period سخنوران متوسطین. 3. Modern poets. This is the most valuable work for the early history of Hindústány literature. Beginning رنگینی نلمات و دانشیذنی فقرات بحمد سخن پناهی است

In the *Móty Mahall* is the autograph, 8vo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucnow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rékhtah poets.

(45)

گلزار ابراهیم

(P.)

The Garden of Ibráhyim, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'alyy Ibráhyim Khán, who had the title of Amyn aldawlah Náçir-jang and the takhalluç of Khalyl and of *Hál*. He was born at Patna, and his mother's grandfather was the learned Mollá Moḥammad Naçyr who was a pupil of Akhúnd Mollá Sháh Moḥammad Shyrázy and died during the middle of the reign of Moḥammad Sháh. 'Alyy Ibráhyim was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorät wrote the following chronogram on his death *لو آه مٹا مطلع دیوان عدالت*. Yúsof 'alyy and Shórish mention him under Khalyl and 'ishqy under *Hál*. He left besides this Tadzkirah a memoir on the trial by ordeal, which is printed in the *As. Res.* 8vo. I. p. 389, and two or three Tadzkirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzkirahs is called Kholáçat alkalám and contains Mathnawies, and the other Çohofe Ibráhyim, containing Qaçydahs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Çohof. It is a very thick,

closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the Çohof have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsof 'alyy Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

Beginning عنانی کلام بحمد متکلمی است که انجای سخندان

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.

(46)

تذکرہ شورش

(P.)

The Tadzkirah of Sayyid Gholám *Hosayn* who is familiarly called Myr Bhayná and whose takhalluṣ is Shórish. He was a native of Patna and a nephew of Mollá Myr *Wahyd*. He was first a pupil of Myr Báqir who had the poetical names of *Hazyn* and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs شورش تمام شد تذکرہ میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

.Beginning آفتاب سپهر تاجداري ماه برج شهر ياري

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

(47) تذکرہ ہندی تصنیف غلام ہمدانی مصحفی (P.)

The Hindy Tadzkirah, by Gholám Hamdány *Muchafy*. He was of a good family of Amróhah in the Morádábád district, and spent his early years in Dilly where he used to hold Moshá'arahs or poetical assemblies, and came to

celebrity as early as 1195. Subsequently he went to Lucnow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naçyry Nayshápúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mostahsan *Khalyq*, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Mohammd Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning نیکوترین تذکرہ کہ غنچہ دلہای ارباب سخن را

As. Soc. N. 142 Svo. about 400 pp. 14 lines copied in 1219, not very correct.

(48)

تذکرہ عشقی

(P.)

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Mohammd

Wafá Wafá. These are all the details which he gives us of his life under the letter 'ayn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning سراج بزم سخنوری سراج الدین علی خان آرزو.

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, 8vo. about 400 pp. 17 lines.

(49) گلشن ہندی تصنیف مرزا لطف (H).

The Rose garden of India, by Myrzá *Lutf*. His father Qāsim Bég *Hijry*, was a native of Astrábád and came in 1154, with Nādir-shāh to Dilly. *Lutf* wrote this tadzkirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning رعنائی اور زیبائی دلبران سخن-گو اس زینت آفرین کی حمد سے حاصل ہی.

Mr. Hall has a copy large 8vo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

(50) عیار الشعرا تصنیف خوب چند ذکا (P.)

The Touchstone of poets being a Tadzkirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takhulluḥ is Dzoká. He gives under the letter dz an account of his

ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a *Dywán*, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher *Myr Naçyr aldyn Naçyr* usually called *Myr Kallú* in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of *Hindústány* poetry to the author's time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

حمد بی حد داورى را سزد كه بلك قدرت الخ Beginning

Mr. Hall's collection, large 8vo. near 1000 pp. 15 lines.

(P.) عهدہ منتخبہ تصنیف اعظم الدولہ سرور (51)

Excellent Selections being a *Tadzkirah* of *Hindústány* poets by the *Nawáb Myr Moḥammad Khán* whose *takhluç* is *Sarwar* and whose title is *A'tzam aldawlah*. The title of the book does not occur in the preface, but in some verses of *Sayyid Ghálib 'alyy Khán* towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postscript it is stated that the chronogram of the work is *رحمت خدا بیحد* which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.

It contains in alphabetical order near 1200 biographies of Urdú poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning ای پایه افیام زادراک در پست.

Mr. Hall's collection Svo. about 6700 pp. 15 lines.

(52)

مجموعه نغز

(P.)

Rare Collection being a Tadzkirah by Sayyid Abú-l-Qásim of Dilly who is usually called Qudrat Allah Qádiry and whose takhalluṣ is Qásim. Among his forefathers he counted Isma'yíl Ghawrbandy and Sayyid Fádhil Gujrátý, a Saint, whose tomb is at Gujrát and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlawy Fakhr aldyn, in poetry, of Hidáyat Allah Khán Hidáyat, and in medicine, of *Hakym* Moḥammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawý on the Mi'ráj in the measure of the Mathnawý of Jalál aldyn Rúmy containing 30,500 (?) verses; and a Mathnawý in the measure of the Bostán of 5200 verses on the miracles of 'abd al-Qádir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning بیان فصاحت نشان که نظام جواهر الفاظش.

Mr. Hall's collection large Svo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall's has been taken.

(53) طبقات سخن تصنيف عشق (P. H.)

Periods of poetical composition by Shaykh Gholám Mohyy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah *Ni'amy*, was a good Persian poet and wrote a thick Dywán, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywán in which he used the takhalluṣ of Mobtalá. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Sháh 'álam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawáb Najaf Khán, and his name Ibráhyim Bég, and his takhalluṣ, Alam, he was induced by him to write another Dywán in which he used the takhalluṣ of 'ishq and a Persian Mathnawý containing the story of Sháhrokh and Máhrokh in about 1700 verses, it is in the measure of the Mathnawý of Jalál aldyn Rúmy and has the title *نفسون عشق*. He also wrote a Persian Tadzkirah which has the titles of *مجموعه عشق* and of *باغ گلهاى حسن* and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshá of about 200 pages, it has the title of *چهار دفتر شرق* which is a chronogram for 1199, and a treatise on chronograms called *سرائر* نسخه. In 1220 he composed the *بحار تشریح* and *العشق* (اشعاع؟). The latter treats on Ğúfism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters *طبقه*, the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.

Beginning is wanting.

Private collection Svo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

(54)

دیوان جهان

(H.)

The Tadzkirah of Bény Naráyan *Jahán* of Láhór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhalluṣ, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

Beginning گراغاز سخن حمد خدا سے.

As. Soc. Beng. No. 89, Svo. of about 300 pp. 13 lines, beautifully written under the superintendence of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his *Hist. de la Lit. Hind.*

(55)

گلستانه نشاط

(H.)

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters گلدسته, which are sub-divided into numerous heads called گل. The first eight chapters contain Persian poetry, and the seventh, which begins

in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning بسم الله بود بال هما بر فرق عنوانها.

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

(56)

گلشن بهار

(P.)

The Rose garden without thorns by the Nawáb Moç-tafâ Khán Bahádur who has in Rékhtah the takhalluç of Shéftah and in Persian of *Hasratry*, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the Tadzkirah of Qásim. It is more correct than most other Tadzkirahs.

Beginning گل سرسبد سخن حمد چمن طراز است.

Lithographed at Dilly, second edition, in 1253=A. D. 1837, 8vo. 383 pp.

(57)

گلشن بهار

(H.)

The Rose garden without autumn by *Hakym Sayyid Gholám Qotob aldyn*, whose takhalluç is Báfin. His family was of 'arab-saráy which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1259, the author was born at Agra.

This may be considered a translation of the preceding Tadzkirah into unintelligible Hindústány, with some idiotical remarks.

Beginning مطلع انوار انواع صنعت حسن.

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.

(H.) انتخاب دواوین شعراى مشهور زبان اردو کا (58)

Selections from the most celebrated Hindústány poets, viz. Walyy, Dard, Sawdá, Myr Taqyy Myr, Jorät, Myr Hasan, Naçyr, Mammún, Násikh, Mulchand, Zawq, and Mümin Khán with a few popular songs and an introduction on the different kinds of Hindústány verses by Mawlawy Imám-baksh Çahbáiyi, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

مقدور نہیں اسکی تجلی کے بیان کا Beginning

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

(H.) گلدستہ نازنین (59)

An Anthology from Rékhtah poets without biographical notices, by Mawlawy Karym aldyn of Dilly who is now teacher of the Hindústány language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنا, containing the poems made by the members of a Moshá'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

گوهر شہوار حمد و ثنا نثار اوس شہنشاہ حقیقی کا Beginning

Lithographed at Dilly 1261=1845 folio 330 pp. hardly legible.

(60) تذکرۂ شعرائِ ہند تصنیف کریم الدین (H.)

A History of Urdú poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústány. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

شکر ہی اوس صانع بیچون ہیچگون کا Beginning

Lithographed at Dilly, 1848, Svo. 504 pp.

(61) چمن بینظیر (P. H.)

Garden without equal, being Elegant Selections from Persian and Urdú poets by Mohammd Ibráhyim. He informs us in the preface that Mohammd Hosayn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called *مرآة العاشقین* and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdú poets without notices of their lives, 249 pp.

سپاس و شکر ایزد آفتاب مطلع اقبال دیوان هی Beginning

Lith. at Bombay 1265, Svo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of *Majma' alash'ar*.*

(62) تذکرہ یوسف علی خان (P.)

Tadzkirah of Persian poets by Yúsof 'alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author's life-time. He informs us in the postscript that he intended to add two volumes containing the history from 'álamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Ārzú. Bg. حرف الالف میر باقر ولد شمس الدین المدعو بداماد المتخلص باسراق.

Large Svo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195, this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 33.

* Besides the Tadzkirahs described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng. Vol. XVII. p. 542 mentions the following ones: *Majma' alintikhab* by Sháh Moẓammad Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); *Tadzkirah* Sho'arā Jahángyir Sháhy; *Tadzkirah* by Myr Moẓammad 'alyy Tirmidzy; *Tadzkirah* by Myr Fakhr aldyn; *Tadzkirah* by Abú-l-Hasan; *Tadzkirah* by Myrzá Jawán-bakht Jahándár Sháh.

Contents of the appendix :

Açaf, this is the takhalluç of Açaf-jáh (see p. 153 *suprà*). His forefathers were of Túrân, his grandfather, 'ábid Khán held under 'álamgyr the rank of four thousand, and his father Gháziy aldyn Khán Fyrúz-jang rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. Açaf-jáh was under Moḥammad Sháh Cúbah-dár of the whole Deccan and died in 1160. He wrote good Persian poetry.

Mohábat-jang, his father was in the service of Moḥammad A'tzam Sháh a son of 'álamgyr, and he was in the service of the same prince. Under Farrokh-siyar his fortunes changed frequently, but in the beginning of the reign of Moḥammad Sháh he was appointed Cúbah-dár of Patna. He died in 1170, of dropsy.

A'lam aldawlah Hájy Moḥammad Khán Bahádur was generally known by the name of Hájy 'álam : his father came as a merchant to Patna. A'lam aldawlah was governor of Tirhoot and a patron of the author of this Tadzkirah, it seems he was alive in 1180.

Kamál aldyn Khán *Ahqar* a Kashmyry, came after the death of his father from Dilly to Bengal where he resided in 1180.

Myr Moḥammad 'alyy *Tajryd*, his father was of Yazd, and came under 'álamgyr I. to the Deccan, where he married the daughter of Myr Moḥammad Shafy' Yazdy. Tajryd was born at Awrangábád in 1116, he studied at Ispahán, and returned about the time of the invasion of Nádír Sháh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Murshidábád and had written — شرح رساله مسجديه — شرح رساله ملا محسن كاشي — رساله در نوافل — رساله در اثبات مذهب او — شرح نخبه — رساله تحقيق روح — شرح كافيه

Myr Mortadhá *Haydar*, in poetry a pupil of Myr Moḥammad Afdhal *Thábit*, came to Bengal under Shujá' aldawlah and resides now, 1180, in that province, he has written a Dywán of about 10,000 bayts.

Myr Báqir who has the title of Mokhlīç 'alyy Khán and the takhalluç of Khorram, is a relation of the late 'alyy Wirdy Khán and composes Rēkhtah and Persian poetry.

Myr Moḥammad Taqyy *Khiyál* a pupil of Thábit came to Bengal under the late 'alyy Wirdy Khán, and died in 1173, he is the

author of the *بستان خیال* which is a novel in Persian prose, in fourteen volumes.

Faqih *Ḥālib Dardmand*, a friend of the author, died in 1179 and left a *Dywān*.

Myrzā Bāqir a son of Aqā Myrzā was a Persian by birth, who came to India during the administration of Mohābat-jang.

Myrzā Bāqir was born in the Deccan, he was a good physician and alive in 1180.

'alyy Ibrāhym Khān *Khalyl*.

Myr Mortadhā *Hālat* died two years ago.

Murshid Quly Khān Rostam-jang *Makhmūr* of Sūrat a relation of the Nāzim of Bengal, who sent him as governor to Orissa, subsequently he lived at the Court of Aḡaf-jāh, and died a few years after him, he left *Rékhtah* poetry.

Wājid has the title of Fakhr altojjār, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhā Quly Khān *Firdāq* was under Mohammad Shāh a Munshiy at Dilly, towards the end of the reign of Aḡmad Shāh he came to Bengal where he now, 1180, resides.

Nawāb Sayyid almulk Asad Allah Ghālib-jang *Ghālib* resides now, in 1180, at Murshidābād.

Hakym Mohammad Shafy' Khān *Forūgh* of Shyrāz came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oudh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Nāzim's court.

Hājy Aḡmad 'alyy *Qiyāmat*, an uncle of 'alyy Ibrāhym Khān *Khalyl*, resides now at Patna.

Sultān Mokarram *Sultān*, a descendant of Abū-l-Hasan king of Hydarābād, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the Urdū Tadzkirahs. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of *Rékhtah* poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the

principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy's *Hist. de la Lit. Hind.* For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzkirahs: A = Qāyim see No. 44; B = Gurdézy No. 43; C = 'alyy Ibrāhym No. 45; D = Dzoká No. 50; E = Muḡhafy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shórish No. 46; K = Qásim No. 52; M = Myr No. 42; P = Gulshane Bé-khár No. 56; R = Gulshane Bé-khizán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzkirahs); T = *Tabaqáte Sokhan* No. 53; V = 'ishqy No. 48. I use the tense which I found in each Tadzkirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywán nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

'abd, 'abd al-Raḡym of the Deccan, H. He may be identical with the 'abd al-Raḡym mentioned by M.

'abd al-Barr, M.

'abd Allah flourished previous to the time of Myrú Myrzá, H. Garcin de Tassy informs us that 'abd Allah of the Deccan is the author of a Mathnawý which has the title of *در المجلد* and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

کہوں میں کس سے یہ دیکھ یار کی چٹائی کا
دوا پذیر نہیں درد آشنائی کا

'abid a contemporary of Walyy, his language and style are obso-

lete, D. He is probably identical with 'ābīdy the author of a Mathnawī called دهبیا کلبی (دهیا کلبی *Dohya Kalby*?) mentioned by Garcin de Tassy.

Abjady author of a Dywān, see 2nd chapter.

Ābrū, Shaykh Najm aldyn 'alyy Khān, commonly called Shāh Mobārak, was a descendant of Moḥammad Ghawth Gwālyāry and a near relation of Ārzū, who used to revise his verses. He was born at Gwālyār but came early to Dilly; for some time he lived at Nārnawl in the Society of Gurdēzy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abū-l-Ḥasan king of Golconda, see Tānāshāh.

Aḡaf, Aḡaf aldawlah governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of Rēkhtah poetry. Ḡafdar-jang died on the 17th of Dzul-hajj, 1167. In the Lucnow Almanack for 1848 and in Prinsep's Useful Tables, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

چنین سال تاریخ او شد رقم که بادا مقیم بهشت برین

He was succeeded by Shujā' aldawlah who died in 1188, then followed Aḡaf aldawlah who died in 1212. Sa'adat 'alyy Khān a brother of Aḡaf aldawlah died in 1229. Ghāziy aldyn Ḥaydar 'imād almulk obtained in 1235 the title of king and died in 1242. Naḡyr aldyn Ḥaydar d. 1252. Naḡyr aldawlah d. 1258. Amjad 'alyy Shāh d. 1263. Wājīd 'alyy is now, 1853=1269 A. H. on the throne.

Aḡghar, Myr Amjad 'alyy of Agra, a holy man who derived his spiritual genealogy from 'abd Allah Baghdādy, H. He had also the takhalluḡ of Amjad. R paid him two visits and says that he died and left Persian and Urdū poems. His Urdū Dywān has been printed at Agra.

Aḡghar, Myr Aḡghar 'alyy of Māhrérah near Dilly, D. He has also written Persian poetry. His Dywān is celebrated, K.

'āḡim, Nawāb Ḡamḡam aldawlah Khān Maṇḡúr-jang of Agra.

'āḡimy, Khwājah Burhān aldyn of Dilly composed many marthiyah and died in 1166, A, B. He was descended from Khwājah 'abd Allah Azrār, H. Shōrish calls him 'āciy, and says that he was skilled in chronograms.

'āciy, Nūr Moḥammad is a good poet of Burhānpūr in the Deccan, B. He is also mentioned by J and V. Garcin de Tassy mentions

two Mathnawies of 'āciy on the religious duties of the Musalmāns, of which a copy, written in 1146 and 1147 is in the Imperial library at Paris, one has the title of خلاصة المعاملات and the other of انواع العلوم.

'āciy, Karam 'alyy* of Dilly was a perfectly illiterate man, and kept a perfumer's shop at Patna. He was a pupil of Myrzā Bhuchchú *Fidwy*.

āciy is a poet of Rāmpūr, D, P.

Adab, Gholām Moḥy aldyn of Haydarābād a pupil of Faydh, R.

Adham, 'abdu 'alyy author of a Mathnawī called معجم عاشقين of which a description is contained in Garcin de Tassy, a copy of it is in the British Museum.

Afāq, Myr Faryd aldyn b. Bahā aldyn of Jalālābād (half way between Dilly and Sahāranpūr?) was a pupil of Firāq, P. He has lately left Dilly, D. He was a friend of K.

Afaryn, Shaykh Qalandar-bakhsh of Sahāranpūr, lives in his native town, D. He has written a book on the figures of speech under the title of تحفة الصنائع, H, P.

Afāz, Shāh Faṣṣ, a pupil of Myrzā By-dil, was a darwīsh at Lucnow and died in 1192 at a very advanced age, C. He left a Persian Dywān.

Afāz, Aghā Haydar 'alyy a son of Myrzā Hasan 'alyy Bég of Lucnow where he now resides, R.

Afdhal, Moḥammad Afdhal of Jhanjānah not far from Meerut, a mystical poet, but without much education; flourished, it would appear from Qāyim, previous to 'abd Allah Qotob-shāh (came to the throne in 1020). He is the author of a poem called the Story of hardship بکته کاهانی of which there is a copy in the India House in London.

Afgār, Myr Jywan went to Mashhad and remained there attached to the tomb of Imām Ridhā, C.

Afghān, Imām 'alyy Khān of Lucnow, H, D, T. According to C his name was Alif Khān and he lived in great poverty.

Afsar, Gholām Ashraf a son of Gholām Rasūl and a pupil of Muḥṣafy composed chiefly Marthiyahs, E, H. He is now at Lucnow, D.

Afsar of Morādābād. D says "I have never met him."

* According to the rules of Persian grammar we ought to spell Karame 'alyy; but in proper names which are compounds like this the idhāfat is invariably dropped in Urdū, I also write agreeably to the Urdū pronunciation and prosody Nawāb and not Nowwāb.

Afsós, Myr Shyr 'ally was first in the service of Nawáb Isẖáq Khán the uncle of Aẓaf aldawlah at Lucnow and subsequently of Myrzá Jawán-bakht, and finally he was recommended to Lord Wellesley and appointed a Munshiy of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsós, Myrzá Ghafúr Bég of Dilly. His ancestors came from Túrán. He died some years ago, H.

Afsurdah, Myrzá Panáh 'ally Bég of Lucnow composes chiefly Marthiyahs, T.

Aftáb, this is the takhalluḡ of the emperor Sháh 'álam II. reigned 1173-1221.

Agáh, Moẓammad Čaláh lived at Dilly under the emperor Moẓammad-sháh, B. D. He died a long time ago, H.

Agáh, Núr Khán a Patán is a clever story-teller, C. Is a pupil of Sháh Wáqif, went some time ago to Patna where he entered the service of Nawáb Karym Quly Khán a son of Monyr aldawlah. It is not known where he now is, V. He may be identical with the following.

Agáh, Myr Hasan 'ally one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

Aghá, Myrzá Aghá Khán of Lucnow is skilled in writing Marthiyahs, D, H.

Agház, Munshiy Lachman Naráyan was in the service of General Ochterlony who died about 1826 A. D. H.

Ah, Myr Mahdiy a son of Myr Moẓammad, whose takhalluḡ was Sóz, is a promising young man, V.

Aẓmad of Guzrát was a contemporary of Walyy of the Deccan, he knew Sanskrit and Bháká and wrote some times in Rékhtah, C. According to M and D his takhalluḡ is Aẓmady, this however seems to be a mistake.

Aẓmad, Sayyid Gholám Moẓyy aldyn of Haydarábád a pupil of Faydh, R.

Aẓmad, Sayyid Aẓmad 'ally of Saráwah was a well educated and clever man, he translated the Nal Dáman and Zalykhá into Rékhtah verses and left a Rékhtah Dywan, D. He is probably identical with the author of the Mathnawý called *گل و صنوبر* and of the two Hindústány prose works called *رشك پری* and *مورینکھی* mentioned by Garcin de Tassy, the latter two were written in 1241 at Faydhábád.

Aḥmad, Myrzá Aḥmad Bég a Qazalbásh is a good soldier, H, D. He has latterly given up writing poetry, K.

Aḥmad, Ḥáfíẓ Shaykh Gholám Aḥmad Akhónd is a very learned man, his forefathers were of the Panjáb, but he was born at Dilly, H. According to D his name is Shaykh Aḥmad.

Aḥmad, Çameám Allah a son of In'ám Allah Khán Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh ?), K.

Aḥmad, Shaykh Aḥmad Yár writes Persian and Rékhtah poetry, K.

Shaykh Aḥmad 'ally of Dilly a pupil of Myr Kallú Ḥaqyr, D. He is probably identical with the preceding.

Aḥmad, Myrzá Aḥmad 'ally Khán a son of Faẓl 'ally Khán is a promising young man, D.

Aḥmad, Gholám Aḥmad 'ally resides at Burhánpúr, H, D.

Aḥmad-sháh familiarly called Basáwan, J.

Aḥmad-sháh Bahádur emperor of Dilly J.

Aḥmady, Shaykh Aḥmad Wáarith of Zamányah near Gháziypúr flourished in 1196, C, V.

Aḥmady, Nitzám aldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabár (Malywár). He is the author of a Persian and of an Urdú Dywán. H says that there was an Aḥmady of Gujráat, but that he did not know his name.

Aḥqar, Myrzá Jawád 'ally a Qazalbásh was born at Lucnow where he resided in 1209, he was then about 22 years of age, E, D.

Aḥsan, Aḥsan Allah a contemporary of Ishtiyáq, Madhmún. and of A'brú whom he imitates. Was dead in 1165, A, B, V.

Aḥsan, Myrzá Aḥsan 'ally (K writes Quly instead of 'ally) was of Persian descent and a pupil of Myr Dhiyá and subsequently of Sawdá, found patrons in Shujá' aldawlah and Aḥaf aldawlah, H. At present 1215, he is in the service of Nawáb Sarfaráz aldawlah at Lucnow, G. Besides this poet, Myrzá Aḥsan Allah with the takhaluḡ Aḥsan and 'ally Aḥsan Khán Aḥsan who was the Khánsámán of 'umdat almulk are mentioned in V.

Aḥsan, Moḥammad Mawlá is a poet of the Deccan (ملك جنوبي), D.

Aḥsan, Aḥsan Allah Khán of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'ajáyib Ráy Munshiy, J.

'ájiz, 'arif aldyn Khán visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhánpúr, M, B. He used to write Kabits, J.

'ájiz, from M who mentions him as well as 'ájiz of Burhánpúr, it appears that he lived at Dilly in 1164 and was given to unnatural vices. He is probably identical with 'aríf 'ally Khán 'ájiz of Agra mentioned by C.

'ájiz, Zóráwar Singh a Khatry and a grandson of Ráy Anand Rám Mukhlíq resides at Dilly and writes Persian and Rékhtah poetry. He is a pupil of Shaykh Naçyr aldyn *Gharyb*, D, H.

'ájiz, Myr Gholám Haydar Khán of Dilly a son of Moçammad 'atzym Allah Khán and a nephew of Moçammad Ja'far Rághib Pánypaty a relation of H. He is a pupil of Qudrat, and resides at Patna, D. He died young, V.

'ájiz, Ulfat Khán of Afghán origin was born at Khúrjah which is thirty koss east of Dilly, H.

Ajmal, Náçir aldyn Moçammad, familiarly called Ajmal Moçammad or Moçammad Ajmal, a son of Sháh Moçammad Náçir Afdhaly of Ilahábád, a pupil of his late brother Gholám Qotob aldyn *Mocýbat*, is a learned man and writes sometimes Rékhtah verses, J. He has written several works, V.

Akbar, Sháh Bhuechú or Myan Bhuechú, a pupil of Hátim, used to have Moshá'arahs whilst he was at Dilly, H. As long as Muçhafy was at Dilly he used to correct Akbar's verses. He has written a *Dywán*, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldawlah Sayyid Akbar 'ally Khán Mostaqym-jang, brother of Jawán-bakht's mother. He died a few years ago, K.

Akbar, Akbar Khán a younger brother of P and a pupil of Mümin Khán (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lálah Tek Chand is treasurer of Myrzá Khorram-bakht, D, H.

Akhtar, Myr Akbar 'ally of Sirhind a pupil of Muçhafy and Jorät, resided at Lucnow, and was in 1209 upwards of 30 years of age. He had first the takhalluç of Anjám, E.

'ákif was a friend of Sawdá, D.

Khwájah Akram of Dilly was a friend of Qáyim and embodied the title of his Tadzkirah into chronogrammatic verses, A, C, V, D.

Alam, Çálib Myr a son of Khwájah Moçammad Myr, and consequently a nephew of Myr Dard, was in 1194 at Murshidábád and in 1215 at Dilly, G. He was still alive in 1221, K. According to E and H he was a son of Myr Dard.

Alam, Moḥammad 'ally is a pupil of Dzawq, P.

'āliy-jāh is the takhalluṣ of a son of Nawāb Nitzām almulk *Natṣar*, P.

'āliy a prince of the imperial house of Dilly, and a pupil of Dzawq, P.

'alym, a Dakhny poet with whose circumstances A. was not acquainted.

'alyy, Shāh Nāṣir 'alyy, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywān and some Mathnawies, H.

'alyy, 'alyy Moḥammad Khān an Afghān of Morādābād, D.

'alyy, Myrzā 'alyy of Lucnow was of Moghol origin and a pupil of Dywānah, D.

'alyy Jān, familiarly called Bahman of Dilly, a son of Qādhiy Buḥḥān uses his name as his takhalluṣ, D. He is a young man, H.

'alyy, Myrzā 'alyy Quly of Dilly left a short but good Dywān, D. Amānat, Amānat Rāy resided in the Darybah at Dilly, H, P.

Amāny, Myr Amāny of Dilly son of Khwājah Burhān aldyn Athimy. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlawy Moḥammad Amjad, a pupil of Nitzām Khān Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rékhtah verses, E, D. According to P he was a son of Mawlawy Arshad, whose takhalluṣ was Arshad (he is the author of a commentary on the Mynā Bázár) and the father of Mawlawy 'abd al-Raḥman, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Gholām 'alyy Azād, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwājah Amyn aldyn, a native of Patna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawāb Myr Moḥammad Ridhā Khān Motzaffar-jang, C. His poems which are very highly spoken of, have been collected in a small Dywān of Ghazal D, G. He was a pupil of Holās Rāy *Ikhhlāṣ* and left a Persian Dywān, V.

Amyn, Myrzā Moḥammad Ismā'yl of Dilly had first the takhalluṣ

of Wałshat, he was first a soldier and then a teacher, D. He was a friend of D.

Amyn, Amyn aldyn Khán a son of Qádhıy Wałyd aldyn Khán is the grandfather of the present Amyn of the Calcutta Madrasah, he died at Benares in 1186.

Amır, Nawáb Moħammad Yár Khán a son of Nawáb 'ally Moħammad Khán of Afghán origin. He was a good musician and resided at Tándah. His attention having been directed to Rékhtah poetry, he invited Sóz and Sawdá to come to him, but they did not accept his offers, he then invited Moħammad Qáyim who resided then at Bisawly, and gave him a salary of one hundred Rupees a month. Besides Qáyim he assembled other poets round himself, like Muħlafy, Na'ym, Parwánah Morádábády, 'ishrat, and Hakym Kabyr Sambhaly. He was also an admirer of paintings and ordered 'áqıl Khán to paint portraits of all celebrated poets and formed an album of them. The defeat of Dhábıtah Khán by Sháh 'álam and the Mahrattas put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the Ját caste and was adopted as son by Dáwúd Khán of Morádábád.

Amır, Amyn aldawlah Mo'yn almulk Náçır-jang, familiarly called Myrzá Méđhú (pronounce Ménđhú), a brother of Açař aldawlah, held the office of Myr Atıshy (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of Sháh 'álam, he resides now at Luenow, H. He seems to have been still alive in 1221.

Amır, Amır aldawlah Nawázısh Khán of Dilly was called Hamıd al-Raħmán Khán he was a pupil of Nıtzám aldyn and used to hold Moshá'arahs in his house at which all poets of Dilly assembled, H.

Amır, Shaykh Amır aldyn of Narwar where it is said he was for some time Kotwál, H, D.

Amır, Amır 'ally a Sayyid of Dilly went some time back to the Deccan, H, D.

Amır, Sayyid Amır Allah of Dilly is an amiable young man who is well versed in astronomy, H. He was a friend of D who calls him Myán Amır Allah.

Amır, Shaykh Amır Allah of Dilly a pupil of Naçyr is clever in Ramal, D, P. (It is not unlikely that he is identic with the preceding and that D mentions him twice).

Amır, Shaykh Amır-bakhsh a son of Hosayn-bakhsh of Dilly, holds an appointment at Hátras, R.

Andóh, Myrzá Ghafúr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dilly, D, H.

A'là, Myr 'ally of Dilly a son of the late Myr Wiláyat Allah Khán, he was in the service of Shujá' aldawlah of Oudh and C saw him during the Nawáb's wars with the English.

Anjám, Nawáb 'umdat almulk Amyr Khán held a high office under Moammad-sháh. Qáym was much attached to him; he was murdered in 1159 and left Persian and Rékhtah poems, A, B, G, H. He was a descendant of Ni'mat Allah Walyy and composed chiefly logogriphs, T.

Anwár, Moammad Mawlà of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholám 'ally was of Kálpy, C.

Anwar, Áftáb Ráy was a writer in a public office, D.

Anwar, Walyy Moammad Khán a Shaykh-zádah of Dilly, his ancestors were Dáróghahs of the imperial court of justice (of Dilly), he writes Persian and Rékhtah poems, more particularly Ghazals, H.

'áqil, Ráy Sukh Ráy of the Panjáb served in the army, composed a few verses and assisted Qáym much in compiling his Tadzkirah.

'áqil, 'áqil-sháh led a roaming life, but was much at Dilly where he frequently visited E. According to H he was a soldier, but I suppose that سپاهی is a mistake for سیاحی.

'aqydat of Burhánpúr, a contemporary of Nawáb A'tzam Khán, D.

Árám, Prém Náth a Khatry lived first at Dilly, but retired subsequently during the war to Bindrabun. He was a clever archer and penman. Left a Rékhtah Dywán of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Árám, Makhan Lál of the Káyet caste was a pupil of Inshá Allah Khán, H.

Árám, Khayr Allah of Sirdhánah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryáb Khán and the takhalluq of Qázib. Árám died of cholera at an early age and previous to 1215.

'árif, Myr 'árif 'ally of Amróhah lives since some time at Murádábád, he says that he is a pupil of Muçhafy, P.

'árif, Moammad 'árif a Kashmyry born at Dilly (C and V call him Akbarábády, and say that he had a shop close to the Dilly-Dar-

wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrú Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils.

'árif, Sháh Hosayn a Darwysh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh 'ally a son of Ja'far 'ally Hasrat of Lucnow, H. I have been told that he was Nátzir at Alwar and died there.

Armán, Nawáb Mojáhid-jang of Haydarábád, a pupil of Myr Asad 'ally Khán, H, D.

Arzú, Siráj aldyn 'ally Khán, see p. 133.

Asad, Asad Allah Khán usually called Myrzá Nawshá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhalluq of Ghálib. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Inshá and of a Mathnawý in praise of 'ally.

Asad, Lála Kyrat Singh, a Khatry of Dilly, was a skilful Motaqaddiy (writer), he is the author of a short Persian Dywán.

Asad, Myr Amány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afdhal Khán he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnawies among them one on the Pack of cards ¹³ ~~أسد~~ E, H.

Asad, Myr Asad 'ally of Dilly a pupil of Sawdá lives now in Bengal, V.

As'ad Myrzá As'ad-bakht a son of A'san-bakht and a grandson of Sháh 'alam. It seems that he was alive in 1121, K.

'asas, Shaykh Badr aldyn of Sikandrah (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Ashfâq, Shaykh Sarferáz 'ally of Bareilly is a pupil of Myrzá Khány Nawázish Hosayn, D.

'áshiq, Mahdiy 'ally Khán (P spells Mahd 'ally Khán) was of a noble family of Dilly, having been the grandson of Nawáb 'ally Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H. and D. He died two years ago, H. He died four years ago, K. 'áshiq is a most fertile poet having

written three Urdú Dywáns, two Persian Dywáns, a Yúsof ó Zalykhá, a *Hámlahé Háydary* in Urdú, a *Majnún ó Laylá*, and a *Khosraw ó Shyryn*, and an Urdú *Mathnawý* in which he describes *Lucnow*, and other poems. He is also the author of a *Tadzkirah* of some poets who attended his *Moshá'arah*, he left in all near 200,000 verses. He had begun to translate the *Sháh-námah* into Urdú verses, but died before he had completed it.

'áshiq, *Myr Yakyà* familiarly called 'áshiq 'ally *Khán* is a poet of the *Deccan B, C, V*. In *D* a poet of this *takhalluṣ* is mentioned of whom it is said that he is of *Haydarábád*.

'áshiq, 'ally *A'tzam Khán*, a brother of *Khwájah Mohtaram Khán Mohtaram* and a pupil of 'isq, *V*. He is alive, *J*. He was a friend of *C* and died shortly previous to 1195.

'áshiq, *Myr Burhán aldyn*, a pupil of *Myr Hasan*, is a good artist, *C, V, J*.

'áshiq, *Mohammad Khán* of the *Ḡubah* of *Narwar*, *H, P*.

'áshiq, *Shaykh Nabyy-bakhsh* of *Agra*, a son of *Mohammad Ḡaláh* and a pupil of *Natzyr* of *Agra*, *P*.

'áshiq, *Mawlawy Jalál aldyn* was a man of learning, who wrote sometimes poetry, *D, H*.

'áshiq, *Rájah Kalyán Sing Tahawwur-jang*, *Nátzim* of the *Ḡubah Behár*, a son of *Rájah Shitáb Ráy*, wrote Persian and Urdú poetry, *H*. He left a Persian *Dywán*, *J*.

'áshiq, *Bhólá Náth* of *Dilly*, a son of *Lálah Gópy Náth Pundit*, was Treasurer of *Nawáb A'tzam aldawlah Myr Mohammad Khán* and a friend of *D*, he composed Persian and Urdú poetry.

'áshiq, *Rám Singh*, a *Khatry* of *Dilly*, was acquainted with *D* and left a *Dywán*. He died some time ago, *H*.

'áshiq, *Munshiy 'ajáyib Ráy*, *C*.

'áshiq, *Aghá Hosayn Quly-Khán*, a son of *Aghá 'ally Khán*, his ancestors came from *Khorásán*, he was born at *Patna*, it is said that he now, 1252, resides at *Lucnow*, he is the author of the *نشر عشق* in Persian, but as he does not know Arabic he fell into many errors, *P*

Ashk, is a poet of *Rámpúr* of *Afghán* descent, *H, D*.

Ashky, *Myr Wáarith 'ally* a son of *Sháh Kalb 'ally* of *Patna* a pupil of *V*.

Ashky, *Myrzá Gholám Moḥyy aldyn*, *R*.

Ashná, *Myr Zayn al'ábidyn* is mentioned by *B* as a contemporary ;

K adds that he was usually called Myr Nawáb, and that he was a son of the *Hakym Aqlak* aldyn Khán, who was equally a distinguished man and knew *Árzú*.

Ashná, Myrzá Juggan, a son of Raḥmat Allah Khán, was a contemporary of D.

Ashná, Mahá Sing a Khatry, writes Persian and Rékhtah poetry, H. He resides at Dilly, D.

Ashraf a contemporary of Walyy, D. A contemporary of Ábrú, C.

Ashraf, Moḥammad Ashraf. D says that he is of the neighbourhood of Lucnow and writes good poetry. V says that he formerly resided at Murshidábád, and was in the service of John Bristow, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called *آهنگ* is ascribed to him.

Ashraf, Moḥammad Ashraf, a son of Imám aldyn of Kándhelah in the district of Sabáranpúr, is a well educated young man of about thirty years of age, J.

Ashraf, Háfitz Gholám Ashraf of Dilly used sometimes the takhalluṣ of Háfitz, he was a good musician and wrote Persian and Hindustány verses. He was a friend of K and a young man in 1221, and is probably identical with Ashraf Khán son of *Hakym Sharyf* Khan 'alamsháhy of Dilly mentioned by T.

Ashúb, Myr Imdád 'aly Khán, a son of Myr Rawshan 'aly Khán Forógh of Dilly, a pupil of Mammún, P.

Ashuftah, 'atzym aldyn Khán, his sobriquet is Bahóry Khán, he is a soldier by profession, E. He was of Patan origin and a pupil of Máyil. He used to attend the Mashá'araks of Mahdiy 'aly Khán, but subsequently he became a Chishty ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Ashuftah, *Hakym* Myrzá Ridhá Quly Khán was a physician and a son of the physician Moḥammad Shafy' Khán, some say he was of Agra and others say of Lucnow. He was in 1215, in Calcutta, G, H.

Ashuftah, Sayyid Monawwar 'aly, a native of Dilly, a clever physician, P. I believe he is alive and resides at Meerut.

'askar 'aly Khán was of Murshidábád, V.

'askary, Myrzá Moḥammad 'askary a Moghol (i. e. of Persian or Tatar origin) of Patna, D. A pupil of Qudrat Allah, H.

Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo's son). His poems are corrected by Moḥammad Naçyr aldyn Naçyr, D, H.

Asyr, Myr Gulzár 'ally is now about forty-five years of age, R.

Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

'atá, Khwájah 'atá (Moḥammad 'atá Allah, D.) flourished under 'álangyr and was a man of bad character, A, J, K.

Atal آتال Myr 'abd al-Jalyl, a Sayyid of Belgrám, was a descendant of Abú-l-faraj Wásity D, K. According to P and R he was of Dilly. Though a great scholar, his Rékhtah verses are humoristic and in the style of Myrzá Zetely. He was a contemporary of Moḥammad 'atá and is the author of Persian and Arabic Qaçydahs; in Persian he has the takhalluç of Wásity.

Athár, Hosayn 'ally Khán is a pupil of Imám-baksh Násikh, H, P.

Athar, Sayyid Mohammad Myr of Dilly a son of Naçr aldyn and a brother of Khwájah Myr Dard, he was a pious man and given to Çúfism. He left a small Dywán and a Mathnawý. K says he died many years ago, V.

Athym, Moḥammad 'ally of Górakpúr, R.

Áthimy, Sayyid Burhán aldyn of Dilly composed chiefly Marthiyahs, V.

Átish, Myrzá Gholám Hosayn b. Myrzá Karym Allah Bég a pupil of Tapish is the author of a treatise on Prosody and of one on rhyme. He is now at Murshidábád, V.

Sháh Moḥammad A'tzam of Sandhélah was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Rékhtah poetry, but did not commit it to paper.

A'tzam, Moḥammad A'tzam, son of a druggist of Lucnow, had an appointment at the court of Áçaf aldawlah, C. He died young, V.

A'tzam, A'tzam Khán of Afghán origin resides at Dilly and is a pupil of Sháh Moḥammad Naçyr, H, D.

A'tzam, Myr A'tzam 'ally is a young man and resides at Lucnow, he is a pupil of Naçyr and has visited Dilly, D.

A'tzam, Myrzá A'tzam 'ally Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Átish, R. He resides now, 1853, at Agra.

A'tzam, Munshiy A'tzam 'ally teacher of Persian in the College

of Agra, R. He is very old and resides now, 1853, at Agra, he has made a free translation of the Sikandernámah into Urdú verses, and also a Mathnawý in the style of that of Jalál aldyn Rúmy.

A'tzam, A'tzam 'ally Khán a son of Sayyid Qalandar 'ally is an old poet, H, D.

Atzfáry, Mohámmad Tzahyr aldyn Myrzá 'ally-bakht familiarly called Myrzá Kalán Gurgány, N.

Atzhar, Gholám Mohyy aldyn resided at Dilly and was a pupil of Hosayn Sarwary and Myr Farzand 'ally, he supported himself by teaching, H. According to D and K he was a son of Sarwary.

Atzhar, Khwájah Atzhar resided in old Dilly and was in the service of the late Nawáb 'imád almulk, who was then Wazyr, D. He died many years ago, H.

Atzhar, Myr Gholám 'ally of Dilly, a pupil of the late Shams aldyn Faqyr *Maftún*, resided some time at Murshidábád, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1192. He was a good Persian scholar, C, D, V.

'atzmat, Shaykh 'atzmat Allah was first a soldier and subsequently a teacher, D. In K. the takhalluq is spelled 'iqmat.

'atzmat, Myr 'atzmat Allah Khán a son of Myr 'izzat Allah Khán *Jadzó* born at Bareilly travelled in Bokhára, &c. and resides now at Dilly, P. I am told he died about 1842.

'atzym, Myrzá Zayn al-'ábidyn of Patna is a good poet, D.

'atzym was a young man in the army, M met him at Awnlah. V mentions Mohámmad 'atzym and says that he was a pupil of Sawdá, and that he lived formerly at Farrokhábád and now at Dilly. It appears from C that he was at Dilly as early as 1195. He is evidently identical with Mohámmad 'atzym 'atzym who is mentioned by D and K, and who was familiarly called Sháh Jhúlan and was a very pious man and wrote *لېلي و مېچنون* and other Rékhtah Mathnawies.

'atzym, Myrzá 'atzym Bég (E spells A'tzam Beg) a native of Dilly, his ancestors were of Kábul. E who knew him says, that he was a conceited young man. He was a pupil of Sháh Hátim and Sawdá and was dead in 1221 and left a Dywán, K, D, H.

Awárah, Myr Mohámmad Qásim a brother of Zayn al-'ábidyn *Ashná* and a brother-in-law of B.

Awbásh, Shaykh Amyr alzamán Bijñawry a Shaykh-zádah of Lucnow and a pupil of Muçhafy, E, D.

Awj, 'abd Allah of Sirdhánah near Myrath (Meerut), H.

Awlá, Myr Awlád 'alyy a Sayyid of Bárh, C, V.

Awliyá, Myr (Myrzá, J) Awliyá of Mohan near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidábád, J.

'ayán, Sayyid Ghálib 'alyy Khán was one of the Sayyids of Gurdéz and a son of Sayyid 'ewadh Khán; he was for some time Ná'yib or vice-governor of Láhór under Myr Mannú and fought against Azmad Khán Abdály, D, K.

'ayán is the takhalluç of a young man in the army, D.

'ayn, Shaykh Mo'yn aldyn, J.

'aysh, Myrzá Hosayn Ridhá'y (H spells Ridhá), a pupil of Myr Sóz, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.

'aysh, Myrzá Moammad 'askary of Dilly, a son of Myrzá 'alyy Naqy who was for some time Nawáb Hosayn Quly Khán's governor of Jahángyr-nagar (Dacca), 'aysh was a friend of C and resided mostly at Murshidábád where he held an appointment, C, G. He died in Bengal, V.

'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.

'ayshy, Tálib 'alyy b. 'alyy-bakhsh Khán resides at Lucnow and is a pupil of Muçhafy and Myrzá Qatyl, he wrote 10,000 verses in Urdú and 16,000 in Persian, besides several Mathnawies, D, H. 'ayshy occurs also in V and it is said that he had written a Mathnawy, but his name is not mentioned.

'ayyásh, Khayály Rám of Dilly a pupil of Naçyr aldyn Naçyr, D. Was alive in 1221, K.

'ayyásh, Gholám Jylány Khán ('abd al-Qádir is meant by Jylány) familiarly called Myr Bakhshú or Myán Bakhshú, son of Nawáb Gháziy aldyn Khán 'imád almulk, D and K who knew him.

'ayyásh, Myrzá 'abbás 'alyy Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluç is spelled 'abbás.

'ayyásh, Myr Ya'qúb of Lucnow writes chiefly Marthiyahs, P.

Azád, Moammad Fádhil a poet of the Deccan, led the life of an ascetic, B. Garcin de Tassy says that he left a Mathnawy called *Tzafar-námah* on the victories of Moammad Hanyf.

Azád, Myr Faqr Allah (Faqr Allah, V) an ancient poet, his poems

are in the mouth of the people, D, P. He was of *Haydarábád*, and V had heard that he had visited Dilly with *Firáqy Dakhany*.

Azád, *Khwájah Zayn al'ábidyn* flourished under *Moḥammad Sháh*, V.

Azád, *Myr Motzaffar 'alyy* (*Tzafar 'alyy*, K) of Dilly. 'alyy *Ibráhyim* came often in contact with him at *Murshidábád*. *Garcin de Tassy* ascribes to him a work on amulets. If he has no other authority than C for doing so, he read *راقم حقیر میر مذکور* instead of *راقم جفر*—“I have frequently seen the said *Myr*.” He died in *Bengal*, V.

Azád, *Shaykh Amyr aldyn* of *Bareilly* a pupil of *Gholám 'alyy 'ishrat*, D, P. *Azád*, *Shaykh Asad Allah*, R.

Azádah (*Azád*, R), *Rám Singh* was blind. He used to visit the *Moshá'arabs* of *Mahdiy 'alyy Khán*, and made *Rékhtah* and Persian verses, H. He died on his way to *Láhór*, D.

Azurdah, *Mawlawy Çadr aldyn* *Principal Çadr Amyn* at Dilly, P. He is now, 1853, upwards of seventy years of age. In the biography of *Sawdá P* says that *Çadr aldyn* has written a short *Tadzkirah* of *Urdú* poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'azyz, *Sháh 'azyz Allah* was a sublime poet, B.

'azyz, *Moḥammad 'alyy* of Dilly a descendant of *Shaykh Salym Chishty* is a teacher, D.

'azyz, *Bhikáry Lál* a *Sry Búsath Káyeth* and a pupil of *Myr Dard* was born at Dilly, his family was of *Jawnpúr* (*Jódhpúr*, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at *Iláhábád* D, H. In V his name is spelled *Bhikáry Dás*.

'azyz, *Mawlawy 'azyz Allah* a son of *Mollá Mobarak* and a descendant of *Waḥyd aldyn Chillah* left a Persian *Dywán* and composed occasionally *Rékhtah* verses, J.

'azyz, *Shyú Náth* of Dilly, P.

'azyz, *Simbhú Náth* is a *Mahájan* or merchant of Dilly, D.

'azyz *Allah* of the *Deccan*, J. H.

Babar was a contemporary of *Ábrí*, D.

Babar 'alyy, *Babar 'alyy Sháh* of Dilly a disciple of *Myr Moḥam-mady* is alive. On the 13th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, *Rájah Bény Bahádur* a *Rájah* of *Béhar*, H. He is the father of *Parwánah*, P.

Bahádur, Rájah Rám Panđit is a brother of Rájah Daya Rám Panđit, D. He used also to write in the dialect of ladies, K.

Bahádur, Bahádur Singh a Káyeth of Dilly is a pupil of *Hátim*, some time ago he has gone to Bareilly, D.

Myr Bahádur 'ally of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, Tékk Chand of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called *بهار عجم* in which he points out several errors of *Arzú* and other Lexicons, and the *ابطال ضرورت*. C says that he travelled in Persia, it seems that he was dead when C wrote.

Bahjat, Mawlawy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawlawy *Mohammad Bismil*, K. Bahr, I know nothing regarding him, says P.

Bakhshy, *Hosayn-bakhsh* of Agra is a merchant by profession, D.

Balá, *Rahm Rasúl* of *Nárérah*, his ancestors were of *Belgrám* and descended from *Sháh Barakát*, D.

Balygh, Mawlawy *Hájý Qudrat Allah* of *O'ldhan* *اولدهن* in the *Dúáb*, a fertile Persian and *Urdú* poet, D.

Banjhyá or Banjhy flourished under *Mohammad Sháh*, he was a *Mokhannas* but a good poet, D. In C he is called *Sháh Banjhyah*. It is not certain whether he was a *Hindú* or a *Musalmán*, K.

Baqá, Shaykh *Mohammad Baqá Allah Khán* a son of the calligraph *Háfiz Lutf Allah* of Agra resides at *Lucnow* and is a pupil of *Makyn*, C. Had formerly the *takhalluq* of *Ghamyn* and wrote also Persian poetry, E was a friend of his, and according to his statement he was alive in 1209 and resided at *Lucnow*. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'ally of *Sámánóh* resides at Dilly and is a brother of Myr *Farzand* 'ally, he writes chiefly *Marthiyahs*, K.

Barakat, *Barakát Allah Khán* resides at *Kotánah* and has a pension from *Zeb alnisá Bégam*, he writes chiefly Persian verses, D.

Barakat, Sayyid *Barakat* 'ally *Khán* of *Khayrábád* is a most amiable and talented man, D. Was appointed by General *Ochterlony* as *Mokhtár* of the *Rájah* of *Patyálah*, P, K.

Barq, *Qádhíy Mohammad Najm aldyn*, R.

Barq, Myrzá Khodá-bakhsh Bahádur is a prince of the house of Dilly, Naçyr corrects his verses, D.

Barq, Bhagwán Dat of Lucnow called himself a pupil of Naçyr, D.

Barq, Myán Sháh Jyú جيو (Myán Sháh Jy, K) a pupil of Gholám Hamdány *Muḥafy*.

Bashyr, Myr Bashárat 'alyy went from Dilly to Lucnow and became the pupil of Mamnún, E. Died at Murshidábád, D. Others say he died on the road back to Dilly.

Bashyr, Sayyid Moḥammad 'alyy was police Dáróghah at Coel and died in 1263. His father Qádir-baksh was a great Çúfy, he was of Dilly, but resided for some time at Salawn in Oudh, R.

Basyt, Láláh Anand Sarúp is Taḥçyldár at or near Benáres, R.

Buyán, Khwájah Aḥsan Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is Aḥsan aldyn Khán, and he was originally a Kashmyrian but born at Dilly. He is now at Haydarábád, where he holds an appointment and is the author of a Mathnawý called جنگ نامه, D. He was a pupil of K who calls his Mathnawý چپك نامه.

Bazzáz, Hosayn-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'alyy a Músawý Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, E. He was a good physician, P.

Bé-chárah, M and J who mention him do not know his name. He was a poet of the Panjáb, D, H.

Bé-dár, Munshiy Besáwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myán (Myr C, Shaykh K) Moḥammady, A. He was a friend of Myr Dard and left a Dywán, C. In V are two poets of this takhalluḥ and nearly the same name, one is Myr Moḥammady of Dilly a pupil of Dard, and the other Moḥammady-sháh a disciple مريد* of Fakhr aldyn, he resided at Agra and died in 1212 and left a Persian and Urdú Dywán. Besides these two, V has a third Bé-dár whose name is Myr Moḥammad 'alyy, it appears however from E who knew him, that he is identical with Myr Moḥammady, and perhaps also with Myán Moḥammady. He resid-

* I translate Muryd invariably by disciple.

ed before he went to Agra in the 'arab-saráy near Dilly. D gives the following account of him, Sháh Moḥammady of Agra wrote Urdú and Persian poetry, in Persian he was a pupil of Mortadhá Quly Khán Firáq who was a native of Persia, and in Urdú he was a pupil of Myr Dard and Hátim, for some time he lived in the 'arab-saráy, but subsequently he returned to his native town and died there. In Çúfism he was a disciple of Fakhr aldyn. In B and T he has equally the name of Myr Moḥammad 'alyy.

Bé-dár, Gholám Haydar born at Dilly brought up at Lucnow, D.

Bé-dil (By-dil), Myrzá 'abd al-Qádir has written a Persian Dywán of 50,000 and several Mathnawies. Was when young in the service of Prince Moḥammad A'tzam Sháh, subsequently he lived in retirement, he wrote only very few Rékhtah verses, M.

Bé-dil, Khwájah Gholám Hosayn a pupil of Hafitz 'abd al-Raḥmán Khán Ihsán, R.

Bé-hósh, Shaykh Dydár-bakhsh of Agra is a schoolmaster, D.

Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.

Bé-ján, Shyú Singh a Khatry of Dilly is strong in the various kinds of divination, D. He died two years ago, K.

Bé-ján, Zóráwar Khán of Kól (Coel), H.

Bé-ján, 'azyz Khán a Rohéla, E met him at Áwnlá.

Bé-kal, Sayyid 'abd al-Wahháb is of Dawlatábád and a pupil of 'uzlat, B. He was acquainted with C who met him at Murshidábád.

Bé-kas, Myrzá Moḥammad resides at Patna, his ancestors were of Persia, he has written a very good Persian Dywán, D.

Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to the Mosque, which is not far from the Ajmyry Darwázah, D.

Bé-khabar, Moḥammad Béq a Moghol of Khayrábád has lately taken to poetry, D.

Bé-khabar of Lucnow is a pupil of Núr alislám Mantzar, D.

Bé-khúd, Naráyan Dás a Mahájan (merchant) of Dilly, a pupil of Hidáyat and Thaná Allah Khán Firáq and a friend of D. According to H who has seen him, he was a pupil of Myr Dard, T informs us that he was Amyn in the Magistrate's Court at Meerut.

Bé-Khwáb, P and R do not know his name.

Bé-nawá of Sunám came to Dilly in the beginning of Moḥammad Sháh's reign and described in a Mokhammas the riot of the shoe-makers of Dilly, which took place at the Juma' masjid on account of the

murder of one of their number, which was committed by a rich jeweller of the name of Subkaran Dás, A, M. He was a pupil of *Hasrat*, V.

Bé-nawá, Maqbúl-sháh of Dilly, a disciple of Rafy' aldyn (who is alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.

Bé-qarár, Khwájah Kátzim a son of 'ally A'tzam Khán is alive and Fidwy is his instructor, J. In D is a Myr Kátzim *Hosayn* Bé-qarár of Dilly a pupil of Naçyr, and a cousin of Nawáb Sayf aldawlah Radhyy Khán Çalábat-jang and a Myrzá Kátzim *Hosayn* Bé-qarár of Dilly equally a pupil of Naçyr, and like the preceding a contemporary of D. I suppose all these are one and the same man. As no order or arrangement is observed in D, it is not surprising that he should have entered the same name twice. H spells Myr Kátzim *Hasan* and says he is a young man, and K calls him Myr Mamrú.

Bé-qayd, Sayyid Fadháyl 'ally Khán of Dilly a son of Myr Moçammad 'ally Khán was Çúbahdar of Thatah under Moçammad-sháh and left an erotic Mathnawý of about 500 verses, C.

Bé-rang, Diláwar Khán, a soldier by profession, died some years ago, B. He was a pupil of Yak-rang and had first the takhalluç of Ham-rang, V.

Bé-táb, Moçammad Ismá'yl a pupil of Yak-rang died young, previous to 1168 by a fall from his horse, A, B, V.

Bé-táb, Sháh Moçammad 'alym of Iláhábád a brother of Qádhiy Mofakhkhar and a learned man flourished under Sháh-'álam, C. In V is Sháh 'alym Allah Bé-táb, and it is said that he may possibly be identical with Myr Moçammad 'alym.

Bé-táb, Myr Moçammad 'ally, J who mentions him says that he knows nothing of his life. He is probably identical with the preceding.

Bé-táb Moçammad 'alym ('alym aldyn, D) of Iláhábád has a very high opinion of his own poetical talents, and most young poets have their verses corrected by him, D, H. If he was alive when D and H wrote he cannot be identical with the Bé-táb of C.

Bé-táb, Myr Madan of Dilly was of a good family and held at Murshidábád under Siráj aldawlah the appointment of Bakhshy (Pay-master of the forces). He was killed in battle, V, J.

Bé-táb, Shaykh Khayr aldyn of Agra a pupil of Mujrim, D.

Bé-táb, Sayyid Kalb 'ally of Patna, a son of Faydh 'ally, a brother of Sháh Kamál 'ally *Kamal*, he wastes his time in attempts to find the elixir of life, V.

Bé-táb, Khodá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Mammún is a soldier-like man, D. He was a friend of H.

Bé-táb, 'abbás 'ally Khán of Rámpúr, a son of Nawáb 'abd al'ally Khán lived long at Lucnow, but it is now some years that he resides at Dilly, D, P.

Bé-táb, Shaykh Walyy Allah is a teacher at Panypat, D.

Bé-táb, Myrzá Kallú Bahádur is a prince of Dilly, D.

Bé-táb, Séwak Rám is a fair poet, D.

Bé-táb, Bahádur Singh of Bareilly writes sometimes poetry, D.

Bé-táb, Santókh Ráy was a contempory of Qáyim, A, C.

Bhéd, Myr Myrán had the title of Sayyid Nawázish Khán, he was a son of the Persian Ambassador Sayyid Mortadhá Khán, D.

Birishtah, Myán Mosharraff (Myán Sharaf aldyn, K) of Dilly is a young man and a pupil of 'atzym aldyn Áshuftah, D.

Bismil, Sayyid Jabbár 'ally of Chunár resided long at Patna, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismil چنار, it seems not to be identical with Chunár which is known for its fortress. H speaks of him as if he was still living.

Bismil, A, M, B and C are unacquainted with his name or circumstances.

Bismil, Myrzá Bhuechhú Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dywán, D. Perhaps he is identical with the Bismil of A, M, B, C.

Bismil, Gadá 'ally Bég resides at present at Faydhábád, and is the author of a Mathnawý called دينوك نامه (the white ant book) C.

Bismil, Sydy Hamyd b. Bilál Moḥammad Khán of Patna is one of the Sydies (Negroes) of Monyr aldawlah, he probably resides now in Bengal, V.

Bismil, Háfitz Hafyitz Allah a schoolmaster at Dilly is a pupil of Naçyr, D.

Bismil, Mawlawy Moḥammady, familiarly called Myán Çázib is a learned Mawlawy, that is to say he has read the usual Arabic school-books and has written a Persian and Urdú Dywán, and two or three small Urdú Mathnawies chiefly on questions of law, D. He translated the مشارق الأنوار and the حبل متين and compiled a book on grammar عارف in tabular form and called it معارج التصريف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bakhsh of whom he was very fond, K.

Bunyád, it is said that he is of Lucnow and a pupil of Muçhafy, D.

Bymár of Murádábád is a young man who has not much practice in writing poetry, he is mentioned by T who was his friend, and puts him into the chapter on Persian poets.

Çabá a pupil of Myr Dhiyá aldyn *Dhiyá* of Patna, D.

Çabá, Myrzá Rájah Shankar Náth a son of Myrzá Rájah Rám Náth *Dzarrah*, D says that he is his friend. He was a pupil of Myr Taqyy Myr, K.

Çabá, Lálal Káuzy Mal a Káyeth of Lucnow (of Fyrózábád P) his ancestors were of Fyrózábád (not far from Agra), he died at the age of twenty-five years, and left a short Dywán, E.

Çabáy of Akmadábád, M, J.

Çábir, Myrzá Çábir, R.

Çábir Sháh of Dilly was a contemporary of Mohámmad Sháh and a pupil of Fidwy, D. But, according to R, Myrzá Fidáy Bég Fidwy was his pupil.

Çabr, Myrzá Gholám Hosayn Bég (*Hosayn Khán*, R) a Kashmyry of Dilly is a son of *Hakym Bú 'ally Khán* and a pupil of Myr 'izzat Allah '*ishq*, D.

Çabr, Myr Mohámmad 'ally of Faydhábád composes chiefly Marthiyahs, C.

Çádiq, Myr Çádiq 'ally is a son of the Fawjdár Khán (i. e. the elephant leader) of Sháh 'álam. Çádiq fills the same office under Salaymán-shikóh, E. He is a pupil of Inshá Allah Khán, H.

Çádiq, Myr Ja'far Khán of Dilly, a grandson of Myr Sayyid Mohámmad Qádiry who was a Saint and is buried near Dilly, Çádiq died in the east (Oudh) and left a work called *بهارستان جعفری*, C.

Çádiq, Myr Çádiq 'ally Khán a young man of Patna holds an office in the medicine-shop of the king of Dilly, K.

Çádiq, Çádiq 'ally Sháh familiarly called *Haydary* resides at Farrokhábád, K.

Çádiq, Prince Myrzá Mohámmad is a relation (i. e. son-in-law) of Sháh 'álam, K.

Çafá, Mannú Lál a Káyeth of Lucnow and a pupil of Muçhafy.

Çafá, name not known, D. R mentions Mirzá Naththan *Çafá*.

Çafdar, Myr Çafdar 'ally of Jaypúr (*Súnypat*, P, R) where he holds an appointment, K.

Çafdary *Haydarábády* is an ancient poet, C.

Çafḍary of Patna was a good Persian poet and a contemporary of Aḡaf-jáh, he died at Dilly, J.

Çafḍary, Myr Çádiq 'ally, a son of Myr Qamar aldyn *Minnat* and a younger brother and pupil of Myr Nitzám aldyn Mamnún, is a young man, K, D. He was killed when young, P.

Çáfiy, Myr Matzhar 'ally of Behár, a pupil of Myrzá Moḥammad Fákhir Makyn, writes chiefly Persian poetry, J.

Çáfiy, Lálah Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.

Çafyr, Ján Khán, R.

Çálib, a son of Somroo has the title of Motzaññar aldawlah Momtáz almulk Nawáb Tzafar-yáb Khán Bahádur Nuçrat-jang, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of Khayraty Khán Dilsóz, P.

Çálib an ancient poet who left a Dywán, P.

Çálib, Amat al-Fátimah Bégam familiarly called Çálibjy, P.

Çálib Qirán is a comical poet of Lucenow, V. Is the author of a very obscene Dywán, K, D. His name was Imám 'ally Ridhawý and he was of Belgrám, T, P.

Çamad, Myán 'abd al-Çamad of Haydarábád a pupil of Faydh, R.

Çamçám, Amyr alomará Çamçám aldawlah is dead, B. He was familiarly called Khwájah Moḥammad 'atzym and was an Amyr of Farrokhsiyar, C. Though he was apparently the Amyr alomará of Moḥammad Sháh he was in reality his Wazyr, he fell in the war against Nádir Sháh, J.

Çáni', Nitzám aldyn Almad of Belgrám resided chiefly at Murshidábád and Calcutta and died after 1195, he left a Persian Dywán, G, C.

Çawáb, Shaykh Moḥammad Ashraf of Gháziypúr a pupil of Muçyb of Iláhábád is a young man, J.

Çayyád, Myrzá Gholám Hasan is a pupil of Myr 'izzat Allah 'ishq, D.

Champá was a servant woman of Nawáb Hosám aldawlah, K.

Chandá, Máh-laquí a dancing woman at Haydarábád is very handsome and has written a Dywán which has been revised by Shér Moḥammad Khán *Emán*, D. Garcin de Tassy informs us that there is a copy of her Dywán in the East India House Library which she herself presented to Capt. Malcom on the 1st of October, 1799.

Chawgán, Bahár 'alyy Sháh of Dilly, D.

Chawgán of the south (Deccan) is a good poet, D.

Çidq, Moammad Çiddyq of Haydarábád, a pupil of Myán Faydh, R.

Çon'at (in one copy of B is Çifat), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzám almulk Açaç-jáh B, J.

Çon'at, Karym aldyn (Myán Karym Allah, R.) of Murádábád is a goldsmith, P.

Dágh of Haydarábád a pupil of Faydh, R.

Dágh, Myr Mahdiy (Myr Mo'ammady, R) had first the takhalluç of Áh, he was a son of Myr Sóz and died young, E.

Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siráj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.

Dará, Myrzá Dará-bakht a Royal prince of Dilly has a great predilection for poetry, D.

Dard, Khwájah Mo'ammad Myr of Dilly, a son of Khwájah Náçir who is one of the greatest Shaykhs (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on Çúfism called رسالۃ واردات, A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Çafar, 1199, P. He also left a Persian Dywán, K. The takhalluç of Dard's father was 'andalyb, P. Dard's father was familiarly called Sháh Gulshan and is the author of the نالهٔ عدلیب, Dard died in 1195, the following is a chronogram on his death میر مرگنی موجود حیف دنیا سے سدھارا وہ خدا کا محبوب (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulshan meaning Shaykh Sa'd Allah.

Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amyr Khán Anjám, A, B. Fell in battle against the Mahrattas under Áhmad Sháh, C.

Dardmand, Karym Allah Khán a relation of 'umdat almulk flou-

rished under Sháh 'álam, P. It appears to me that this poet is identical with the following.

Dardmand, (Myr, D) Mohámmad Fakyh a pupil of Matzhar has some time ago removed to Bengal, he is the author of a Saqiy-námah, B. His ancestors were of the Deccan and he was born there but brought up at Dilly, he died at Murshidábád in 1176 and left a good Persian Dywán, G. In H is, besides this, a Dardmand of the Deccan who has lately visited Dilly, but both are pupils of Matzhar and probably identical.

Darwysz, Sháh 'ally of Dilly a pupil of Mamnún, his father was a Faqyr and he follows the same profession, K.

Dáwúd, a pupil of 'uzlat, B. Myrzá Dáwúd Bég flourished under Mohámmad Sháh, C. J has two poets of this takhalluq, the name of the one who is the pupil of 'uzlat is Dáwúd Bég, he does not mention the name of the other, but he says of him that he is at Dilly.

Dáym, Dáym 'ally was at Calcutta and is mentioned by Bény Naráyan.

Dhabt, Myr Hasan Sháh is a poet of Lucnow, K.

Dhálik, Myr Gholám Hosayn, the father of Myr Hasan is a humoristic poet and resides now, 1196, at Faydhábád, C, J. It seems that he was dead when V wrote.

Dhamyr, Hidayát 'ally Khán of Dilly, had the title of Naqyr aldawlah Bakhshy almulk Asad-jang Bahádur, he went to Patna and died at Hosaynábád, C, V.

Dhamyr, Nadzyr aldyn was an excessively avaricious man and given to opium eating, T.

Dhamyr, Shaykh Madáry of Agra, a pupil of Mohámmad Walyy Naqyr and of Bé-dár, K.

Dhamyr, Gangá Dás, a Káyeth, resided at Dilly, he was in Rékhtah a pupil of Mohámmad Naqyr, and in Persian of Myrzá Mohámmad 'isq, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, Tákor Dás, J.

Dhaygham, Mawlawy Ghadhanfar 'ally a son of Mawlawy Haydar 'ally of Lucnow, R.

Dhiyá was an ancient poet of Akmadábád, D.

Dhiyá, Myrzá Dhiyá-bakht Bahádur is a son of the late Myrzá Farkhundah-bakht, K, H.

Dhiyá, Myr (Myán, J) Dhiyá aldyn of Dilly was a contemporary of

Sawdá, when he went to Lucnow he had many pupils. In 1196 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking.

Dhiyá, a poetess, H.

Dhiyá, Shaykh Walyy Allah of Dilly, R.

Dil, Shaykh Mo'hammad 'ábid of Patna is a brother of Jóshish, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rékhtah Metric called عروض الهندي (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Sháh Fat'h Mo'hammad, a physician, was a contemporary of Ábrú, and a grandson of the Saint Mo'hammad of Gwályár, C. He was a native of Agra, but resided at Faydhábád, V.

Dil, Nawáb 'imád almulk, a grandson of Nitzám almulk has every good quality which man can possess, J.

Dil, Gholám Moçtafá Khán of Dilly, a son of Gholám Mo'hy aldyn Khán, D. He is dead, H.

Dil, Mawlawy Shams aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád Dil of Dilly, and one of Murshidábád. P mentions only Déby Prashád Dil of Murshidábád.

Dil, Mádhorám of Farrokhábád is of the Banian caste called Aggarwálah, V.

Dil, Azád Khán has lately been converted to the Islám, H, D.

Dil, Zóráwar Khán, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnawies, P who knows his son.

Dilér, Sháh Dilér of Patna, was a studious and pious young man, K.

Dilér, Chhóty Bégam, R.

Dilgyr, Myr Himáyat Allah Khán, a son of 'álam Khán, is skilled in Ramal and astrology, P.

Dil-khósh, Kúnwar Bahádur Singh, a Khatry of Dilly, is a grandson of Khósh-zál Báý who used to compose chiefly Hindée Rágs,

Dóhráhs &c., and flourished under Moẓammad Sháh, Dil-khósh is far inferior to his grandfather, D, H.

Dil-sóz, Khayraty Khán, an Afghán by origin, a pupil of Firáq was in the Society of Somroo's son, it is not known where he now is, K. It is said that he died at Jaypúr, P. He was of Tapal two stages from 'ally-garh, R. His father was in the society of Simroo's son. Dil-sóz was formerly a great drunkard but of late he has reformed, T.

Dirégh, Myr Zayn al'ábidyn of Dilly, is a pupil of Naçyr, D.

Dorakhshán, Mangú Bég (Myrzá Mangú, V) flourished under Sháh-'álam, it is said he died at Faydhábád, C.

Dóst, Dóst Moẓammad of Sikandarábád was a Háfitz and lost his eye-sight in his youth. He left a Persian Dywán, H. He was a pupil of Mu'jiz, T.

Dóst, Gholám Moẓammad familiary called Khalyfah Gholám Azmad of the Behár, C saw him at Murshidábád. He translated the Baháre Dánish into Rékhtah verses and called it اظهار دانش. V does not know what has become of him.

Dúlhan Bégam, Nawáb Bahú a wife of Aḡaf aldawlah was a lady of great energy P. See Jány.

Dydár 'ally Sháh, D. He may possibly be the author of the Dakhny Mathnawý, which has the title of قصه ماه مذور و شمشاد بانو, and of which Garcin de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánah, Gúrú-bakhsh Ráy, J says that he never met him or found him mentioned in any Tadzkirah, but that he had heard that he is of Dilly, and resides at Murshidábád.

Dywánah, Ráy Sarab Sukh a relation of Rájah Mahá Naráyan wrote two Persian Dywáns of more than 10,000 verses, and most poets of Lucnow were his pupils, he died in 1206, P.

Dywánah, Myrzá Moẓammad 'ally Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Moẓammad Mosta'idd was a friend of B and died young. According to J and C who quote B as their authority, his takhalluḡ was Dzihn.

Dzahyn, Jay Sukh Ráy of Dilly had formerly the takhalluḡ of Khayál he writes elegant prose and poetry both in Persian and Urdú, D.

Dzákir, Sayyid Hosayn-dóst of Murádábád, C.

Dzákir, Myrzá Fadhl 'ally an accomplished man, his ancestors were of Afghánistán, he resides now at Patna, J.

Dzákir, Myrzá Akmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqyy, Moḥammad Dzaqyy a son of Moḥammad Taqyy *Taqyy* is a studious young man, *Háfiz* 'abd al-Rahmán *Ihsán* corrects his verses, K.

Dzaqyy, Ja'far 'ally Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawý, C. The Mathnawý which he composed by order of Moḥammad Sháh is very celebrated, J.

Dzaqyy, Shaykh Mahdiy 'ally of Murádábád was for some time revenue collector of Saháranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzá Rájah Rám Náth, was in the service of the emperor and conformed in making ta'ziyahs, &c. to the habits of the Musalmáns, he chose the takhalluḡ of Dzarrah, Atom or Dust, in reference to Áftáb, the takhalluḡ of his patron Sháh 'álam II. K.

Dzarrah, Lála Jannaty Dás (Juṭhy Dás, K) is of Jahánábád, he is a teacher and his poems have a mystical tendency, D, K.

Dzawq, Shaykh Moḥammad Ibráhyim of Dilly a young poet is a pupil of Shawq, H. He is called the Kháqány of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhalluḡ is Tzafar.

Dzawq, Munshiy Asá Rám of Patna a pupil of Myrzá Fidwy, J.

Dzawqá, Dzawqá Sháh a Darwysh of Banáres, H. He went to Meerut, P.

Dzawqy, Dzawqy Rám of Murádábád is a pupil of Dzaqyy, he composes chiefly poems on the occasion of the Holee, P.

Dzawqy Sháh, a Darwysh resides at Lucnow, J, H. It would appear from K that he was dead in 1221.

Dzokr of Dilly is only fourteen years old, V.

Dzokr, Myr Hosayn of Murádábád, V.

Dzoká, Dzoká Allah Khán of Lucnow, a descendant (or son) of the Nawáb Maḥabbat Khán b. *Háfiz* Raḥmat Khán, P.

Faḡḡád, a barber of Dilly and a pupil of Myán Naḡyr, D.

Faḡḡ, Myrzá Ja'far 'ally a pupil of Násikh, P. He composes chiefly Marthiyahs, T.

Fádhil, Fádhil Sháh of Dilly. Was a friend of R and died shortly before he wrote.

Fádhil, Moammad Fádhil of Haydarábád, a pupil of Faydh, R.

Fadhil, Myr Fadhil Mawlá Khán of Lucnow came to Dilly and composed a Qaḡydaḡ in praise of the emperor who conferred the title of Afdhal alsho'arâ upon him, D. He went to Calcutta and thence to Murshidábád and entered the service of the Nátzim; he died young, P.

Fadhil, Sháh Fadhly (Sháh Fadhil 'alyy, C) of the Deccan is a good poet, B. He was a contemporary of Ábrú, C.

Fadhly, Fadhil aldyn Khán (Afdhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawý in the Dakhny dialect which has about 500 verses and is a Sarápá or description of a Prince, C. He was either a contemporary of Tálilb or flourished before him.

Fakhr, Myr Fakhr aldyn a son of Ashraf 'alyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawdá, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhir which it seems is a second takhalluḡ of this poet.

Myrzá Fakhr aldyn Hosayn Khán a friend of D.

Fakhry a pupil of Walyy and a very fertile poet, A.

Faqyr, Myr Shams aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. his Persian poetry has been collected into a Dywán, C, G, K. According to Abú Tálilb's *Lobb alsiyar*, his death took place in 1181.

Faqyr, Mawlawy Faqyr Allah of Gúláwṡhy resided at Dilly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Faqyr, Mawlawy Faqyr Allah of Hápur resides in his native town, D.

Faqyr, Myr Faqyr Allah of Dilly is particularly strong in Bhákhá poetry, but composes sometimes also Rékhtah poetry, K, D.

Farágh, Mawlawy Moammad Farágh was a pupil of Bismil and died young, K, D. Farah, Myr Farah 'alyy resides at Dilly, H.

Farah, Farah-bakhsh is a public woman of Azkáṡh, which is a place in the east (Oudh?) P.

Farhád, Myr Babar 'alyy (Shyr 'alyy, D) of Faydhábád a pupil of Myr Hasan, D, P.

Farhat, Myr Amyr 'ally is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Farhat, Shaykh Farhat Allah, A. He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a Rekhtáh Dywán, C, G, J. His ancestors were of Má-wará-l-nahr, H.

Farhat, Farhat Allah was a man of some learning and many poets had their verses corrected by him, H.

Farhat, Myr Farhat 'ally a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fáirigh, Fáirigh Sháh of Bareilly is a Çúfy, D. He resides at Shikárpúr, H, T.

Fáirigh, Myr Aḥmad Khán is a son of Sarwar and a friend of P.

Fáirigh, Láláh Mokand Singh, a Khatry who is a Musalmán at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh Tzohúr aldyn Hátim, K. He is a disciple of Fakhr aldyn and resides at Dilly, C, V. He has written a Dywán, D.

Farqy, an Imperial Prince is a pupil of Myrzá Abú Tzafar Bahádur, D.

Farrokh, Myr (Myrzá) Farrokh 'ally of Etáwah served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of Myrzá Fadhl 'ally Bég, J.

Faryád, Láláh Çálib Ráy of Lucnow where he resided in 1196, he is a son of Sendhy Mal a Káyeth and a pupil of Myr Sóz, he had formerly the takhalluḡ of Qorbán, C, V.

Myrzá Fatḥ 'ally Khán Bahádur a son of Nawáb Faydh Allah Khán, D.

Faydh, Myr Faydh 'ally of Dilly a son of Myr Mohamammad Taqyy Myr resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of Aḡaf aldawlah, H.

Faydh, Myr Faydh 'ally is alive, P, R.

Faydh, Háfitz Shams aldyn of Haydarábád writes Persian and Rékhtah poetry, R.

Faydh, Pandit Kripa Kishen is a Kashmyry of Lucnow, P.

Faydh, Myrzá 'ally Ridhá Khán resides at Lucnow, D.

Fáyiz فایز, his name is not known, P.

Fayyádh, 'abd al-Razzáq resides at Haydarábád, K.

Fidá, Sayyid Imám aldyn of Dilly (Farydábád, T), a pupil of Mor-tadhá Quly Khán Firáq, came under Nawáb Wirdy Khán to Murshidábád and settled there, he showed his verses in 1184 (1196?) to C. He is a pupil of Hidáyat and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá 'ally Bég, Myrzá Fidwy corrects his verses, J.

Fidá, Myrzá Fidá Hosayn Khán of Lucnow, familiarly called Aqá Hosayn Khán, a son of Aqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mammún, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawlawy Moammad Ismá'yl who is called 'áqibat Maẓmúd Khán ('áfiyat Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Çadr Çodúr, H.

Fidá, Shaykh (Myr, D) 'abd al-Çamad of Farydábád (Dilly, P) has written a Dywán of Persian and Urdú poems, he is alive and resides in his native town, K, D.

Fidá, Panðit Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshá'arabs of the Mahárájah, R.

Fidá, Gholám 'ally Khán, H is unacquainted with his circumstances.

Fidá, Sayyid Moammad 'ally, familiarly called Fidá Sháh of Lóhary in the district of Saháranpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Panðit resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sawdá, K, D.

Fidwy, Myr Fadhí 'ally of Dilly resided for some time in the East (Lucnow?) and died at Murshidábád, K.

Fidwy, Moammad Moẓsin (Sháh Moẓsin, K) a son of Myr Gholám 'ally Moçtafá Khán a Sayyid of Láhór and a friend of Ábrú was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájiy, H.

Fidwy, Myrzá Moammad of Dilly was familiarly called Myrzá

Bhuechú, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghasytá, J, C, G, D. He died at Patna, V.

Fidwy of Láhór resides now at Dilly, J. He came to Farrokhábád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Moẓammadan faith. He was a pupil of ʿÁbir 'alyy Sháh ʿÁbir, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dhábitah Khán, and wrote at his request a *Yusuf wa Zulaikha* in Rékhtah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqqál as Muḥafy states. When young, he travelled in Persia and stayed four years at Ispahán. After he had left the service of Dhábitah Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lál a Káyeth of Dilly is a son of Múl Chánd *Munshiy*, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takhalluḡ of Fidáiy.

Figár, Myrzá Qotob 'alyy Bég, a plagiarist, died some time ago, K.

Figár, Myr Hosayn of Dilly a grandson of Myr Faqyr Allah *Faqyr* is a pupil of Ghálib, P.

Fighán, Ashraf 'alyy (*Hashmat* 'alyy, E) Khán of Dilly a son of Myrzá 'alyy Khán Zankanah was Tutor in the family of Aẓmad Sháh, and had therefore the title of Tzaryf almulk Kókah Khán, after his death he went to Patná, A, B. His verses were corrected by 'alyy Quly Khán *Nadym*, he died at Patna in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Umméd, D. He died in 1196, P. H says his title was Kókil-tásh Khán.

Fighán, Myr Shams aldyn of Dilly is mentioned by Bény Naráyan *Jahán*.

Fikr, Myr Aẓmad 'alyy of Lucnow, H.

Firáq, Kayqobád-jang is a poet of the Deccan, K, D.

Firáq, Myán Thaná Allah of Dilly a nephew of Hidáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he

is alive, K. He died some years ago and left a Dywán, P. Hidáyat the uncle of Firáq was a pupil of Myr Dard, T.

Firáq, Myr Mortadhà Quly, an artillery officer, wrote chiefly Persian verses, he came to Murshidábád and settled there, he died in prison, into which he was cast by Rájah Shitáb Ráy because he could not account for some public money; he was a friend of Sawdá and of C. Left a Dywán, D.

Firáqy, Kúnwar Prém Kishór has visited repeatedly Lucnow, Benares and Calcutta, he writes Urdú and Persian poetry as well as Kabits and Dóhrás, he is a pupil of Arám, he is the author of several Persian Dywáns, K. D.

Firáqy, a poet of the Deccan a contemporary of Faqr Allah Azád and of Walyy.

Fítrat, Hakym Anys (in one place this name is spelled انيس and in another انيسي it may be an orthographical error of 'ysà) has the title of Khiradmand Khán and is of Jaypúr, but resides now at Bhurtpúr, R.

Fítrat see Músayy Khán, p. 109.

Forógh, Myr 'ally Akbar a pupil of Myr Shams aldyn Faqyr, writes also Persian verses and is skilled in medicine and astrology, C, V.

Forógh, Myr Thaná aldyn Hosayn Khán of Haydarábád, K.

Forógh, Myr Rawshan 'ally Khán is a pupil of Mamnún, K.

Fotúwat, Myrzá Gholám Haydar of Dilly, D.

Frású, Captain François Akden فرسو اکدين (?) a son of Gobinet R (كوستين) is a Frenchman and composes good verses, D. He was in the service of Bégam Samroo, P.

Furqat, Myrzá Alaf Bég of Iláhábád, his grandfather had emigrated from Persia to India, C. He was formerly a pupil of Myán Mahzún and now he is a pupil of Jonún, J. He was still alive when V wrote, but was dead when Bény Naráyan wrote.

Furqat, 'atâ Allah Khán, his father was in the service of the Emperor, and he himself made in the service of the princes various journeys, at present he resides at Kálpy, K.

Ganná (or Kanná) Bégam, some say her takhalluṣ was Mantzar, she was a daughter of 'ally Quly Khán Shash-angushty and a wife of imád almulk Gháziy aldyn Khán Bahádur, Sóz and Sawdá corrected her verses, she is dead, K. Minnat corrected her verses, P.

Ganchin was a poetess, V.

Garm, Myrzá Haydar 'ally of Dilly a son of Niyáz 'ally Bég is a pupil of E. Resided formerly at Lucnow, but lately he went to Haydarábád, D.

Gawhary Badáwny, E, D.

Ghadhanfar, Ghadhanfar 'ally Khán familiarly called Myán Kallú, (Bény Naráyan spells كليلو) a great grandson of Gholám Hosayn Karórah is a young man, and a pupil of Jorät, E. Resides since some years at Lucnow, K.

Gháfil, Bakhtáwar Singh is a Káyeth of Murádábád, D.

Gháfil, Myr Mohammad (Ahmad D, H,) 'ally is a native of Benares, but his family is of the Deccan, he resides at Murshidábád and is a pupil of Sháh Qudrat Allah *Qudrat*, K, D.

Gháfil, Shaykh Mohammad Mas'úd Khán of Mohamm not far from Panypat, it is said that he is a clever man, D. He died some time ago, H.

Gháfil, Monawwar Khán an Afghán of Lucnow a pupil of Muçhafy, H.

Gháfil, Ráy Singh was a good accountant and letter-writer, D, H.

Gháfil, Lála Sundar Lál a son of the Bakhshy Sultán Singh and a brother of Shá'ir, knows many verses by-heart, D.

Ghálib, Asad Allah Khán familiarly called Myrzá Nawshá is of a noble family and resided formerly at Agra, now he resides at Dilly, he is an old poet and first imitated the style of Bédil, now he has a style of his own, P.

Ghálib, Nawáb Asad Allah Khán of Dilly had the title of Sayyid almulk Qiyám-jang (*Talib-jang*) resided for some time at Murshidábád and met C. He wrote sometimes Persian verses, V.

Ghálib, Ghálib Khán (Ghálib 'ally Khán, R) a grandson of Dúndy Khán who was an Afghán chief, D.

Ghálib, Lála Móhan Lál a Káyeth of Agra, writes Persian and Rékhtah poetry, D.

Ghálib, Nawáb Mokarram aldawlah Bahádur Bég Khán Ghálib-jang (*Talib-jang*, H, a son of Ghálib-jang, D) of Dilly a son of Niyáz Bég Khán Badakhshy is in the service of Sháh 'alam, V. His father accumulated great wealth, but Ghálib squandered it away, he was in Persian a pupil of Mawzún and in Rékhtah of Hidáyat and Firág, K. He used to have Moshá'rahs in his house. He died in 1218, H.

Ghamm, Myr Moḥammad Aslam a brother of Myr Abbú Qāḥib resides at present at Murshidābād, J.

Ghammgyn, Myr Sayyid 'ally third son of the late Myr Sayyid Moḥammad and a nephew of Aḥaf-jāh is a young man, and a pupil of Rangyn, he has written a Dywán, K, D.

Ghammgyn, Myr 'abd Allah a son of Myr Hosayn Taskyn, R.

Ghám-khwár, a Sayyid of Dilly is a soldier by profession and a pupil of Gholám Hosayn Shikyba, K.

Ghanyy, Shaykh 'abd al-Ghanyy of Thánah near Saháranpúr is a talented man, D. In H and P is besides this, a Myr 'abd al-Ghanyy of Shikóhábád who died young of consumption.

Gharyb, Myr 'abd al-Walyy was an ancient poet, K, D.

Gharyb, Lála Kánjy Malá Káyeth of Bahádur-gaḥ a son of Khúb Chánd and a nephew of the Dywán of Nawáb Dhábitah Khán, resided first at Dilly subsequently at Ijrárah, he is a young man, D, H.

Gharyb, Kallú was a contemporary of Abrú, V.

Gharyb, Myr Moḥammad Taqyy was in the service of the late Nawáb Myr Moḥammad Qásim Khán 'aliy-jāh, C, K, D.

Gharyb, Moḥammad Zamán, B. He is at Dilly, as he stammered he used sometimes the takhalluḡ of Alkan, J. In D, H, and V his name is erroneously spelled Moḥammad Amán.

Gharyb, Shaykh Naḡyr aldyn Aḥmad is a Kashmyry of Dilly, he composes chiefly Persian verses, and has written a thick Persian Dywan, K, D, H.

Gharyq, his name is not known, R.

Myr Ghásy گهاسی a friend of Myr Moḥammad Taqyy composed a few Rékhtah verses, A, B.

Ghawthy, Moḥammad Ghawth a son of Qotob aldyn Qádhyy of Haydarábád died at Makkah, A.

Ghawwāḡ (Ghawwāḡy) an ancient poet of the Deccan, J, H.

Ghayrat of Lucnow a pupil of Jorāt, E, D. In D is a Ghayrat of Lucnow besides this, and in H is an addition to these two, a Ghayrat of the Deccan.

Nawáb Gháziy aldyn Khán composed a few Rékhtah verses, A. He was of the Deccan, D.

Gholám, Kúnwar Gópál Náth second son of Rájah Rám Náth Dzarrah was a pupil of Firáq he was at the Court of Sháh 'alam and died some time ago, K.

Myr Gholám Nabyy Belgrámy, his takhalluṣ is not known, he is a nephew of 'abd al-Jalyl Belgrámy (V spells Bálgrám, most people pronounce Bilgrám) and a clever musician, it is said that he has composed 2400 Dóhras which are as good as those of Biháry, C.

Gholámy, Sháh Gholám Moḥammad was one of the ancient poets and a friend of Hátim. He was a Darwysh and had his takiyah in Sháh-Taslym at Dilly, E, H.

Ghorbat of Murádábád, D.

Myrzá Girámy a son of 'abd al-Ghanyy Bég *Qabúl*, composed chiefly Persian poetry and died towards the end of Moḥammad Sháh's reign, A, M.

Giriftár, Myrzá Sangy Bég of Dilly a son of Raḥym Yár Khán was of Moghol origin and a pupil of Hátim, K.

Girián, Myr 'ally Amjad (Myr Amjad 'ally of Lucnow, K, D, Myr Moḥammad 'ally of Lucnow, P, Myr Moḥammady, R) is a son of Myr 'ally Akbar and a pupil of Qudrat and Dhiyá, C.

Girián, Rájah Bháwany Singh Bahádur familiarly called Rájah Kúnwar, D. He is Dywán of the emperor and a son of Shitáb Ráy Montáz almulk, he resides at Dilly and is a pupil of Myán Fidwy, J. He was a brother of 'áshiq and died at Calcutta, V.

Girián, Myr Hosám aldyn 'ally familiarly called Myr Bhuchehú, composed chiefly Marthiyahs, he went from Dilly to Murshidábád and died there, D.

Girián, Gholám Moḥyy aldyn Khán of Jhanjánah is a son of the late Mawlawy Sájid, K, D.

Godáz is a soldier by profession and a pupil of Hasrat, V.

Gostákh, Myrzá 'ally Bég is of Lucnow, D.

Gulshan, Amyr Singh is a Khatry of Dilly, D.

Gumán, Natzar 'ally Khán of Dilly resides at Faydhábád, C. It is not known where he now resides, V.

Gúyá, Shaykh Hayát Allah (Hidáyat Allah, R) of Farrokhábád associates much with Europeans, H.

Gúyá, Hosám aldawlah Nawáb Faqyr Moḥammad Khán Bahádur of Lucnow is a great patron of poets, he is a pupil of Násikh, P.

Habyb of Haydarábád a pupil of 'uzlat, B. In one out of three copies of B, and in M who quotes one of the verses quoted by B, his takhalluṣ is Hasyb. In C is a Habyb Allah but the verse quoted

of him is not the same as in B and M, and in J is a *Moḥammad Habyb*.

Habyb of Murádábád, R.

Habyb, Sayyid *Habyb Hosayn* of Dilly, his father was Residency Munshiy at Dilly, and *Habyb* is now Wakyl in the Munsif's court at I'timádpúr. He has visited with his father Bareilly, Calcutta, &c. and his verses are corrected by Tzafar-yáb Khán Rásikh of Bareilly, R.

Hádiy of Dilly, A has seen a Dywán of his, which had about 700 verses. Shaykh Farḡat informed C that he had not been a man of any attainments.

Hádiy is also the takhalluḡ of a poet of the South (Deccan), D.

Hádiy, Myr Jawád 'aly Khán of Dilly (familiarily called Myr Hádiy, D,) used to visit the Moshá'arabs of E. He was Kótwál or superintendent of the military Bázár under Ghaziy aldyn *Haydar Khán*, he is alive and the author of a Dywán and of treatises on Grammar, Law, &c. in Rékhtah verses, he has also written one small Dywán in which no letter occurs with a diacritical point, and another in which all have diacritical points, D, K. He died in 1215, H. In T his name is Myr *Moḥammad Jawád*.

Háfítz, *Háfítz Khayr Allah* of Dilly, R.

Háfítz, *Háfítz Moḥammad Ashraf* of Dilly is a pious man, D. Either he is identical with *Háfítz Gholám Ashraf Ashraf*, or P confounds the two poets.

Hafyzt a poet of *Haydarábád*, H.

Hafyzt, *Háfítz Moḥammad Hafyzt*, a Kashmyry of Dilly, is a pupil of K, he composes chiefly Marthiyahs, D. He died last year, P.

Hajjám, 'ináyat Allah of Saháranpúr was for a long time a barber at Dilly, he professed to be a pupil of Sawdá, he was a friend of E and died six years ago at Dilly at an age of more than eighty-five years, E. He is familiarily called Kallú *Hajjám*, J. He has also the takhalluḡ of Parwárish, K.

Hakym, *Moḥammad-panáh Khán* had formerly the takhalluḡ of Nithár, but has lately changed it, he is a son of *Moḥammad Sharyf Khán Lakh-bakhsh* (Zar-bakhsh, P,) he was a man of rank, and resided for some time at Dilly and visited Lucenow, he was skilled in music, medicine, and even in history, E.

Hakym, Mohammad Ashraf Khán of Dilly where he now resides, he is an eminent physician, D. Died a short time ago, P.

Hakym, Nihál aldyn, R.

Hály, Myr Mohibb 'ally resides at Murshidábád, D. [Khán, P.

Hamdam, 'ibád 'ally of Rámpúr a son of Nawáb Fatḥ 'ally

Hamdam, Myr Makhfútz 'ally of Patna is a son of Myr Mohammad Hayát Hasrat and a pupil of Qudrat and others, he resides at Murshidábád, C. He is young, J. He is probably dead, V.

Myr Hámid is a disciple of Myr Naçyr of Lucnow and has a great predilection for poetry, C, V.

Hamrang, Diláwar 'ally Khán was a brother of Moçtafá Khán Yakrang, D. See Yakrang and Bé-rang.

Hamrang, Myr 'azyz aldyn of Awrangábád is a Çúfy and a pupil of Gholám Kibriyá *Khalyl* of Murshidábád, he has written a short Rékhtah Dywán with a Persian preface, D. He also writes Persian poetry, H.

Ham-zá حمزه, Sháh Ham-zá a Darwysh of Dilly, who settled some time ago at Patna and has many followers, D, H.

Hamzah, Shaykh Hamzah 'ally is a schoolmaster of Etáwah, D. K.

Haqyqat, Myr Sháh Hosayn of Bareilly brought up at Lucnow, his ancestors were of Balkh, he is a pupil of Jorät, he was first in the cavalry, subsequently at the recommendation of Jorät, he was appointed tutor in the family of Imám-bakhsh Khán Kashmyry, whom he assisted in compiling a Tadzkirah of poets. The Kashmyry obtained the loan of the rough copy of Muçlafy's Tadzkirah, and appropriated the contents of nearly the whole without acknowledgment, E. In T he has the name of Hasan Sháh.

Haqyr, Myr Imám aldyn familiarly called Myr Kallú of Dilly wrote Persian and Urdú poetry more particularly Marthiyahs, Rubá'ys, &c. he now earns his livelihood by instructing children, D, K.

Haqyr, Munshiy Nabyy-bakhsh a son of Shaykh Hosayn-bakhsh *Bakhshy* of Dilly, where his ancestors who were of the Panjáb, settled about one hundred years ago, is since many years Sirishtahdár of the Magistrate's court at Coel, R.

Haqyr, Shyú Saháy of Meerut was a Minstrel who lived on making verses on the occasion of marriages, &c. he wrote Persian and Urdú poetry and Rawshan Sháh Rawshan used to correct his verses, he visited Dilly and made the acquaintance of D.

Har Chand, Har Chand Kishór of Dilly, V. He is a son of Kúnwar Prém Kishór Firáqy, and attends most Moshá'arahs, D, K.

Hariyá, Har-saháy a Bráhmaṇ of Sikandarábád, H. He is a good physician, T.

Haryf, Khwájah Mokarram Khán of Dilly a son of Khwájah Mohammady Khán who held an appointment in Bengal where he now is, his son Haryf lived with him but died young, J.

Hasan, Háfitz Abu-l-Hasan of Kándhelah is a son of Mawlawy Iláhy-bakhsh Nishát, D.

Hasan, Myr Gholám Hasan of Dilly a son of Myr Gholám Hosayn Dháhhik. His ancestors were of Herát, Hasan went early in life to Oudh, where he was supported by Nawáb Sirdár-jang and by his son Myrzá Nawázish 'ally Khán, he is the author of a Dywán of about 8000 verses and of a Tadzkirah of Rékhtah poets, but the most celebrated work of his is the بدر منیر, he died in 1205, Myr Dhiyá used to correct his verses, G. He died about four years ago, V.

Hasan, Gholám Hasan of Patna a pupil of Bhuchchú and of V, composed chiefly Marthiyahs, he died young, the chronogram of his death is وای غلام حسن = 1206, V.

Hasan, Khwájah Hasán (Khwájah Ahsan, V) of Dilly, a son of Khwájah Ibráhyṁ b. Ghiyáth aldyn (whose beautiful little tomb is in Pahárganj which is now an open plain outside the Ajmyr Darwázah at Dilly,) b. Mohammad Sharyf (a celebrated Qúfy whose Khánqáh is still at Dilly near the Farrásh Khánah Kírky) b. Ibráhyṁ (he was called Khwájah Kumháry and is buried in the same place as his grandson.) Hasán was skilled in music and astronomy and in mysticism, he was supported in 1215 by Nawáb Sarfaráz aldawlah, he was in love with a woman of the name of Bakhshy, and she is the Laura of his poems which he collected into a Dywán, G, E, V. He was in the service of Aḥaf aldawlah at Lucnow where he still resides, D. He is a very pious man and since some time resides at Rostam-nagar, he is a fertile writer, H.

Hasan, Myr Hasan a friend of V.

Hasan, Myr Hasan Sháh of Dilly, a son of Myr Sayyid Mohammad of Bokhára, a friend of D.

Hasan, Myrzá Mohammad Hasan (Myrzá Ahsan R, Myrzá Hasan, P) a son of Nawáb Sayf aldawlah Sayyid Radhyy Khán is a fair poet, D, K.

Hasan, Myr Moḥammad *Hasan* of Dilly was a pupil of Sawdá, C, V. B speaks of him in the present tense.

Háshim, Háshim 'ally, his birth-place is not known, H.

*Háshim*y of Dilly has some years ago left his native town, K, D, H.

*Háshim*y, Myr Háshim'y (Myr Moḥammad Háshim, P, Myr Háshim 'ally, K, D, H.) a pupil of Sawdá is upwards of sixty years of age, E. *Hashmat*, Myrzá Fakhr aldyn, R.

Hashmat, Myr Moḥammad 'ally (Moḥammad 'ally Khán, K) of Dilly a soldier went in 1158 to Morádábád and was killed in battle, A, B. He was a Kashmyry and a pupil of Moḥammad Ghanyy Bég Qabúl and the instructor of Tábán and of Moḥtasham 'ally Khán, V, E. His Dywán is not much read, D.

Hashmat, Sayyid Moḥtasham 'ally Khán of Dilly, a son of Myr Báqiy, a soldier by profession died in 1161 and left a Persian Dywán, A, B. His ancestors were of Badakhshán and he died in 1163.

Hashrat, Myán Rasúl-bakhsh of Badáwn came in 1240 from Calcutta to Dilly, D.

Hasrat, Dzawqy Rám of Dilly was a good Persian poet and left a Dywán, D, K. Resided at Farrokhábád, P.

Hasrat, Myrzá (Myr J, Myán, H) Ja'far 'ally a son of Abú-l-Khayr who kept an apothecary's shop in the Nakhkhás bázár or cattle-market at Lucnow, *Hasrat* continued for some time the business of his father, subsequently he retired from active life and died in 1210, and left some Qaḡdahs and a Dywán of Rékhtah Ghazals, G, V. He was for some time in the service of the late Myrzá Jahándár-sháh and was a pupil of Dywánah, H.

Hasrat, Myr Moḥammad Hayát of Patna had the title of Haybat Quly Khán and was a pupil of Matzhar (of Moḥammad Báqir Hazyn, V), he was for some time attached to the service of Nawáb Shawkat-jang at Purnnyah and for some time to that of Siráj alawláh of Murshidábád, and in 1195 he was with the Ğubahdár of Bengal, he died in 1215 and left a Dywán of about 2000 bayts, G, V.

Hasyb see *Habyb*.

Hátif, Myrzá Moḥammad Hátif, it is said that he resides at Dilly and lives the life of a Darwysh (poor man), C. He used to attend the poetical meetings, in the house of Thaná Allah Firáq, it is said he is dead, E. First he was attached to the tomb of the Ğúfy Myr

Jahán at Dilly but he left his native town, it is not known where he now is, D. He went to the East, K.

Hátify was an ancient poet and a contemporary of *Walyy*, D, H.

Hátim, *Mohammad Hátim* of Dilly a friend of *Ábrú* and *Madhmún*, he was during the reign of *Mohammad Sháh* a companion and the butler of *Nawáb 'umdat almulk*, he wrote a *Dywán* of about four thousand verses, subsequently he made selections from it and called them *ديوان زاده*. This is the account of A. He is also called *Mohammad* in B. But E, who knew him personally calls him *Tzohúr aldyn* alias *Sháh Hátim*, and says that he was born at Dilly in 1111 and was a soldier by profession. E farther informs us that there was another *Hátim* at that time, and that the two were frequently confounded. Though a man who has the name of *Tzohúr aldyn* may also have the name of *Mohammad*, it is not unlikely that A and others confounded the two, and that *Mohammad Hátim* is distinct from *Tzohúr aldyn Hátim*, the latter being the more celebrated and the author of the *Dywán-zadah*. Mr. Hall however, whose opinion is very valuable, identifies the two. It would appear that *Hátim* gave the first impulse to *Urdú* poetry in Dilly. In 1132 the *Dywán* of *Walyy* was brought to Dilly and verses from it were on every body's lips, this induced him and three friends of his, *Nájiy*, *Madhmún* and *Ábrú* to apply themselves to *Rékhtah* poetry. The taste for it spread rapidly and *Hátim*, according to his own statement, had no less than forty-five pupils. Up to the time of *Hátim* it would appear that Indian poets wrote in Persian, and made only occasionally, *Rékhtah* verses, there seem also to have existed many popular songs, which however, were almost purely *Hindee*. The first productions of *Hátim* (and probably also of his early contemporaries) were far-fetched and obscure, but when *Rékhtah* poetry had attained greater perfection he made a selection from his former *Dywán* and improved the style and called it *ديوان زاده* as has already been stated on the authority of A. It has about 5000 verses and the metre of every poem is noted on the margin. It is stated by E that his object in making these selections was, that his poems might not be confounded with those of the other *Hátim*. He died two or three years ago, E. H and K inform us further that, he turned a *Faqyr*, that he had his *takiyah* near the Dilly gate of the palace and that many persons used to come to him for spiritual advice. For extracts from the preface to the *Dywán-zadah* see chapter on *Rékhtah Dywáns*.

Hátim, Sayyid *Hátim* 'ally Khán of Jawnpúr was a pupil of Myán Madhmún, V.

Hawas, Myrzá *Mohammad* Taqyy of Lucnow a relation of Nawáb A'çaf aldawlah Sálár-jang is a talented young man and a pupil of Muçlafy, V. He is a son of Myrzá 'ally Khán of Lucnow and the author of a *Majnún ó Laylá*, T.

Hawaydá, Myr *Mohammad* A'tzam of Dilly a brother of Myr *Mohammad* Ma'gúm composes chiefly Marthiyahs, C was his friend.

Hayá, Háfitz *Mohammad* *Hayát*, his father was a Moghol, i. e. Tatar or Persian, he died at Makkah or Madynah, D. He flourished under *Mohammad* Sháh, H.

Hayá, Myrzá Raḥym aldyn visited Dilly in 1265, R.

Haydar, Gholám *Haydar*, C.

Haydar, Myr *Haydar* 'ally of Dilly is a soldier at Farrokhábád, D, K.

Haydar, Myr *Haydar* 'ally Khán of Láhór a descendant of 'abd al-Qádir Gylány resides now at Pasháwar, D.

Haydar, *Haydar*-bakhsh of Jawnpúr a son of Núr al-*Haqq*, is a learned man, wrote a *Saqiy-námah* in praise of 'ally, J.

Haydar, Myrzá *Haydar* Bég resides at Ilahábád, D.

Haydar, Myr *Haydar* Sháh of the Deccan, a gallant soldier, was in Bengal in the service of Nawáb Sarfaráz Khán, he put the Dywán of Walyy of the Deccan into *Mokhammas* and interspersed that of *Háfitz* with verses of his own, he died in Bengal (at Hooghly) near one hundred years of age under *Aḥmad* Sháh, C. *Garcin de Tassy* thinks that he is the author of a *Mathnawyy* entitled قصه چندر بدن و ماهیار *Haydar*, *Hosám* aldyn, R.

Haydary, Shaykh Gholám 'ally is familiarly called Shaykh Jum'ah of Dilly went to Patna and has lately taken to poetry, C. He is a good physician and resides now at *Hosaynábád*, V.

Haydary, Myr *Haydar*-bakhsh of Dilly resides now at Calcutta says Bény Naráyan. Mawlawy Gholám *Haydar* informs me that he was a man of great talents but little education, that he was attached to the College of Fort William, and died upwards of thirty years ago, that is to say about 1823. His works will be mentioned in their places.

Hayf, Myr Chirágh 'ally of Jawnpúr, a pupil of *Afsós*, lives now at Benares, V. Resides at Lucnow, E, D.

Hayf, Móty Lál a Káyeth and a pupil of Myr Sóz lives now, 1196, at Lucnow, C, V.

Hayrán, Háftz Baqá Allah Khán, a son of the calligraph *Háftz* Ibráhym Khán, resides at Dilly, D.

Hayrán, Myr *Haydar* 'ally of Dilly, a pupil of Sarab Sukh Dywánah, commands now, 1215, a troop of cavalry at Lucnow, G. Was killed in the Behár, D.

Hayrán, Myr Mamnún of Patna died at the age of thirty. In the Marthiyah he used the takhalluḡ of *Matzlúm*, he left but six hundred verses, J. He died young, V.

Hayrat, Ajúdhya Prashád a Kashmyry of Lucnow a pupil of Jorüt, was a good musician and died in 1234 at the age of twenty-five years and left a short Dywán and some Mathnawies, P.

Hayrat, Gholám Fakhr aldyn (*Mohyy* aldyn D) Khán, a grandson of Nawáb Mo'yn almulk Myr Mannú resides at Kálpy and writes Persian and Rékhtah verses, D.

Hayrat, Khwájah Kallan of Dilly resides now at Patna, J.

Hayrat, Murád 'ally (Myr Murád, D) of Murádábád, A. It is stated by E that he knew him, but that when he wrote he was dead. According to T and Garcin de Tassy I. p. 220, he had the takhalluḡ of *Hasrat*, this however may be merely a wrong reading.

Hayrat, Shaykh Raḥm 'ally of Patna a son of Shaykh Gholám Mohammad an uneducated man and a drunkard, is dead, V.

Hayrat, Myr Saydan (?), a nephew of the late 'ally Quly Khán, was for some time Ná'yib of Behár and a friend of J.

Hazyn, Myrzá Khojastah-bakhsh Bahádur is a prince of the house of Dilly, D, K. There was also a poet of the takhalluḡ of *Hazyn* at the time of Mohammad-sháh, but nothing is known regarding him.

Hazyn, Myr Mohammad Báqir of Agra (Dilly, G) a pupil of Myrzá Matzhar, held for some time an appointment at Dilly, now he is in Bengal, that is to say, at Patna, A, B. He left a Rékhtah Dywán, G. He left two Dywáns, J. In some Ghazals he has the takhalluḡ of Tzohúr, he died at Patna, V. In D Shaykh Mohammad 'ally *Hazyn* is mentioned, and it is stated that he was a friend of Myrzá Matzhar and left a short Dywán, D also mentions Myr Báqir *Hazyn*, and says that he resides at Lucnow.

Hidáyat, Myr Hidáyat Allah a son of Myr 'alym Allah had the

title of Nawáb Hidáyat 'ally Khán and was the deputy governor of Haybat-jang of the Behár, he was a great patron of poets and learned men, he is buried at Hosaynábad, J.

Hidáyat, (Shaykh, G) Hidáyat Allah Khán (Hidáyat Khán, E) of Dilly, of Afghán origin, a pupil of Myr Dard, A, B, J. He has written a Dywán and a Mathnawý in which he describes Benares, C. He is upwards of one hundred years of age, E. Was still alive when V wrote. He was the uncle of Thaná Allah Firáq and died in 1219, D, H. He died in 1215, P. Most of the poets of Dilly were his pupils, he left a Dywán of about 9000 verses and several Mathnawies and also a Risálah which has the title of چراغ هدایت, K.

Hazyn, Myr Bahádur 'ally a pupil of Nawáb Zayn al'ábidyn Khán (who is now, 1853, alive at Dilly and about sixty years of age), R.

Hidáyat, Hidáyat 'ally was a contemporary of Shaykh Farhát Allah, C, V.

Hidáyat, Hidáyat 'ally of Agra a pupil of Walyy Moḥammad Natzyr sent some of his verses to D for the purpose of their being inserted in his Tadzkirah.

Himáyat, a poet of Haydaráb d, writes chiefly Qaḡdahs, D.

Himmat is familiarly called Akhónd Himmat, he lives at Rámpúr, and supports himself by teaching, D, K. Besides him there is another poet of this takhalluḡ in H.

Hindú, Kokal Chand of Láhór, a brother of Mihr Chand Mihr, he resides now at Farrokhábád, and writes both Persian and Rékhtah poetry, V.

Hobb حب, Myr Ahmad 'ally of Farydábád is the son of a Qádhíy, and a promising young man, he studies Arabic and Persian, D, K.

Hodhúr, Lálah Bálmakand of Dilly a pupil of Myr Dard, E. Is a good Arabic and Persian scholar, and resides now at Lucnow, D. He was a Musalmán at heart says K, and is dead.

Hodhúr, Shaykh Gholám Yakyà of a good family of Patna, gained his livelihood by commerce and was a friend of C. Is the author of a Dywán, J. He was a man of learning and died at Patna, V.

Myr Hosayn 'ally of Rámpúr resides now at Murádábád, H.

Hosayn 'ally Khán resides at Mirzápúr, D, H.

Hosayn, Sayyid Gholám Hosayn of Dilly a son of Sayyid 'abd Allah had first the takhalluḡ of 'azyz, was Munshiy of an officer at Meerut, whom he accompanied to Calcutta, P.

Hosayn, Nawáb Gholám *Hosayn* Khán, of Afghán origin, resides at Sháhjahánpúr, D.

Hosayny, *Hakym Myr Hosayny* (*Hosayn K*) of Dilly a disciple of Mohámmad Fakhr aldyn is a good calligraph and musician, and writes chiefly Persian poetry, D. He is dead, K.

Hósh, Gholám Mortadhá of Dilly, a pupil of Naçyr, is a new poet, D. In H his takhalluç is spelled Hawas.

Hósh, Myr Shams aldyn of Lucnow is a young man and a pupil of Sóz, E, K, D.

Hunar, Mohámmad Dáwud of Haydarábád, K, D, H. Besides him is another poet of this name, who seems to have flourished long ago, H.

Myr Hyngá of Dilly, he has been killed C, V.

'ibrat is a poet of Rámpúr, D, H. He is probably identical with Myr Dhiyá aldyn 'ibrat, a pupil of Nawáb Makabbat Khán mentioned by P.

Ihsan, Myr Gholám 'alyy of Haydarábád has lately acquired celebrity, D, H.

Ihsán, Háfitz 'abd al-Raḥmán a court poet of Sháh 'álam, corrected the compositions of the princes, and wrote Urdú and Persian poetry, (D, K.) He had first the takhalluç of Raḥmán, K. He died at Dilly in 1851 at an advanced age.

Ihsán of Lucnow is particularly distinguished in the Marthiyah, D, H, R.

Ihsán, Myr Shams aldyn a son of Myr Qamar aldyn Minnat, C.

Ilhám, Shaykh Sharaf aldyn familiarly called Sháh Malúl, is a Darwysh and resides at Lucnow, and corrects the verses of most poets of that city, C, H. He is upwards of sixty years of age, E. He had formerly the takhalluç of Malúl, G. He wrote two Persian Dywáns, V.

Ilhám, Fadháyl Bég a pupil of Sayyid 'abd al-Walyy 'uzlat, B, J.

'imád, Gháziy aldyn 'alyy Khán Bahádur has the title of 'umdat almulk and is a well-informed man, V.

Imámy, Khwájah Imám-bakhsh of Dilly was formerly in the service of Haybat-jang and in very good circumstances, but since thirty years he lives in poverty at Patna, V, whose friend he was. In C his takhalluç is spelled Amány.

'ináyat, 'ináyat 'alyy Khán, a son of Nawáb 'abd 'alyy Khán, is in

Persian a pupil of Imám-bakhsh, who is now Professor of the Dilly College, P.

'ináyat, Shaykh Nitzám aldyn son of a Qádhíy of Raṭól قوئل, came to Dilly for the sake of prosecuting his studies, and some time ago he went to Calpee, he is a disciple of Mawlawy Moḥammad Fakhr aldyn. He has in his Persian poems the takhalluḡ of Masrúr and Hidáyat, D. He died at Calpee, where he was tutor in a private family, K.

Inṣáf, 'abd al-Raḥmán Khán resides at Dilly, and attends most Mashá'rahs, R.

Insán, Asad Yár Khán had the title of Asad aldawlah Bahádur, but was familiarly called Jognún fire-fly, he was an Amyr of 7000, and rather a man of business than a poet, A. He died a few years ago says B.

Inshá, Myr Inshá Allah Khán the son of Má-shá-Allah Khán, whose takhalluḡ was Maḡdar was a native of Murshidábád, but his ancestors were of Najaf, and he like his father was a clever physician, and one of the most skilful poets of India. He was, in 1215, in the service of Solaymán-shikóh at Lucnow. He knew, several languages and left, besides his Urdú Kullyyat, a Persian Dywán. Among his Mathnawies is one called شير و برنج in which he imitates the نان و حلو of Bahá aldyn 'ámily. He also wrote Turkey verses and he wrote some poems, no letter of which has a dot, and others every letter of which has diacritical points, C, E. He died about twenty years ago, P.

Intitzár, 'alyy Naqyy Khán a son of the late 'alyy Akbar Khán Manykbáshy (?) resided during the time of 'alyy Wirdy Khán Moḥábat-jang at Murshidábád. He was a friend of C. He died at Murshidábád, V.

Irshád, Anwar 'alyy, R.

Isfán اسفان (Stephen?) is the name and takhalluḡ of a Christian, born at Dilly, his father was a European. He was an acquaintance of D. Was alive in 1215, H.

'ishq, Háfitz Myr izzat Allah a son of Hakym Qudrat Allah Khán Qásim (who is the author of the Tadzkirah No. 52) is the author of a Dywán, D. He is a good physician and alive, P.

'ishq, Myr Moḥammad 'alyy of Haydarábád, D; (perhaps identical with Myr Yahyà 'ishq.) K speaks of him as if he had been alive in 1221.

'ishq, Sháh Rokn aldyn, familiarly called Sháh Ghasytá گهسیٹا, of Dilly, was a grandson of Sháh Fakhál a great saint of Dilly. When a young man, 'ishq went to Murshidábád, and though he had no office he was much respected and led the life of a gentleman; subsequently he followed the example of his family and became a Darwysh choosing Paṭna as his place of residence. Owing to the independence of his character, he was held in great veneration. He died in 1203. Besides a Dywán of about 1500 verses he left a mystical Mathnawý, B, J, V.

'ishq, Myr Yaẓyá of the Deccan had the title of 'áshiq, J.

'ishq, Myr Zayn of Dilly, want of means compelled him to leave his home, he went to Paṭna and stays with Myrzá Ghasytá, he writes Persian and Urdú poetry, and is author of a Dywán, J.

'ishqy was a poet of the Deccan, regarding whom D was not able to obtain any information.

'ishqy of Morádábád, J saw him at Awzla آنوله which is in the district of Faydhábád.

'ishqy, Myán Raḥmat, different from 'ishqy of Murádábád, D.

'ishrat, 'abd al-Wási', H. See 'izzat.

'ishrat, Bhólá Náth a Paṇḍit, V.

'ishrat, Shaykh Gholám Bangály of Paṭna, a son of the late Shaykh Luṭf Allah, turned a soldier after the death of his father, subsequently he ran mad, and J does not know what has become of him, he described in a Mathnawý called جنگ نامه the wars of the Nawáb Haybat-jung.

'ishrat, Myr Gholám 'alyy resides at Bareilly and is the author of a good Dywán, D. He is a pupil of Myrzá 'alyy Luṭf, H, T.

Ishtiyáq, Sháh Walyy Allah of Sirhind. Gurdézy and some other authors say that his grandfather was Shaykh Aḥmad who is called the Renewer of the second Millennium مبعود الف ثاني because he started the theory that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it, and that he was the man for the second Millennium. Others say, that he was the grandson of Moḥammad Gul. It is likely that, as Luṭf says, he is connected by spiritual genealogy only with the Shaykh Aḥmad. Sháh Walyy Allah resided in the Kóṭlah close to Dilly, and was a distinguished Theologian and Qúfy. He died about 1161 and left several works like the قرّة العینین فی ابطال

جَنَّةُ الْعَالِيَةِ فِي مَنَاقِبِ مَعَاوِيَةَ وَشَهَادَةِ الْحَسَنِينِ. Sháh 'abd al'azyz, the most celebrated Indian Theologian in modern time, was a son of Sháh Walyy Allah, A, B, G.

Islám, Shaykh alislám of Thánah in the district of Saháranpúr is now the best poet of that part of India, D.

Ittifáq is a poet of Bareilly, H.

'izzat, Myr 'abd al-Wási', it is said he is of Lucnow, D. See 'ishrat.

Jadzb, Sayyid 'izzat Allah Khán Bhikháry of Bareilly is a young man, D. Was two years ago at Dilly, H. Travelled much and died near Bokhára, P.

Jadzb, Myr Matzhar 'ally was a learned man, he died about twenty years ago, and is probably identical with the poet who had in Persian the takhalluq of Qafyy, V.

Ja'far, Ja'far 'ally Khán, a son of Myrzá Mümin Bég, was an Amyr of the time of Moẓammad Sháh, and had the rank of three thousand, V. He was alive in 1168 and composed by order of Moẓammad Sháh, a Mathnawý of 500 verses on so elevated a subject as the Qalyán, i. e. the machine for smoking tobacco, A, D.

Ja'far or Ja'fary, Myrzá Ja'far of Patna a son of Faydh 'ally Khán is a well educated man, J. Was Thánadar, he is dead, V.

Ja'far, Myr Ja'far Zetely of Nárnawl a contemporary of By-dil was the most celebrated humoristic poet of Hindústán, his compositions are a mixture of Persian and Urdú. He is the author of a Sháh-námah in Rékhtah, A, D.

Ja'fary is at Lucnow, D.

Ja'fary, Myr Báqir 'ally of Dilly, a brother of Nitzám aldyn Mamnún and a son of Qamar aldyn Minnat, is a talented young man, D. He is alive and has the takhalluq of Ja'far, K. He died last year on his way back from Makkah, P.

Jahándár, Myrzá (Prince) Jawán-bakhsh Jahándár-sháh, a son of the emperor Sháh-'álam, went in 1198 to Lucnow, and held every month two poetical assemblies in his house, at which G used to be present. He died at Benáres in 1201, G. Garcin de Tassy informs us, that there is a work of his in the India house, which has the title of بَيَانُ عُنَايَتِ مُرْشِدِ زَادَةِ.

Jahángyr, Myrzá Jahángyr of Lucnow was formerly in good circumstances, but is now impoverished, he writes Persian and Rékhtah poetry, D. He died in prison, P.

Jalál aldyn of Murshidábád had the title of Jalál aldawlah, he is the author of a Mathnawý and was skilled in chronograms, J.

Jalál resides at Faydhábád, R.

Jalál, Myrzá Bandah 'ally a Sayyid of Dilly, his ancestors were of Persia, he died young, H.

Jalál, Jamál aldyn Hosayn a younger bröther of Kamál aldyn Hosayn of Dilly, D, H. He is identical with the Jamál of J.

Jám, Kúnwar Sén of Baqhawly is a pupil of Sharaf aldyn Masrúr, who is a son of 'ishq, P.

Jamál, Myr Jamál aldyn Hosayn of Patna a son of Núr Allah Khán, who held a high office under the emperor, writes chiefly Persian verses, J. See Jalál.

Jamál, Jamál 'ally of Jewish extraction (از قوم بني اسرائيل) a grandson of Mawlawy Gholám Aẓmad of Meerut and a pupil of 'ishq, who has also the takhalluḡ of Mobtalá, D. He went some time ago to Haydarábád, H.

Ján is the name and takhalluḡ of a poetess of Farrokhábád, R.

Ján, Ján 'ally Sháh, a cousin of Nawáb Qásim 'ally Khán Náẓim of Bengal, was a pupil of Myr Moḥammad Taqy and a disciple of Nathan Sháh Sikandarábády, D. He lives at Sikandarábád as a Faqyr, H. P speaks of him in the present tense.

Ján, Jáne 'alam Khán, a cousin of Nawáb Rawshan aldawlah, is a pupil of Sayyid Moḥammad Sóz, C. He writes very elegant Naskh and Naskh-ta'lyq and he studied Arabic.

Jány, Bégam Ján, known by the name of Bahú Bégam, a daughter of Nawáb Qamar aldyn Khán, and a wife of Aḡaf aldawlah, P. See Dúlhan Bégam.

Jarráh, Gholám Naẓir of Dilly, his ancestors were of Kashmyr, he is a son of the Surgeon Háfiz Ramadhány and a talented young man and a good Surgeon, K. He died some years ago, P.

Jawáhir, Myán Makkhú of Patna is a great admirer of poetry, J.

Jawáhir Singh a pupil of T.

Jawdat, Ráy Hridayarám of Dilly (of Murshidábád, V) was originally of Cuttack, he was a friend of C and died at Murshidábád, C. He was a good Persian poet and a pupil of J.

Jawhar, Myrzá Aẓmad 'ally of Dilly, his ancestors were of Persia, he wrote mostly Persian verses and was killed in an affray at Dilly, C.

Jawhar, Dywály Singh a Khatry of Bareilly, D.

Jawhary, Mawlawy Áyat Allah of Phulwáry is a Persian poet and a good scholar, J. Has in Persian the takhalluḡ of Sózish, and died about fifteen years ago, V.

Jawhary, Inderjyt a jeweller of Dilly is a pupil of Naḡyr, D.

Jawlán, Myr Hosayn (Hasan, K) 'ally Khán is a poet of the Deccan, he has composed a very beautiful Qaḡyadah on spring, H.

Jawlán, Myr Ramadhán 'ally has written a few verses, A. He was a contemporary of Moḡammad Sháh, C. He is called Bahár 'ally Sháh, but had first the name of Ramadhán 'ally, it is eight years since he died, E. It does not appear to me that Ramadhán 'ally and Bahár 'ally are identical as E makes them.

Nawáb Jayná Bégam a daughter of the late Myrzá Babar and a wife of Myrzá Jahándár-sháh writes Rékhtah and Persian verses, D. She is probably identical with Jáná Bégam, the authoress of a treatise on the Rág mentioned by Garcin de Tassy.

Lála Jhaman Náth (Jhaman Lál, K) of Dilly, a brother of Jagarnáth, a son of Bishen Náth of the Káyeth caste, wrote Persian and Hindawý poetry, he put the Baháre Dánish into verse and made material alterations in the style of it, D.

Jonún, Myr Fadhl 'ally (Faydh 'ally, H) a pupil of Myr Amány Asad, a soldier by profession, had for a short time the takhalluḡ of Mast, he is fond of reading, D. He is now in very poor circumstances, K.

Jonún, Shayk (Sháh, K) Gholám Mortadhá of Iláhábád a pupil of Mawlawy Barkat, he is since many years blind, C, V, D. (Barkat, says Tek Chand, *Bahar*, is a licensed abbreviation for Barakat, and in India the word is universally pronounced, as if it had only two syllables.)

Jonún, Nawáb Mahdiy Khán, a son of Khánahzád Khán b. Nawáb Sarbaland Khán, a pupil of 'ishq Ghasytá, was at Patna (where J saw him) on his way to Calcutta, J.

Jonún, Moḡammad Fakhr alislám of Dilly a pupil of Mamnún has lately taken to poetry, D.

Jonún, Moḡammad Jywan is a learned and pious man of the neighbourhood of Seráwah, D.

Jonún, Myrzá Najaf 'ally Khán of Benáres, a son of Moḡammad 'ally Khán Dywánah who holds the office of Tahḡyldár, P.

Jorät, Qalandar-bakhsh a son of Háfitz Amán a pupil of Hasrat. He was first supported by Nawáb Mahabbat Khán *Mahabbat* but in 1215 he was in the service of Solaymán-shikóh at Lucnow, he was

skilled in music, astrology, and other sciences, but had the misfortune to lose his eye-sight, G. It appears that Jorät and his family had the family-name of *Yaḥyà Mán*, because they said that they were descended from *Yaḥyà Ráy Mán* who resided in a street at Dilly which is close to the *Chándny Chawk* and is still called the *Ráy Mán* street. In P it is stated that he was descended from *Ráy Mán* who was executed by *Nádir Sháh* and that he died upwards of twenty years ago.

Jorät, *Myrzá Moghol* of Bareilly a son of 'abd al-Báqiy Khán, a soldier by profession and a pupil of *Sawdá* is a good poet, D. He died at Bareilly, K. In H this poet has the takhalluḡ of *Jamyl*.

Jorät, *Myr Moḥammad Ridhá* a son of *Sayyid Moḥammad Wahyḍ* who had the title of *Sayyid Qadr aldyn* and was a man of rank and held a *Jageer* from the emperor. Jorät was a soldier and wrote Persian poetry, he had a salary of sixty rupees a month, and being a very bigoted *Shy'ah*, he gave out of this twenty-two rupees as alms to *Sayyids*; he died at *Púrniya*, J. He seems to be identical with the following.

Jorät, *Myr Mostaqym* was a contemporary of *Moḥammad Sháh*, it is said that he lived a pious life and resided at *Púrniya*, V.

Jorät, *Myr Shér 'aly* was a fine-looking and learned man but not much of a poet, he used to visit *Gurdézy*, but some years previous to 1165 he went to the Deccan, B. He is a native of the Deccan; there is also a Jorät of *Faydhábád*, whose name I do not know says J.

Jósh, *Shaykh Niyáz Akmad* a pupil of *Dzawq*, R.

Jósh, *Raḥym Allah* a young man who resided at Dilly and was a pupil of C, E. Is a humoristic poet, wrote two *Dywáns*, one is humoristic and the other contains *Ghazals*, *Rubá'ys*, &c. D. I have not heard of him since a long time, his poems are in a low language, H.

Jóshish, *Moḥammad 'ábid* a son of *Jaswant Nákir* (*Jaswant Náger*, P) it is said that he is a clever young man and resides at *Paṭna*, E, D. There is no doubt that D, and E are under a mistake and mean the brother of *Shaykh Moḥammad Rawshán* *Jóshish* whose takhalluḡ is *Dil*.

Jóshish, *Shaykh Moḥammad Rawshan* of *Paṭna* a brother of *Moḥammad 'ábid Dil*, imitates *Myr Dard*, G. In 1194 he sent extracts from his *Dywán* to C. He is an excellent poet and his *Dywán* has about 3000 verses, J, V.

Jowán, Kátzim 'ally of Dilly is now, 1196, at Lucnow, C. In A. D. 1800 he went to Calcutta where he was still alive in 1812, and attached to the College of Fort William.

Jowán, Shaykh Mo'hibb Allah of Dilly of Jewish extraction (از اولاد اسرائیل ؟) is a physician and a pupil of 'ishq, D, K. In H instead of being a Jew he is a بنزگزاره.

Jowán, Myrzá Na'ym Bég of Dilly is a clever and talented young man in the service of Solaymán-shikóh, he is a pupil of E, but not much of a poet, E. He died many years ago, P.

Myán Juggan, a cousin of Shér-afgán Khán, was born in Hindústán, B. He is a pupil of Taqyy Myr, J. According to D he was a slave of Shér-afgán Khán, this however is certainly a mistake.

Kabyr, Hakym Kabyr 'ally Sanbhaly was an Anqáry Shaykh, E met him in the house of Mo'hammad Yár Khán.

Káfir, Myr 'ally Naqyy of Dilly a soldier and a friend of B. Had first the takhalluq of Taskyn and Jonún, A. C frequently saw him at Murshidábád. Some say he is dead, J, V. He called his poems Káfir-Kaṭṭah, K.

Sháh Kákul of Dilly was a Faqyr and a contemporary of A'brú, C, V.

Kalámy, Gholám Nabyy Khán was supported by the late Gháziy aldyn Khán, D.

Myr Kallú of Dilly was a relation of Myr Dard, D, P.

Kalym, Shaykh Kalym Allah of Sarkót which is in the district of Murádábád, P.

Kalym, Mo'hammad Hosayn, B. Myr Tálib Hosayn, D. He composed a thick Dywán, A. He was a relation of Myr Mo'hammad Taqyy Myr and wrote an Urdú treatise on Prosody and Rhyme and translated the قصص الحكم into Urdú, he flourished under A'zmad Sháh and died at Dilly, C, G. He was the father of Myán Myr Hájj Tajalliyy, E. He was a physician and left a Dywán and several Mathnawies, P. He is also the author of a tale in elegant Rékhtah prose, H.

Kamál aldyn was an ancient poet, D.

Kamál, Sháh Kamál aldyn Hosayn, his forefathers were of Karah Mánikpúr, but his father resided in Behár and was a man of rank, Kamál went to Lucnow and lives in the house of Rájah Holás Ráy, he has collected the Dywáns of about thirty Rékhtah poets and is a pupil of Jorät, E, D.

Kamál, Myr Kamál 'ally of Gyámánpúr resides at Dyrha (or Déórha) in the Behár, writes Persian and Rékhtah verses, J. He was a man of learning and wrote a large work called *كمال الحكمة* on Philosophy, and one called *چهارده درود* on the Imáms. He died in 1215, the chronogram on his death is *دریغا*.

Kam-gó, Myrzá Habyb Allah is of Khayrábád in Oudh, D. He died some time ago, H.

Kámil, Shaykh Lutf Allah was a pupil of Sháh Kháksár, V.

Kámil, Myrzá Kámil Bég is of Moghol origin and a soldier by profession, D.

Kámil, Thákor Dás a son of Rájah Rám a Kashmyry, holds the appointment of Wakyl at Dilly, D. He is still in the same office, P.

Kamtar, Kamtar Sháh is a Darwysh residing at Lucenow, D.

Kamtar, Myrzá Khayr Allah Bég is of Persian origin and resides at Farrokhábád, V.

Kamtar, Mawlawy Kifáyat 'ally author of the *نسیم جنت* and of a version of the Shamáyil of Tirmidzy, R.

Kamtaryn an Afghán, his name is Myán Kamtaryn, he writes humoristic poetry but it is not good, M. He spent the greater part of his life at Dilly and died in 1168, A, B, C. His name was Pyr Khán, he used to sit in the evening in the Chawk, and to sell his poems which he had written on detached pieces of paper, D. He wrote mostly satires and humoristic poetry, H.

Karam of Dilly, a pupil of Muçhafy, resides at Haydarábád, K.

Karam, Shaykh Gholám Dhámin of Kútánah resides at Dilly, formerly he resided at Haydarábád, he is a pupil of Mümin Khán and is an old man, P. He may be identical with the preceding.

Karamá, Myán Gholám Karamá of Murshidábád has lately left that city, J.

Karámat, Myr Karámat 'ally of Awrangábád, six days' journey from Dilly, a son of Myr Amánat 'ally and a grandson of Sayyid Murád 'ally Bokháry, he leads the life of a Darwysh or devotee at Shikárpúr, K.

Karym, Karym Allah Khán an Afghán has lately taken to writing poetry, D.

Sháh Karym-bakhsh of Patna a disciple of Sháh Karak is a Qádirian Qúfy, J.

Lálá Káshy Náth of Ambálah (Umballa) a bad poet, A.

Káshy Náth of Patyála a son of Nawnidh Ráy is a young man, V. His father I believe is the author of the دستور مبین.

Kátzim, Kátzim 'ally is young and a pupil of Mohammad Naçyr, K.

Kawkab, Ráy Makand Ráy of Haydarábád a pupil of Faydh, R.

Kawthar, Mahdiy 'ally Khán of Lucnow a son of Qotob aldyn Khán, came two years ago to Dilly, he is a pupil of Násikh, P.

Kayfy, Myr Hidáyat 'ally a Sayyid of Bárh, composes chiefly Persian verses, K, D.

Kháç is a poet of the Deccan, D.

Khádim resides at Pánypat, D.

Khádim, Khádim 'ally of the Panjáb was in the service of Nawáb Náçir-jang Bangash, V. He was a native of Khaytal but brought up at Dilly, his uncle was in receipt of a salary of 500 Rs. a month from Nawáb Bangash. Khádim is in the service of Nawáb Motzaffar-jang and receives a salary of Rs. 100. He is the author of a Persian and Urdú Dywán, H, D. He was of Farrokhábád, R.

Khádim, Nawáb Khádim Hosayn Khán Bahádur of Dilly a son of Nawáb Ashraf aldawlah Afrásyáb Khán and a friend of D, H.

Khádim, Khádim Hosayn Khán of Patna a son of Hájy Aḥmad 'ally Qiyámat and a relation of C. He is dead, V.

Kháksár, Myr Mohammad-yár, familiarly called Kallú, is attached to a shrine close to Dilly called Qadam Sharyf, A, B, E. It appears from I, that he has written a Tadzkirah in which he assumes the appellation of Sayyid alsho'ará. He used to visit H, but was dead when he wrote.

Kháky, Gholám Haydar Bég was born in Hindustán, (Dilly, R) his ancestors were of Badakhshán, he is in the Deccan in the army, D.

Khálah, a lady of the name of Badr alnisá Bégam of Farrokhábád, was the aunt of the Nawáb 'imád almulk, and hence she used this takhalluç, V.

Kháliq, 'abd al-Kháliq was attached to the service of the late Myrzá (Prince) Solaymán-shikóh, he was marked with small-pox and stammered in reciting his verses, yet he was constantly present at the Moshá'arahs of the Mahárájah. He went to Gwályár, but it is not known where he now resides, R.

Kháliq, Shaykh Kháliq-bakhsh is originally of the Panjáb, but

was born at Dilly. He is a nephew of Shaykh Nabyy-bakhsh Haqyr, and has lately taken to poetry, R.

Khalyl, Sayyid Ibráhyim 'ally, a son of the late Sayyid Moḥammad 'ally Bashyr, is a young man, who has lately taken to poetry, and submits his verses to Myr Gulzár 'ally Asyr for correction, R.

Khalyq, Karámat Allah Khán, a cousin of Moḥammad Ja'far Khán Rághib, and a pupil of Myrzá Moḥammad Fakhr Makyn, was a good Inshá writer, and died young, and left a Persian Dywán, V.

Khalyq, Myr Mostáhsan of Lucnow a younger brother of Myr Aḥsan Kholq, E. He is tutor in the family of Rájah Tikét Ráy at Lucnow, D. He is a son of Myr Hasan, the author of the Badre Monyr, H.

Khalyq, Myrzá Tzohúr 'ally of Dilly, a son of Myrzá Hóshdár, is skilled in Hindée music, and in composing Marthiyahs, knows a little Arabic, he is now, 1199 at Murshidábád, C. In the Marthiyah, he has the takhalluṣ of Tzohúr, he died at Kerbalá in the 'iráq, V.

Khán, Ashraf Khán of Dilly went some time ago to Lucnow, he is a pupil of Muḥafy, H.

Khán, Moḥammady Khán, a Paṭhán, and a pupil of Rangyn, resides in the Deccan, has visited Dilly, D.

Khandán, D does not know where he resides.

Khastah, Moḥammad 'abd Allah Khán familiarly called Myán Jywan of Dilly, a son of Sa'd Allah Khán, who was called Áqá Yár Khán, was of Kashmyry origin and born at Dilly, and a pupil of Firáq, D, H, K. I am told that he died about 1840.

Khastah, Gholám Qotob-bakhsh, a descendant of Sayyid Moḥammad Kirmány, was attached to Nitzám aldyn Awliyá's tomb near Dilly, he was a pupil of Ashuftah, D, H.

Khayál, Brij Náth of Dilly has gone to Haydarábád, H.

Khayál, Gholám Hosayn Khán (Gholám Hasan Khán, H, P), a nephew of Barkat Allah Khán Barkat and a relation of Myr Juggan, resides now at Súnypat, D. It is said he left two Dywáns containing nearly one hundred thousand verses, P.

Khidmat, Farḥat 'ally resided at Lucnow, says Bény Naráyan.

Khírad, Nawáb Fakhr aldyn Khán, a son of Nawáb Sharaf aldyn Moḥammad Khán, is a relation of P.

Khód-gharadh of Agra has visited Dilly, D.

Kholq, Myr Aḥsan a son of Myr Hasan is only nineteen years of age, E. Resides since a long time at Lucnow, H, K.

Kholq, Ráy Jádún Ráy of Haydarábád a pupil of Faydh, R.

Khors'héd 'ally of Dilhar a clever young man, D, K, T.

Khósh of Dilly, his ancestors were of the Panjáb, his father was a celebrated calligraph. Khósh lost his eyesight by small-pox, and, though blind, made the pilgrimage to Makkah, he is a fertile poet, H.

Khóshdil, Ghásy Rám of Dilly kept a shop at Faydhábád, V.

Khósh-dil, Láláh Gobind Lál a son of Láláh Kánjy Dil (*sic* Mal ?) *Gharyb*, a Káyeth, is a talented young man, D.

Khóshnúd is mentioned by M and R.

Khóshras, Háfitz Gholám Mohámmad of Dilly is blind, but a good musician, D.

Myr Khosraw, M thinks that he has written much Rékhtah poetry. A notice on him is in the following chapter.

Kishen Chand a Khatry of Láhór is a new poet, V.

Kóchak, Prince Myrzá Wajh aldyn (Wajh aldyn, D) of Dilly, familiarly called Myrzá Kóchak Čáñib, went some time ago to Lucnow, and died there, K, D. But he is buried at Nitzám aldyn's Mausoleum near Dilly, H.

Latyf, Myr Latyf 'ally of Dilly, a pupil of Myr Dard, used to sell jewellery, K. He died in 1214, H.

Latyf, Myr Shams aldyn of Súrat is about thirty-two years of age, E. Resides since some years at Lucnow, K. In H he has the takhalluġ of Luġf.

Láyiġ, Myr Láyiġ 'ally of Lucnow, came in 1208 to Dilly to prosecute his studies, he is a pupil of Násikh, D, K.

Lisán, Myr Kalym Allah was a friend of B, but died young before B wrote his Tadzkirah.

Luff, Myrzá 'ally a pupil of Sawdá, T. He is a pupil of Sháh Malúl and resides at Lucnow, H. R identifies him with Myrzá Luff, on whom see p. 184, but H distinguishes between the two.

Luff, 'atzym Béġ is a pupil of Sawdá, T.

Luffy was an old poet, his name is not known, J, C.

Maġdar, Myr Má-shá Allah Khán, the father of In-shá Allah Khán was, it would appear, alive when E wrote. Was first Risáldár in the cavalry of Nawáb Mohábat-jang, now he is in the service of the Nawáb Wazyr at Faydhábád, J. Died some time ago, H.

Myr Madad Allah, the father of Hamzah Rind was a good musician flourished under Mohámmad Sháh, C. See Myrzá.

Madhmún, Sayyid Imám aldyn Khán a son of Sayyid Mo'yn aldyn who commanded the king's body-guard, C.

Madhmún, Shaykh (Myán, E) Sharaf aldyn a descendant of Ganj Shahr was born near Gwályár (at Jájhaü near Agra, M). When he was past forty, he took up his abode in the Mosque called Zynat al-masájid, and led the life of an ascetic. Qáyim visited him there twice or three times. He died about 1158. He was a pupil of Matzhar and Arzú. Having lost his teeth, Khán Arzú called him Shá'ire Bédánah, M, A, B, C. Myr says that the Zynat almasájid is at Agra, this is a mistake, it is in Daryáganj at Dilly.

Madhúsh, Myr Nabyy Ján is a pupil of Sóz, C, V.

Maftún, Shaykh 'abd al-Raḥym is of Arabic origin, but born at Lucnow, he is a pupil of Nitzám aldyn Mammún, K.

Maftún, Myán 'ally-bakhsh of Patna was a Persian poet, J.

Maftún, Myán Badr aldyn is originally of the Panjáb, but was born at Dilly, he is a cloth-merchant and writes Persian and Rékhtah poetry, which is corrected by Myr Farzand 'ally Mawzún, K.

Maftún, Myrzá (Prince) Karym-bakhsh is of the Imperial house of Dilly, P.

Maftún, Kázm 'ally is of Iláhábád, C, V.

Maftún, Móty Rám, a Kashmyry Pandit, is a pupil of Minnat and Mammún, D. In Persian he has another takhalluḡ, H.

Maghmúm, Myrzá Isháq Bég of Dilly holds an office at Court, D

Maghmúm, Myr Mashyyat 'ally (Mast 'ally, D) a pupil of 'izzat Allah 'ishq, P.

Maghmúm, Rám Jas of Lucnow is in the service of Mr. Jones, C met him at Benares in 1199.

Máh, Myr Moḥammad 'ally Khán resides at Haydarábád, D.

Maḥabbat, Myr Bahádur 'ally of a good family of Dilly, is a pupil of Thaná Allah Firáq, V, K.

Maḥabbat called Nawáb Maḥabbat Khán (Maḥabbat Allah Khán, K), a son of Háfitz Raḥmat Khán, a pupil of Myrzá Ja'far 'ally Hasrat resides now, 1196, at Lucnow, and has written a Mathnawyy called Sirsy ó Bannú at the request of Mr. Jones, who, it would appear, had the title of Momtáz aldawlah, C. I give here a verse from the Mathnawyy:—

اگر ضائع نہ ہوئے اسمیں اوقات کہمہ القصہ پھر یندیشی بہ بات

He drew a handsome allowance from Aḡaf aldawlah, was still

alive in 1215, and had written a Dywán, G. He lives now at Lucnow, V, K. According to D he received an allowance from the British Government, he was in Persian a pupil of Makyn and in Rékhtah of *Hasrat*. According to a chronogram in Jorát he died in 1222.

Maḥabbat, Shaykh Walyy Allah of Dilly. See *Moḥibb*.

Maháráj, Rájah Holás (Bhilás, K) Ráy, a Káyeth, was Dywán of *Háfiz Raḥmat Khán* at Bareilly and left a Rékhtah Dywán, K, D.

Maḥbúb, Myr Qoraysh of Dilly is mentioned by Bény Naráyan.

Mahdiy, Myrzá Mahdiy, V, who says that he knew nothing of his circumstances.

Maḥfút, Munshiy (Sayyid, H) *Maḥfút 'alyy Khán* a Sayyid of *Khayrábád* is Munshiy in General Ochterlony's office at Dilly, writes poetry very rarely, D.

Máhir, Myán (Myr, K) *Fakhr aldyn Khán* of Lucnow, a son of *Ashraf 'alyy Khán* (whose *takhalluḥ* was, *Figḥán*, P) is a man of noble family. He was the Boswell of *Sawdá* and used to copy his Dywán, E. He had first the *takhalluḥ* of *Fakhr*, obtained through *Sawdá* a pension of sixty Rupees a month from *Shujá' aldawlah*, and is still at Lucnow, K. See *Fakhr*.

Mahjúr, *Moḥammad Qadr aldyn*, a Kashmyry of Dilly, is a pupil of *Mamnún*, K, D.

Maḥmúd, *Háfiz Sayyid Maḥmúd Khán* is of *Afghán* origin, K. He is not yet old, and a nephew of *A'tzam aldawlah Myr Moḥammad Khán Sarwar*, P. He is the author of a *Tadzkirah* of Rékhtah and Persian poets, T.

Maḥmúd Ser of the Deccan was a contemporary of *Walyy*, A.

Mahrúq, his name and circumstances are unknown, R.

Maḥshar, Myrzá 'alyy Naqyy (Taqqy, K), a Kashmyry of Lucnow, had a very high opinion of his own poetical talents and wrote both Persian and Rékhtah verses. After he had killed *Mohlat* he fled from Lucnow to Dilly where he met E, and subsequently to Agra; when he thought his crime was forgotten he returned to Lucnow, where he was put to death in 1208, by the relatives of *Mohlat*, at the age of about thirty years, E. See *Mohlat*.

Maḥshar, *Ikrám Allah Khán* of *Badáwn* has some pupils, D, T. Was well known in his own country, P.

Maḥw, Shaykh 'atzym Allah of *Myraṭh* (Meerut) P.

Maḥw, *Hosayn* 'alyy Khán of Agra, is in the service of the English Government, H, D, P.

Maḥw, *Raḥm* 'alyy Khán of Dilly, a son of the late *Luṭf alnabyy* Khán, resides now at Paṭna, J.

Maḥzún, 'álam-sháh is a descendant of Ganj-bakhsh and a pupil of *Mohammad Mas'úd* of Dilly, D. He is certainly identical with the following, though D distinguishes between the two.

Maḥzún, 'álam-sháh (*Gholám Sháh*, D) a *Pyr-zadah* of *Amróhah*, was celebrated when he was young, E. He was of *Makdésar* and not of *Amróhah* as *Muḥafy* states, P. He died some time ago, H.

Maḥzún, *Khalyfah Háftz Allah* of *Farrokhábád* supports himself by teaching, and had formerly the *takhalluḡ* of *Jayhún*, D.

Maḥzún, *Mawlawy Sayyid Mohammad Hosayn* (*Mawlawy Sayyid Gholám Hosayn* of Dilly, V) a *Músawy Sayyid* and a pupil of *Mawlawy Mohammad Barakat*, C has seen him. He was of *Awrangábád* and visited *Hindústán* for the sake of prosecuting his studies, he died in 1185, at *Iláhábád* where he had resided for some years, at the age of forty-one years, J.

Maḥzún, *Mohammad Taqyy Khán* holds the rank of five thousand and a *Jágyr*, resides at Paṭna and composes chiefly Persian poetry, J.

Maḥzún, *Myr Naṣir Ján*, a son of *Sayyid Mohammad Naṣyr Ranj* (a son of *Myr Dard*, H), is skilled in Mathematics, and went lately towards the east (Oudh) P.

Majbúr, *Myán Haqq-rasá* is a young man and a pupil of *Naṣyr*, K.

Majbúr, *Ráy Khúsh-hál Singh* of Paṭna a son of *Mahárájah Shitáb Ráy* is a good poet, J.

Majdzúb, *Myrzá* (*Myr*, G) *Gholám Haydar Bég* of Dilly (of *Lucnow*, H), an adopted son (a son, C) of *Sawdá*, resides now, 1196, at *Lucnow*, C. He is still, 1215, at *Lucnow*, and has written two *Dywáns*, G. His name is *Myrzá Haydar Bég*, he is of *Moghol* origin and lives at *Lucnow*, K. He said that he was a son of *Sawdá*, as *Sawdá* had no child, he probably adopted him, T.

Majnún, *Himáyat* 'alyy of Dilly resides at *Murshidábád*, is a pupil of *Qudrat*, and has written a *Sáqiyy-námah* by order of *Nawáb Mobárak* 'alyy Khán, he was a friend of C. He is also mentioned by V.

Majnún, *Sháh Majnún* familiarly called *Darwysh Sar-barahnah* a descendant or son of the *Dywán* of *Mohammad Sháh*, uses sometimes the *takhalluḡ* of *Kháfiy*, he is a pupil of *Myr* and resides at *Lucnow*,

C. He has written a *Dywán*, E. He had first the *takhalluḡ* of *Hasrat* and subsequently of *Hály*, he embraced the *Islám*, but is a free-thinker, he lives in great distress at *Lucnow*, V. His ancestors embraced the *Islám*, H. *Bény Naráyan* speaks of him in the past tense.

Majrúh, *Munshiy Kishen Chand* a *Kashmyry* born in *Hindústán*, is a pupil of *Matzhar* and resides now, 1196, at *Lucnow*, C. He has been brought up at *Dilly* but resides at *Lucnow*, V.

Majyd, *Majyd aldyn Khán* a *Kashmyry* of *Dilly*, is a son of *Muftiy Mo'yn aldyn Khán*, D.

Makand Singh, a *Bráhmaṇ* of *Dilly*, is a new poet, D.

Makárim, *Myrzá Makárim* of *Dilly* was a *Maṇṣibdár* at *Dilly*, but fell into great distress, and was reduced to live on the sale of his *ghazals*, which he sold at two pice (about a penny) a piece, D, H.

Makhkhú, of *Farrokhábád* but his family was of *Dilly*, he is a calligraph, D and K who mention him, do not know his *takhalluḡ*. See *Motzaffar*.

Malál, *Myrzá Moḥammad Zamán*, D. In H are two *Maláls* besides this, one was a *Darwysh* and a pupil of *Matzhar*.

Malúl, *Sháh Sharaf aldyn* (*Ma'rúf aldyn*, D) is a *Darwysh*, he uses in *Persian* the *takhalluḡ* of *Ilhám*, K, D.

Mamlúw, *Ysry Prasád* a *Káyeth* of *Lucnow* is a pupil of *Myrzá Qatyl*, he was in 1231 at *Dilly*, D.

Mamnún, *Myr Amánat 'alyy* of *Paṭna* studied for some time at *Dilly*, and was a pupil of *Myr Mawzún*, K does not know where he is.

Mamnún, *Myr Nitzám aldyn*, a son of *Minnat*, is alive and has many pupils, E. He resides at *Lucnow*, V. He obtained from the emperor of *Dilly* the title of *Fakhr alsho'ará*, he lately left the emperor's service, K. His family was of *Pánypat*, but he was born at *Dilly* and lived long at *Lucnow*; some years ago he went to *Ajmyr*, he has written a *Dywán*, P.

Manjhú Khán, see *Matzhar*.

Mantzar, *Khawájah-bakhsh* of *Iláhábád*, it is said that in 1190, he visited *Paṭna*, C. *Ma'niy*, *Moḥammad Amyn* died at *Coel*, P.

Maqbúl, *Myán Maqbúl Nabyy*, a son of the late *Yaqn*, resides at present at *Farrokhábád*, J. He has the title of *Matzhar aldyn Khán*. He has collected sixty thousand verses from about three hundred ancient and modern poets, but this collection has unfor-

unately been destroyed by fire, K. He was a friend of D and a pupil of Firáq, P.

Maqbúl, a new poet, a pupil of Naçyr, visited Dilly in 1247, D.

Maqqúd of Lucnow a water-carrier is a popular poet, and his verses are sung on Hindú festivals, E, K.

Maqtúl, Myrzá Ibráhym Bég of Dilly a son of Myrzá Moammad 'ally, his forefathers were of Ispahán, he is a good prose-writer and upwards of thirty years of age, E, whose pupil he was. In D this poet occurs first under Maqtúl and then under Maqbúl.

Ma'qúl, P does know any thing regarding him.

Marhún, Myrzá (Myr, D) 'ally Ridhá (Myrzá 'ally of Dilly, K) had formerly the takhalluç of Madhmún, his forefathers were of Mashhad but he was born and educated at Dilly, he is a pupil of Nitzám aldyn *Mamnún* and a son of Qamar aldyn *Minnat*, E. He went to Haydarábád and was attached as a poet to the Court of Moshyr almulk Nawáb Nitzám 'ally Khán Bahádur on a salary of Rs. 200 a month, H, D.

Marhúm, Hakym Myr 'ally was a Sayyid of Saháranpúr, H.

Ma'rúf, Mawlawy Ihsán Allah is a Shaykh, and resides in Bengal, he writes good Persian poetry.

Ma'rúf, Iláhy-bakhsh Khán of Dilly a son of 'arif Ján (Khán, E) who was a great Amyr of the days of Dzú-l-Fiqár aldawlah Najaf Khán. Ma'rúf is a young man, has lately visited Lucnow, he is a pupil of Naçyr, E. He has embraced Qúfism and is a disciple of Fakhr aldyn, he has written a Dywán, D, K. He is a good soldier, H. He was a brother of Nawáb Almad-bakhsh Khán, he died in 1242, and left two Dywáns, P.

Masarrat, Shankar a Káyeth is a pupil of Naçyr, K.

Masarrat, Shaykh Wazyr 'ally a son of K and a pupil of 'ishq; went some years ago to Haydarábád, P.

Mashhúr, his name and circumstances are not known, H. He is a Káyeth of Bareilly, P, R.

Masrúr, Myrzá Açghar 'ally Bég familiarly called Myrzá Sangy Bég of Dilly is a pupil of Myr 'izzat Allah 'ishq, D.

Masrúr, Nawáb Gholám Hosayn Khán, R.

Masrúr, Láláh Girdháry Lál a pupil of Faydh, R.

Masrúr, Shaykh Pyr-bakhsh of Kákóry, which is five farsangs from Lucnow, is a pupil of Muçhafy, visited Dilly in the suit of Solaymán-shikóh, P. He has collected his poems into a Dywán, H.

Masrír, Sharaf aldyn Ahmad a son of Gholám Mohyy aldyn 'ishq, who had also the takhalluḡ of Mobtalá is of Meerut, P. He was born in 1209, the chronogram is **خوش باش**, T.

Mast, Myán 'ally Ridhá of Dilly, J.

Mast, Myr Fadhl 'ally was a pupil of Myr Amány *Asad* and used to visit E's assemblies of poets at Dilly with his instructor, D.

Mast, Mast 'ally Khán a nephew of Açalat Khán Thábit and a pupil of V was at Púrniyah when V wrote.

Mast, Lála Ratan Lál of Haydarábád a pupil of Faydh, R.

Masyh, Myán (Myrzá, D) Baráty a Kashmyry of Dilly a nephew of Nawáb Wajyh aldyn (aldawlah, K) *Wajyh* lives on commerce, K.

Masyh, Myrzá Masyh Allah Bég commonly called Myrzá Hájy was a soldier and a pupil of Gurdézy Hosayny, he died some time ago, K, D. In H his name is Myrzá Shaykh Allah Bég.

Masyh, Masyh Allah Khán a young man who writes Persian and Rékhtah poetry, D, K.

Masyh, Nawáb Mohammad Masyh Khán of Lucnow, R.

Matyn an ancient poet, his name is not known, D.

Matzhar, Myrzá Jánjánán of Agra. His father's name was Myrzá Ján and out of affection he called his son Jáne ján or Jánján, that is to say the soul of Ján. This is the statement of J, but it seems to be an error, his name is no doubt Jánjánán. His ancestors were of Bokhárá, he is now upwards of sixty years of age, he is a learned man and a Ḡúfy, and though not a professed poet, writes beautiful poetry both in Persian and Rékhtah, B, A. M has seen a Persian Dywán of his. He resided at Dilly and In'am Allah Khán Yaqyn, Dardmand and Tában and Munshiy Besáwan Lál Bédár are among his pupils, he interdicted the ta'ziyahs and was therefore murdered by a Shy'ah in 1194 (in 1192 the chronogram is **عاش حميدا مات** **شيدا** P) when nearly one hundred years of age, C, G. E considers him as the originator of Rékhtah poetry. He has selected only one thousand verses out of 20,000 which he had composed, and embodied them in his Dywán, K. He collected an Album to which he gave the title of **خريطه جواهر**; in the selection of the extracts he shows very great taste. H says that he lived at Dilly in the **Imám** street, which is close to the Jami' masjid, and he confirms the statement that he was murdered in 1192.

Matzhar, Manjhú Khán, a son of *Hakym 'askary Khán*, is a brother of *Hakym Bú 'ally Khán*, H. He was dead when K wrote.

Matzhary, *Mažbúb 'ally* of *Kótánah* is a pupil of *Barkat*, (a brother of *Barkat Allah Khán*, H,) and instructor of 'abd *Allah Khán Awj*, D.

Matzlúm, *Sayyid Imám aldyn Khán*, a son of *Sayyid Mo'yn aldyn Khán*, was in command of the mounted body-guard of *Mohammad Sháh*, it is said that he compiled a *Tadzkirah* of contemporary *Rékhtah* poets, V.

Mawj, *Khodá-bakhsh* of *Agra* lived long at *Dilly*, died some years ago at *Lucnow*, P. He is distinguished in the *Marthiyah*, H.

Mawzún, *Ráy Chatur Singh* a *Káyeth* of *Dilly*, he says that he is a grandson of *Mádhórám*, he writes also *Bháká* verses, K, D.

Mawzún, *Myr Farzand 'ally* of *Sámánah* (of the *Deccan*, V) a fertile poet both in *Persian* and *Rékhtah* but very vain; he has written several *Persian Mathnawies*, and considers himself a pupil of *Faqyr*, E. Resides since many years at *Lucnow*, and has many pupils, D, K. He was a pupil of *Myr Shams aldyn Faqyr* and died at *Lucnow* in 1229, H.

Mawzún, *Lálah Nihál Chand* was in the service of the late *Ráy Rám Ratan* in the capacity of writer, D.

Mawzún, *Khawám Quly Khán Dzúl-Fiqár aldawlah* is a poet of the *Deccan*, B. He was *Qúbahdár* of *Burhánpúr*, and held the rank of seven thousand, J. According to D, Mawzún was a brother of the *Qúbahdár*. In H his name is *Ražym Quly Khán*. There was also a shop-keeper's son of this *takhalluq*, who wrote poems in praise of *Sájj Sindhyah*, the *Marhatta* chief, K.

Mawzún, *Myrzá Qádir-bakhsh*, R speaks of him in the present tense.

Mawzún, *Myr Ražm 'ally* of *Dilly* a good *Arabic* and *Persian* scholar was a friend of B, and alive in 1165.

Mawzún, *Mahárájah Rám Naráyan* of *Paṭna* was governor of *Paṭna*, and a pupil of *Hazyn*, wrote chiefly *Persian* poetry, and was distinguished as an elegant prose-writer, being convicted of a crime, he was drowned in the *Ganges* by the late *Nawáb Myr Mohammad Qásim Khán*, C.

Máyil, *Myrzá Aqá Bég* a pupil of 'ishrat, H.

Máyil, *Myán Fakhry*, J. Probably identical with *Myán Mohammady*.

Máyil, Myr Hidáyat 'ally of Patna has gone to the Deccan, he had from childhood a predilection for Rékhtah poetry, but fritters away his time in love-adventures, C, J. He was first a pupil of Sháh Moshtáq 'ally Talab and of Mojrim, he died in 1208, V.

Máyil, Sayyid Qásim 'ally of Khayrábád, died young, D, P.

Máyil, Myr Mahdiy of Dilly died some time ago, H.

Máyil, Myrzá Moḥammad Yár Bég of Lucnow is a young man of Moghol descent, and a pupil of Jorät, E, K.

Máyil, Myán (Sháh, K, Myr, P) Moḥammady of Dilly, A. He resides now at Murshidábád, C. His house is close to the Fatḥpúry Mosque (at Dilly) E. He is a pupil of Quadrat Allah Quadrat, he has left Murshidábád, and V does not know where he is. According to K he is a pupil of Qáyim and the instructor of Bahóry Khán Áshuftah, of Moḥammad Naçyr aldyn Naçyr and Khosrawy.

Midḥat of Lucnow is a pupil of Hasrat, H, P.

Mihmán, his name is not known, D.

Miḥnat, Myrzá Hosayn 'ally Bég (Myrzá Hosayn Bég, K) of Dilly, a son of Myrzá Sultán Bég, resides at Dilly, C. Came to Oudh when only five years of age, he is a pupil of Jorät, E, D. Was brought up at Lucnow, T.

Mihr, Bédár-bakhsh (Bédár-bakht ?) a son of Khodá-bakhsh Mawj, was poisoned, he was a pupil of Myr Gulzár 'ally Asyr, R. Though the takhalluḥ of this poet is clearly spelled Mihr in the text, R has inserted him in the letter lám and in the index it is spelled Lahar.

Mihr, Myrzá Hátim 'ally of Farrokhábád resides at Dilly, and is a friend of R.

Mihr, Nawáb Maṇçúr Khán is a son of Nawáb Maḥabbat Khán, R.

Mihr, Munshiy Mihr Chand a Khatry of a place in the province of Láhór, resided long at Farrokhábád, has written an Urdú Dywán, he also wrote Persian poetry and used the takhalluḥ of Dzarrá in it, J, V. According to D he was of Mahdiyábád in Gujrá, and has written a Rékhtah Dywán.

Mihr, Rajab Bég a brother of Maḥmúd Bég Zór, D, P.

Mihrbán Khán see Rind.

Minnat, Myr Qamar aldyn of Súnypat (of Dilly C, G, V) is a promising young man, A, whose pupil he was. He is a descendant of Sayyid Jalál Bokháry who was a son of Sayyid 'adhod Yazdy, whose biography is in Káshy's Tadzkirah (see *suprà* p. 18, No. 69)

and a pupil of Myr Núr aldyn Nawyd and Myr Shams aldyn Faqyr and a disciple of Fakhr aldyn and a fertile Persian poet, having written several Mathnawies, he is now, 1196, in the service of Mr. Jones, whose title is Momtáz aldawlah, C. G. Has written in Persian about 100,000 lines, he is also the author of the *شکروستان* which is an imitation of the *Gulistán*. He went in 1191 from Dilly to Lucnow. Mr. Jones took him to Calcutta, and introduced him to the Governor-General, Mr. Hastings. He died in 1207 at Calcutta, G. He left a *Khamsah*, V. He also left a *Mathnaw*y in imitation of the *Sizre Halál*, he visited the Deccan and received five thousand Rupees for a *Qaṣyda* in praise of the *Nitzám*, K. He died at Calcutta in 1208 at the age of forty-nine years and left 150,000 Persian verses, among his compositions is the *چمنستان*, in which he gives the following account of his works :

ایات درین عمرده مثنوی گفته ام	باکین و طرز نوي گفته ام
چو اشعار من در عدد می رسد	شمار قصاید بصد میرسد
بود شعر من در غزل سی هزار	ز پانصد رباعی گرفتم شمار

P. His son is *Nitzám aldyn Mamnún*, D. His name is Myr Shams aldyn he is a companion of *Mihrbán Khán*, and a *Chélá* (*Protégé*) of *Nawáb Akmad Khán Bangash*, J. Perhaps the *Minnat* of J is not identical with the *Minnat* of other authors.

Miskyn, *Sayyid 'abd al-Wá'id Khán* is a young man, as long as he was at Dilly his verses were corrected by *Mümin Khán*, at present he is at *Indore*, P.

Miskyn, *Myrzá Kallú Bég* is of *Moghol* origin, has of late retired from the world, he must be distinguished from the *Miskyn* who has written chiefly *Marthiyahs*, K. The name of the latter is Myr 'abd Allah.

Miskyn, *Láláh Takht Mal* of *Paṭna*, it is said that he is a fertile poet, but his verses are bad, C.

Mismár, *Sayyid Karam 'aly* of *Sháhdhúrah* in the province of Dilly a son of *Qays Qádiry*, has visited *Paṭna*, J.

Mo'atztzam, *Mawlawy Moḥammad Mo'atztzam* of *Morádábád*, writes good Persian and *Rékhtah* poetry, D.

Mo'azzaz, his name and circumstances are unknown to R.

Mobáriz, *Mobáriz Khán* of Dilly, D saw him several times in poetical meetings.

Mobtahij, Lálah Molúk Chand a Káyeth of Sháhjahánpúr was an intelligent man, K.

Mobtalá, Myr Amyn a pupil of Myr resides probably at Benares, V.

Mobtalá, Myrzá Qásim of Dilly (of Lucnow, P) a son of Nawáb Moammad 'ally Khán, had the title of Myr Mardán 'ally Khán, his forefathers were of Mashhad, he resides now at Benares, J, V. He has written a Persian Dywán and a Tadzkirah, P. I strongly suspect P confounds this Mobtalá with the one mentioned in p. 187.

Moqybat (Moqyb, C), called Sháh Gholám Qotob aldyn of Ilahábád, was a learned man and a friend of C. Went in 1186 on the pilgrimage and died in 1187, and was buried at Makkah, J.

Modda'á, Myr 'iwadh 'ally of Dilly was a good physician, and in the service of late Háfitz Raḥmat Khán, he composed a Rékhtah Qacydah, in which he mixed many Pashtú words, C.

Modhtarr, Shaykh (Myr, D) Hasan 'ally of Lucnow is a pupil of Mamnún, K.

Modhtarr, Lála Kúnwar Sén a son of the Dywán Déby Prashád a Káyeth, his family was of Dilly, but he was born at Lucnow, had from childhood a predilection for poetry, but he concealed his compositions, at length, however, he became a pupil of Tanhá. If he takes pains he may improve, but at present his poetry is not very good, E. Since twelve years he is Taḥqyldar in the district of Bulandshahr, P.

Modhtarr, Moammad Asad Allah Khán, R.

Modhtarr, Myrzá Sangyn a friend of P.

Modhtarib, Lála Durgá Prashád of Lucnow, a son of Dywán Bhawány Prashád, a Káyeth, a young man and a friend of Moammad 'ysá, E. He is a pupil of Moammad 'ysá Tanhá, H.

Modhtarib, Myán Moammad Hájj a Kashmyry of Dilly, third son of Qádhíy Raḥmat Allah Khán, is a pupil of Mamnún, K. He has given up writing poetry, P.

Moghol, Myrzá Moghol 'ally a Kashmyry of Dilly a son of Khwájah Hyngá (Aqghary, D) is a merchant, K. In H he has the name of Moghol 'ally a son of Moammad 'askary.

Sayyid Moammad Khán of Dilly is a grandson of Nawáb Muryd Khán and a son-in-law of Nawáb Motzaffar Khán, J.

Sayyid Moammad Khán a grandson of the late Nawáb Mortadhawý Khán, resides at Paṭna, and is a relation by marriage of the

Qúbahdár of Bengal, he composes chiefly Marthiyahs, and has not yet chosen a takhalluḡ, J.

Moḥammad Sháh Khán of Hápúr, composes sometimes poetry, D.
Moḥammad Wáhid, J.

Moḥaqqiq of the Deccan is mentioned by A and C among the earliest Rékhtah poets. His language resembles the dialect spoken in Hindústán, V.

Moḥibb, Myr Moḥammad 'ally went some years ago to the Deccan, he composes chiefly Marthiyahs, D.

Moḥibb, Shaykh Walyy Allah of Dilly a pupil of Sawdá, and a friend of Míhrbán Khán Rind, resided long at Farrokhábád, it is not known where he now lives, C. V. Was for some time in the service of Solaymán-shikóh and died at Lucnow, K, P. Is the author of a Rékhtah Dywán and a Persian Mathnawý, he was in the service of Solaymán-shikóh, and died two years ago, E. In the copy of C, preserved in the Asiatic Society of Bengal, this poet has the takhalluḡ of Maḥabbat, but V has copied this article from C and has Moḥibb, we must therefore consider the reading in C, as a mistake of the copyist.

Mohlat, Myrzá 'ally a pupil of Jorüt, had some years ago a dispute with 'ally Naqyy Maḥshar, and they agreed to fight a duel on the other (left) bank of the Gumpty (at Lucnow), Mohlat was wounded in it, and died of the wound, E. See Maḥshar.

Moḥsin, Myr Hasan Khán Bahádur a son of Nawáb Sayyid aldawlah Myr Ma'ǧúm Khán Bahádur-jang is in the service of General Perron, D.

Moḥsin, (Myr, V) Moḥammad Moḥsin (Moḥammad Hasan, B) is a young man and a relation (a nephew, V) and pupil of Myr Moḥammad Taqyy, A, B. He is now in the cavalry of Nawáb Sálár-jang, C. His name is Moḥammad Moḥsin Sámiryyah, but according to one Tadzkirah his name is Hasan, J. It is not known whether he is alive or has died, V. He was related to Arzú and inherited his property, and he composed chiefly Persian poetry, but left also a Rékhtah Dywán, K.

Moḥsin, Moḥammad Moḥsin of Haydarábád, R is not acquainted with his circumstances.

Moḥsin, Khwájah Moḥsin a nephew of Khwájah 'atzym Shór is a young man, and a pupil of Rásikh and Fidwy, V.

Moḥsiny, Hakym Moḥammad-bakhsh is of the neighbourhood of Saháranpúr, D.

Mohtaram, Khwájah Moammad Mohtaram Khán (Khwájah Mohtaram 'ally Khán, K, D, P) of Patna, a brother of the late Khwájah Moammady Khán resided at Murshidábád, and was a friend of Ghasytá and of C. He is a native of Dilly and resides in Behár J. He died about two years ago, V.

Mojrim, Myr Fatḥ 'ally has since many years left Dilly in search of the mysteries of alchemy, the pursuit of which has grown into a monomania with him, K. In H his takhalluḥ is Maḥram.

Mojrim, Shaykh Gholám Hosayn of Patna a pupil of Myr 'abd Allah Sarshár, the father of V is particularly skilled in chronograms, and has written a short Persian Dywán, of late he also uses the takhalluḥ of Taqdyr, V.

Mojrim, Shaykh Raḥmat Allah of Agra is a pupil and disciple of Sháh Moammady Bé-dár, was some time at Dilly, K, P. He is dead, R.

Mokhliḥ of Murshidábád commonly called Myr Báqir, a nephew of the late Nawáb Nawázish Moammad Khán Shaḥámat-jang, is a young man and resides in Bengal, C. He died probably in 1207 and left a Dywán, G. In D and P is besides Myr Báqir *Mokhliḥ* of whom they say, that he was of Agra and a pupil of Yakrang and a contemporary of Mohammad Sháh, also Mokhliḥ 'ally Khán *Mokhliḥ* of Murshidábád. According to K both are one and the same person.

Mokhliḥ, Ráy Anand Rám (Rabṭ ۲, Nand Rám, A), a Khatry of Dilly, was Wakyl of the Wazyr I'timád aldawlah, and a pupil of By-dil and Arzú, he composed chiefly Persian poetry and died about a year ago, M.

Mokhliḥ, Bady' alzamán Khán was in the service of Nawáb Shujá' aldawlah, C. Was a pupil of Sháh Wáqif, V.

Mokhliḥ, Myrzá Moammad of Dilly was alive in 1168, A. In D his name is Myrzá Moammad Hosayn.

Mokhtár, Háfitz Gholám Nabyy Khán Bahádur a son of Nawáb Ghazyi aldyn's tutor, had first the takhalluḥ of Kalám and composed chiefly Persian poetry, D, K.

Montáz, Háfitz Fadhl 'ally, A. Was a pupil of Sawdá, wrote a Mathnawý in praise of a walking-stick, in the measure of the Makhzan alasarár, C. He is now in the Deccan, V.

Montáz, Mawlawy Shaykh Ihsán Allah writes chiefly Persian poetry, D. He is of Awwanám, which is eight miles from Cawnpore, and one of the best Persian poets of our days, T.

Montáz, Mawlawy Háftz Núr Akmad of Dilly was the grandfather of Myr 'izzat Allah 'ishq, he was a very learned man and died thirty-three years ago, he recited every year on the 11th of Raby' II. poems in praise of Shaykh 'abd al-Qádir Ghylány, he composed both Rékhtah and Persian poetry, K.

Monawwar, Myr Monawwar 'ally is an intelligent man, K.

Mo'nim, a brother of Qáyim, was a Persian poet, C.

Mon'im, Qádhiy Moammad Mon'im Khán of Thánah in the district of Saháranpúr, left a Persian and a Rékhtah Dywán, D. He died shortly ago, H.

Mon'im, Móhan Lál a Káyeth is a pupil of Naçyr, K. He has written a Persian Mathnawý in the style of the ancients, and is a clever Inshá-writer, D.

Mon'im, Qádhiy Núr al-Haqq was Qádhiy of Bareilly, is a good Persian poet and has written upwards of 300,000 verses, among his compositions is a commentary on the Qorán in verses, and Arabic and Persian Qaçydahs, several Mathnawies and three Persian Dywáns of Ghazals, he was in 1200 (?) at Dilly, D.

Mon'im, Sayyid Ráhat 'ally is of Farrokhábád, D.

Mon'im, Mawlawy Satr Allah was in love with a dancing girl of the name of Subhání who is the Laura of his poems, he is dead but Subhání has his Dywán, and sheds tears when she reads a poem from it, he was a pupil of Rangyn and Matzhar, K. Moammad Yár Bég *Sáyil* had also for some time the takhalluç of Mon'im, K.

Montatzir, Khwájah 'abd Allah Khán of Dilly, a nephew of the late Moammady Khán, was a physician, he died of apoplexy, J.

Montatzir, Asad Allah is originally of 'allygarh, R.

Montatzir, Shaykh Imám aldyn is of Agra, D, P.

Montatzir, Khwájah-bakhsh of Iláhábád came in 1190 to Patna and returned again to his home, C. Is a pupil of Bétáb and resides now at Murshidábád, J. He entered the service of an English gentleman who was going to the N. W. and died on the road, V.

Montatzir, Myán Núr alislám of Lucnow, a son of Sháh Faydh 'ally, familiarly called Pyr Gholám (Myr Salám T), is a young man and belongs to a family of saints, he studied Arabic and since the age of twelve years he cultivates poetry; he is now about twenty-five and my pupil, says E. He may be about twenty years of age, T.

Monyr, Myr Áftáb 'ally is poor but of a good family, and a pupil of Hátim, K, D.

Monyr, Khwájah Aftáb Khán of Dilly, is a pupil of Sa'ádat Yár Khán Rangyn, K, P, D.

Monyr, Sayyid Monyr aldyn a Pyr-zadah of Jáléser, R.

Monyr, Ismáyl Hosayn of Shikóhábád lives since some years at Lucnow, R.

Monyr, Myr Nitzám aldyn, his father is Sháh Shyr 'alyy (Babar alyy D), he is a young man, K.

Monyr (Myr D), Wajyh aldyn (Wajh aldyn, H) is a son of Sháh Naçyr (Mohammad Naçyr H) has written a Qagydah called Sarápá, it has several Mazla's and under each are 51 verses, D. He died young, P.

Moqym, J.

Mortadhá, Myr Mortadhá of Patna, familiarly called Myr Ayyúb, a son of Myr Quadrat Allah b. Shukr Allah, resides now at Faydhábád, and is much respected by the Nawáb Wazyr, J.

Morúwat, Shaykh Çaghyr 'alyy (Shaykh Agghar 'alyy, K) of Sambhal, familiarly called the son of Miçry, a son of the physician Mohammad Kabyr (Kabyr 'alyy, E) is in the service of Nawáb Faydh Allah Khán and a pupil of Sawdá, Hasan and Jorät, it is said, he resides now, 1196, at Rámpúr, C. Was alive when E wrote. Composed a Mathnawy in imitation of the Badre Monyr, K.

Morúwat, Myr Mohammad 'alyy of Dilly a son of Myr Bahádur 'alyy *Mohibb*, is a new poet, D.

Moryd, Moryd Hosayn Khán, eldest son of the late In'am Allah Khán Yaqyn, is dead, K.

Mosáfir, J does not know his name.

Mosáfir, Myr Khayr aldyn of Lucnow, a disciple of 'ishq, to be distinguished from the preceding Mosáfir, J.

Mosáfir, Myr Pábandah (Payindah, K) of Jurápat resided at Dilly, fled during the troubles of Dilly to Bareilly where he died, K.

Moshfiq, Myrzá Ahamad Béq of Dilly a pupil of Myrzá A'tzam 'alyy, R.

Moshriqy, Lála Syl Chand, a Káyeth, left some time ago Dilly and settled at Dásah. Wrote Persian and Rékhtah poetry, D.

Moshtáq, 'abd Allah Khán had from the emperor the title of Moshtáq 'alyy Khán, a son of Abú-l-Hasan Khán *Hasan* b. Sayf Allah Khán *Jadd*, an Afghán of the Yúsufjáy tribe. His grandfather was the teacher of Bahádur Sháh. Moshtáq has a mançab

(rank) of five hundred and a Jāgyr; he is much given to alchemy and the superstition called Jafar (Cabalistic). At Ilāhābād he had his verses corrected by Shāh Moḥammad 'alym Hayrat, and at Dilly by Myr, E. He was a pupil of Sóz and died some time ago, D, K. He was of Bareilly, T. He died seven years ago, H.

Moshtāq, Bála Rám is of Dilly, T.

Moshtāq, Gholám 'alyy, R.

Moshtāq, Myr Hasan is now an old man and resides at Faydhābād, C.

Moshtāq, Hosayn-bakhsh, a Qawwāl of Coel, a pupil of 'iwadh 'alyy Khán Tanhá, is now in the service of Bégam Samroo at Sir-dhānah, H.

Moshtāq, (Myr, D) 'ināyat Allah of Dilly, a Sirhindy Pyrzadah, has not much education, but he used constantly to attend the meetings of poets. E did not know what had become of him at the time he wrote. He is an old man, and it is said that he lives at Faydhābād, V. He is a descendant of Sayyid Jalāl Bokhāry and went about twenty years ago to Rámpúr, H. He died at Rámpúr, K, D.

Moshtāq, Moḥammad Quly Khán of Paṭna, a son of Hāshim Quly Khán, was Daróghah of the household of Nawáb Zayn aldyn Aḥmad Khán Haybat-jang, he is a young man and a clever musician, C. He is a pupil of Myán Moḥammad Rawshan, he has collected the (Rékhtah?) Dywán of all the poets of Hindústán and Bengal, and is engaged in making an anthology from them, J. His forefathers were Turkomans of Hamadán, he was a pupil of Moḥammad Rawshan Jóshish, he is dead, the chronogram for his death is *بون مشتاق* (1216 perhaps we ought to read *لقای حیدر* in that case the date would be 1206) V.

Moshtāq, Moḥammad Wāṣil is of Badáwn, P. In T and H he has the takhalluṣ of Moḥammad.

Moshtāq, Moshtāq Hosayn of Coel, R.

Moshtāq, Qorban 'alyy Bég of Dilly a pupil of Myrzá Rostam Bég Shákir, D.

Moshtāq, Háfitz Táj aldyn of Myraṭh (Meerut) is of Jewish extraction and a grandson of Mawlawy Gholám Aḥmad, he lost his eyesight by small-pox. He was when young my pupil, says T, and now he is a court poet at Haydarābād on a salary of Rs. 150 a month.

Moshtáq, Shaykh Thaná Allah is of Fatẓpúr near Agra, D.

Moshyr, Háfiz Qotob aldyn of Dilly, it is said that he is a pupil of Sháh Naqyr, D and P have seen him.

Moshyr, 'ináyat Hosayn Khán a pupil of Asyr, R.

Mostamand, Yár 'ally Khán of Dilly (Yár 'ally Bég of Patna, K) a pupil of Fidwy and Dardmand resides at Patna, C. A pupil of the late Faqyh resides at Murshidábád, J. It is not known where he now is, V.

Mottaqiy, Myr Mottaqiy a son of Myr Jawád 'ally Khán Hádiy, is a skilful archer and a pupil of his father, K. Of late he devotes himself to Çuñism, and has read many Arabic and Persian works thereon, H.

Móty Lál a Káyeth of Hápúr where he holds an office, D.

Motzañfar, Myrzá (prince) Khosraw-shikóh, familiarly called Myrzá Aghá Ján, is a son of Solaymán-shikóh, D. In H he has the takhaluq of Modhtarr.

Motzañfar, Myr Makhkhú Khán (Sayyid Motzañfar 'ally Khán, D, P) of Dilly, a son of Sayyid Qalandar 'ally Khán Bahádur, is a young man and a pupil of Mamnún, K, D. See Makhkhú.

Mo'yn, Shaykh Mo'yn aldyn (Mo'yn aldyn Khán, P) of Badáwn is a pupil of Sawdá, resides now, 1196, at Lucnow, C, V. In D and K his name is Gholám Mo'yn aldyn Khán of Iláhábád or of Dilly, D says he is a pupil of Sawdá and resides at Patna, when K wrote, he was dead.

Mozzammil, Moḥammad Mozzammil a contemporary of A'brú, towards the end of his life he lost his faculties, and he gave up service and led a retired life at Dilly, where he died B, C. It is said that he was a Darwysh, E. In R he has the name of Mozzammil Sháh.

Mufis, Moḥibb 'ally lived at Rámpúr, and used to deal in 'ottar of roses, P.

Mújid, Mawlawy Siráj aldyn 'ally Khán, a very learned and pious man, resides for many years at Calcutta, where he is Muftiy, V.

Mümin, Hakym Moḥammad Mümin Khán is now the best poet at Dilly and a good physician, he writes Persian and Rékhtah poetry, he has written a Dywán and several Mathnawies, P. He fell from the roof of his house and died in A. D. 1852.

Munçif, Munçif 'ally Khán of Patna of Afghán origin, a pupil of Nitzám Khán Mo'jiz, and though not without education a super-

stitious man, K. Died some years ago at Dilly, he was a good Persian scholar, P.

Munçif, Shaykh Fatḥ 'alyy of Gháziypúr the father of Ma'shúq 'alyy was Myr 'imárat under Nawáb 'áliy-jáh, J.

Münis, Hakym Sa'ádat 'alyy of Benares is a witty man, and a good physician, P met him at Bulandshahr.

Munshiy, 'ajáyib Rám of Murshidábád a pupil of Qudrat, V.

Munshiy, Gholám Aḥmad Qádiry of Dáwry in Nárnawl a pupil of Matzhar had formerly the takhalluḡ of Wáqif, writes Rékhtah and Persian poetry and elegant prose, C, V.

Munshiy, Myr Moḥammad Hosayn of Dilly, a son of the calligraph Myr Abú-l-Hasan, who was familiarly called Myr Kallan, his forefathers were of Persia. Munshiy is a good prose-writer and is a Munshiy in the service of Solaymán-shikóh ; he is about twenty-eight years of age, E, K.

Munshiy, Múl Chand a Káyeth is a pupil of Naçyr, by order of the emperor he is putting a story into verse, K. Translated at Dilly the Sháh-námah into Rékhtah verses, P. Has written a Rékhtah Dywán, D. He died about A. D. 1832.

Murád, Myrzá Murád-bakhsh of Paṭna familiarly called Myrzá Ammú a son of Náçir Moḥammad Khán Wakyl of Munny Bégam, was a pupil of Rásikh and resided mostly at Murshidábád and Calcutta, he died at the age of about thirty years. Another Murád flourished under Moḥammad Sháh, V.

Músawý had also the takhalluḡ of Mo'izz and of Fitrat, only one Rékhtah verse of his is recorded by A. See p. 109 *suprà*.

Mushkil, Shaykh Amyn aldyn, R.

Muslimán, Lála Bakhtáwar Singh of Mogholpúrah, which is a quarter of the town of Paṭna, J.

Myr, Hakym Myr 'alyy of Saháranpúr wrote Persian and Rékhtah verses, D.

Myr, Moḥammad Myr is a good poet and changed his takhalluḡ into Sóz, M, A, B. See Sóz, the verse which is quoted by M and B under Myr is in C. among the extracts from Sóz.

Myre Maydán had the title of Sayyid Nawázish Khán, was a Sayyid of the Deccan, J, B. In one copy of B and in M he is called Myr Myrán, and in the best copy of B he is called Myr Mirzá. See also Bhéd with whom he is identical.

Myran, Myr 'askary of Dilly is a young man of good family, and a pupil of Firáq, K. In H he has the name of Myr 'askar 'ally.

Myran, Myán Myran Sabzwáry resided at Dilly, composed chiefly poetry in praise of the Imáms and had five new poems ready on the 21st of every lunar month, he was wounded at Dilly by a fanatic, and went to Lucnow where he died by the fall from the roof of a house, J.

Myran, Myr Jahán was a very great Ğúfy and wrote mystical poetry in Persian and Rékhtah, K.

Myrzá, Myrzá Moḥammad Bég was born at Dilly but resides since many years at Iláhábád, H.

Myrzá, a nephew of *Hakym Myrzá Moḥammad Khán Dzawq* and a pupil of Rostam Bég Shákir, H, P.

Myrzá, Abú-l-Qásim was a courtier of the Sultán Abú-l-Hasan who is usually called Táná-Sháh (succeeded in 1083). When his patron had been made a prisoner, he retired to 'abdallahganj near Haydarábád, and lived as a Faqyr, A.

Myrzá, Myrzá 'ally Ridhá of Dilly, a relation of Nawáb Hosám aldyn Khán the Deputy Governor of Jahángyr-nagar, lived long in the Behár, now, 1196, he resides at Benares, C. It is not known where he now is. V.

Myrzá, Aqá Myrzá of Lucnow, his ancestors were of Mázanderán, his father was a merchant and his instructor was Myr, P.

Myrzá, Ğádiq 'ally Khán of Dilly familiarly called Myrzá Madad Allah, was a witty man and a good musician, he was a pupil of Myán Ní'mat Khán and a friend of Sawdá, he is dead, K, D. He died in 1202, H. See also Madad.

Myrzá, *Hakym Fadhl Allah* of Pánypat familiarly called Myrzá Naynán (Byná, D) is a young man and writes Rékhtah and Persian poetry, K, P. He is a descendant of Myrzá By-dil, H.

Myrzá, Hidáyat Allah of Dilly is skilled in music, P.

Myrzá, Myrzá Moḥammad of Haydarábád was of Túránian origin and a soldier by profession, K, V.

Myrzá, familiarly called Nawáb Myrzá has the title of Moḥammad Hasan Khán *Itirán* aldawlah a son of Nawáb Ashraf Khán, a nephew of Bé-qayd, and a brother of Rostam, resides now 1196, at Benares, C. He is a native of Dilly, it is not known where he now resides, V.

Myrzáy, Moḥammad 'ally Khán, familiarly called Myrzáy a son of

Na'ym Allah Khán, was a good musician and held an appointment under Shujá' aldawlah, V.

Náçir, Náçir 'ally of Paṭna is mentioned by Bény Naráyan.

Náçir, Nawáb Náçir-jang a son of Motzaffar-jang Bangash, died in 1228, P.

Naçyr, Sháh Naçyr aldyn of Dilly familiarly called Myán Kallú, a son of Sháh Gharyb who was a Qúfy, and according to E, T and V a descendant of Myr Çadr-jahán (Myr Haydar-jahán, E) who was a great Saint, but, according to K and H, Sháh Gharyb as well as Naçyr were followers of Myr-jahán. Naçyr took to Rékhtah poetry after the death of his father, and had his verses corrected by Sháh Moḥammadý Máýil and other masters. It appears from E that he used in 1209 to attend the poetical meetings at Dilly, but was not yet distinguished as a poet; but when K wrote he was one of the greatest poets of Dilly and had many pupils. P says it is now sixty years since he has commenced his poetical career, he has visited Lucnow and Haydarábád, and made the acquaintance of most poets, when he is at Dilly he holds on the 9th and 29th of every month moshá'arabs in his house. Çahbáýiy informs us, that he went towards the end of his life to Haydarábád into the service of Rájah Chandá Lál, and that he died there. Karym aldyn adds that this event took place about A. D. 1843.

Naçyr, Sayyid Naçyr aldyn Ghawthy of Jalésar, a descendant of 'abd al-Qádir Gylány, who is usually called Ghawth, composes sometimes Rékhtah poetry, H, K.

Naçyr, Myr Naçyr aldyn resides at Dilly, H.

Nádim, a poet of Dilly is a pupil of Taskyn, R.

Nádir died of consumption in the Kótlah close to Dilly in 1166, A. In J his name is Shaykh Nitzám aldyn 'ally of Dilly.

Nádir, Lála Gangá Singh (Gangá Prashád, R) of Lucnow is a pupil of Myr Hasan, E.

Nádir, Shaykh Gholám Rasúl is of Gwályár, D.

Nádir, Kalb Hosayn Khán is Deputy Collector of Etáwah, R.

Nádir, Myr Moḥammad 'ally (Moḥammad 'arif, R, Myr Moḥammad 'arif 'ally, P.) a Kashmyry of Dilly, familiarly called Myr Jágan, composes sometimes indifferent Rékhtah poetry, K.

Nadym, Myrzá (Shaykh, V) 'ally Quly of Dilly was in the service of the emperor, and has the title of Khán; he writes chiefly

Marthiyáhs and is, 1168, alive, A. He was the teacher of Ashraf 'alyy Khán Fighán, came to Murshidábád and took service under Nawáb Myr Mo'hammad Ja'far Khán and died there, C. According to J who met him at Patna, his name was Myrzá Nadym, and 'alyy Quly Khán was his title.

Nadym Mo'hammad Qásim of Dilly, is a pupil of Firáq, K.

Na'hyf, Lálá Lakhpát Ráy a Khatry and a Wakyl, lived long at Bareilly, and met D when on a visit to Dilly. His father is Munshiy Múlchand mentioned above, (p. 267) H.

Na'hyf, Sayyid Barkat 'alyy of Murádábád, R.

Najaf, name not known, E, H, P.

Najaf, Sháh Mo'hammad A'lá of Iláhábád, a son of Sháh Walyy Allah *Bé-táb*, H.

Naját, Shaykh Hasan Ridhá of Dilly went after the fall of Dilly to Patna, of late he resides in Sárán, he composes chiefly Marthiyahs, C, who was his friend. He was for some time in the service of Sa'adat 'alyy Khán at Benáres and died in 1207, the chronogram is *نجات آه از جهان رفت*, V.

Naját, Myán Mo'hammad of Dilly is since some years at Patna in the service of Abú-l-Qásim Khán, and composes chiefly Marthiyahs, J. He is no doubt identical with the preceding.

Naját, Myr Zayn 'ábidyn of Saháranpúr composes chiefly Persian poetry, D. In K he has the takhalluq of Najábat.

Nájiy (Myr, K), Mo'hammad Shákir of Dilly was a soldier by profession and a friend of Mon'im, who was a brother of A, and a good Persian poet. A saw him when young, but he was dead in 1168, having died young. He left a Dywán, but his style is farfetched, as it was the fashion of his time to write. He is distinguished in humoristic poetry, M, G.

Najm, Qádhyy Najm aldyn Kákóry has been appointed Qádhyy of Calcutta, D.

Nakhat *نکته*, Nadzr 'alyy Bég a pupil of Naçyr has translated the Sikandar-námah into Rékhtah verses, P. In H he has the name of Niyáz 'alyy Bég, and it is said that he is a pupil of Naçyr. In R are two poets of this takhalluq, one Nadzr 'alyy Bég, and the other Niyáz 'alyy.

Nálán, Shaykh 'abd al-Qádir of Fat'hábád, a descendant of Shaykh 'abd al-Haq, D.

Nálán, Myr Aḥmad 'alyy of Dilly considers himself as a pupil of Sawdá, C saw him at Murshidábád, and found him very deficient in abilities, but V thought him a well educated man.

Nálán, Myán (Myrzá, K) Moḥammad 'askary of Dilly of Moghol origin, he used to attend the poetical meetings at Dilly, and was a friend and pupil of E, but at the time when he wrote his tadzkirah, he did not know what had become of him. In C and V he has the name of Moḥammad 'askar 'alyy Khán, and they say that he was a pupil of Hátim, this is controverted by E. He was a pupil of Yakrang and of Muḥafy, D. He died two years ago at the age of ninety, P.

Nálán, Myr Wáarith 'alyy of Behár a son of Myr Arzány resides now, 1195, at Paṭna and is a pupil of Fighán, C. Myán Moḥammad Wáarith of Paṭna a son of the late Myr Sayyid Rásty, attended every Friday the meeting of poets which took place at Paṭna, where it appears he resided when J wrote. His Dywán has about 1300 verses, V.

Námy, Shaykh Nitzám aldyn of Farrokhábád, resides since some time at Etáwáh, V.

Námy, Myr Hosám aldyn Haydar Khán Mobáriz aldawlah Músawý a son of Myrzá Moḥammad Ghiyáth (Myrzá Ghiyáth aldyn Moḥammad Khán, D) who was an Inshá-writer. The family of Námy is originally of Najaf, he is a pupil of Khalyq, D. He is an admirer of poetry, but no longer himself composes verses, P. He is a relation of the late Shujá' aldawlah, for some time he resided at Faydhábád, but now he is again at Dilly, H.

Námy, Lála, Miṭhan Lál a Káyeth of Dilly was first a pupil of Inshá Allah Khán, and after this poet had gone to Lucnow of Naḥyr, he composes Persian and Rékhtah poetry, K.

Námy, Myrzá Rajab 'alyy Bég, a nephew of the late Amyr aldawlah Haydar Bég Khán, is a high officer of Aḥaf aldawlah, D, K.

Naqd, Mihr 'alyy Khán of Dilly resides since some years at Paṭna and is a friend of V.

Násikh, Shaykh Imám-bakhsh a Sayyid of Lucnow is one of the best poets of that city, D, P. In T his takhalluḥ is Náciḥ.

Nasym, Gulzár 'alyy, P. He was one year my pupil, says T, then he left this place with a view of making the pilgrimage to Makkah.

Nasym, Rájah Kidár Náth a grandson of Rám Náth Dzarrah is a young man and a pupil of Naḥyr, K, D. Holds the post of Nátzir at the Court of Dilly, H. He died two years ago, P.

Nátzim of Lucnow, P.

Natzyr of Benares professes to be a pupil of Sawdá, D, P.

Natzyr, Lála Ghanpat Ráy a Káyeth of Dilly is a new poet and a pupil of Naçyr, K, P.

Natzyr, Shaykh Walyy Moḥammad (Walyy Moḥammad Khán, D) of Agra is an old poet, and supports himself by teaching, K. Died shortly ago, P.

Nawá, Shaykh Moḥammad Tzohúr of Badáwn (Shaykh Moḥammad Tzohúr Allah Khán of Lucnow resides at Badáwn, H, D, V, P) a son of Mawlawy Dalyl Allah, and a pupil of Myán Baqá Allah, has the title of Khúsh-fikr Khán, and writes Persian and Rékhtah poetry, E. He died at Lucknow, V. In P it is stated that he visited Persia and died about two or three years before he wrote, at an advanced age, the latter statement is incompatible with that of V, who wrote thirty-five years before P, the two authors may refer to different persons.

Nawáz, 'aly Nawáz Khán is of Patna, V.

Nawáz, 'aly Nawáz Khán familiarly called Myrza Madad a companion of Nawáb 'undat almulk, V.

Nawázish, Nawázish Hosayn Khán of Lucnow, familiarly called Myrzá Khány (Jány, D) a grandson of Nawáb Náqir Khán, is a good poet, H, D. He was a pupil of Sóz and left a Dywán, P.

Nawyd is an opulent man, D.

Na'ym, Myr Moḥammady of Dilly a pupil of Myr Sajjád, some say that he is a pupil of Myr Dard, J. He may be identical with the following Na'ym. Having returned the copies of J and V to the owner, before I put this table of contents together, I was in this, and in several other instances, unable to satisfy myself as to the identity or diversity of poets by comparing the verses quoted from their Dywáns.

Na'ym, Na'ym Allah of Dilly a contemporary of Hátim with whom he had many poetical contests, C. Na'ym Allah Khán died of dropsy and left a thick Dywán, E, who was his friend. His poems are much sung by all classes, V. Shaykh Moḥammad Na'ym of Dilly was a soldier, and a pupil of Hátim, he died many years ago, K, D.

Nazákat, Rámjú a lady of Narnawl brought up at Dilly, where she now resides, P.

Názuk, Zynat a lady, P.

Nék, Myr Ja'far 'aly, R.

Ni'amy, Shaykh Ni'mat Allah of Meerut, familiarly called *Hadhra*t Ni'amy the father of Mobtalá ('ishq), is a very pious man, and has written a thick Persian Dywán, D. He was a pupil of Mawlawy 'abd al-Hádiy of Bengal, he is dead T.

Nidá, Myr Mortadhá of Dilly is a young man, V. In D is a Nidá of the Deccan.

Nigrán, Myr Bandah 'alyy of Ijrárah, sometimes he uses the takhalluḡ of 'áshiq, he is a pupil of Myrzá Arjumand Nuzhat, D, K.

Ni'mat, *Hakym* 'abd al-*Haqq* of Sikandarábád, a converted Hindú, had originally the name of Harsaháy, retired very young from the world and was very pious, he was in the service of Sháh 'abd al'azyz and died some years ago, P. In D he has the name of Ni'mat Allah.

Ni'mat, Myrzá Moḥammad *Hafy*tz a pupil of Qamar aldyn Minnat wrote Persian poetry, and when he came to *Haydarábád*, he also composed *Rékhtah* verses, H.

Nishát, Mawlawy Iláhy-bakhsh of Kándhelah writes good poetry, D, P.

Nishát, Lálá Ysry Singh of Dilly, familiarly called Basant Singh, a son of Lálah Sundar Dás Munshiy, was a pupil of Inshá Allah Khán and when this poet had gone to Lucnow his verses were corrected by Naḡyr, K, D.

Nishát, Ráy Nilajjá Prashád is Treasurer of the Nitzám of *Haydarábád*, and a pupil of Faydh, R.

Nitzám, Nawáb 'imád almulk Gháziy aldyn Khán Bahádur Fyróz-jang had under Aḡmad Sháh the title of Bakhshy almalálik, and under 'álamgyr II. that of Wazyr almalálik, he lives now, 1195, in Sind and composes Persian and *Rékhtah* poetry, C. Had formerly the takhalluḡ of Aḡaf, he is alive, E, D. He died at Kálpy and left Arabic and Turkey Ghazals and a thick Persian Dywán, and a Mathnawý in which the miracles of Mawláná Fakhr aldyn are related and other Mathnawies, K. He was a patron of Wálíh Dághistány and Myr Shams aldyn Faḡyr, P. Was already dead when H wrote.

Nitzámy, Sayyid Nitzám aldyn Aḡmad Qádiry is alive, he held for a long time a high office (that of Kotowál ?) at Dilly, K.

Nithár, (Myr, C, V) 'abd al-Basúl of Agra, his ancestors were Maḡabdárs under Farrokhsiyar, and he was a friend of Myr Moḥammad Taḡyy, he was first at Dilly in the army, subsequently he went to Amróhah, A, B, C. E met him at Amróhah, he was about sixty

years of age, but E does not know whether in 1209 he was alive or not. His family was of Agra, but he was born at Dilly, he died many years ago, K.

Mawlawy Nithár Aẓmad of Bareilly, his family is of Sháhjahánpúr, he is a learned man and betrays in his poems a tendency to Ğúfism, T.

Nithár, Shaykh Moẓammad Qáyim of Dilly resides now at Paṭna, and Fidwy corrects his verses, J. He was teacher in the house of the late Ĥakym Ĥádiy 'alyy Khán and died suddenly, V.

Nithár, Moẓammad-pánaḥ Khán of Dilly a friend of Myr Ḥasan and a pupil of Myr Dard: it is said, he resided for some time at Faydhábád, now he is at Dilly, V. In other Tadzkirahs he is mentioned under the takhalluḡ of Ĥakym, see p. 231 *suprà*.

Nithár, Mortadhà Khán of Dilly, a brother of Malik Moẓammad Khán Moẓibb, composed chiefly Marthiyahs and died at Paṭna, V.

Nithár, Moẓammad Amán a Shaykh, his ancestors were distinguished mathematicians and architects and the Jámi' masjíd of Dilly was built by them, formerly he was in the service of Nawáb Moẓammad aldawlah as architect, subsequently he entered the service of Nawáb Dhábiṭah Khán and now he is in that of Rájah Tikét Ráy who has been Aḡáf aldawlah's Treasurer, he is a pupil of Ḥátim, and has written a thick Dywán, E. He resides now at Lucnow, K. His father's name is Sa'ádat Allah, H. In T he has the takhalluḡ of Niyáz. Nithár, Nithár 'alyy of Belgrám, P.

Nithár, Sadásukh of Dilly, C.

Niyáz, Myr Afđhal 'alyy of Paṭna familiarly called Myr Ján, J. He was a nephew of Myr Moẓammad Salym *Salym*, at first he was a pupil of Jóshish, then of Mojrim, and when he was at Murshidábád of Qudrat and Salym, from Murshidábád he went to Lucnow, and after some years residence in that capital, he came back to Paṭna where he died: he was a famous plagiarist, and appropriated the whole Dywán of Salym, V.

Niyáz, Myr Moẓammad 'alyy of Dilly has gone to Haydarábád, composes chiefly Marthiyahs, K.

Niyáz, Myr Moẓammad Sa'yđ of Agra supports himself by teaching, K, P.

Niyáz, Myán Niyáz Aẓmad, born in Sirhind brought up at Dilly, is a man of considerable learning and great piety, he resides at Bareilly and composes Persian and Rékhtah poetry, K, P. In H his takhalluḡ is Námy and his name Nithár Aẓmad.

Niyáz, Sháh Niyáz 'ally of Dilly is a Darwysh and a good calligraph, on the 12th of every month the Qáfies meet in his house and sing, D.

Niyázy (?), Bahádur Khán of Lucnow, a relation of Rájah Kámgar Khán, resided for some time at Patna and died there, V.

Nizár, Khwájah Moḥammad Akram (Moḥammad Ikrám, V) is a pupil of Myr, C.

Nuḡrat, Lála Góbind Ráy (Góbind Rám, H) a Káyeth, is a pupil of Naḡyr, K.

Nudrat, Myrzá Moghol is dead, he used to compose Marthiyahs, and used the takhalluḡ of Imámy in them, K. An ancient poet, H.

Núr Allah Myrzá of Dilly fell in love with an European and was like mad, V.

Mollá Núry the son of a Qádhíy of A'tzampúr, was distinguished as a Persian poet and wrote also Rékhtah verses, he was a friend of Faydhy, A.

Núry, Shujá' aldyn was a native of Gujráat, but spent his life at Haydarábád, where he was appointed tutor of the son of Sultán Abú-l-Hasan's Wazyr, A.

Nuzhat, Myrzá Arjumand was Munshiy of Nawáb Gháziy aldyn Khán and resides now at Ijrárah, K. He is an ingenious man being clever in making fire-works, &c., he writes chiefly Persian poetry, D. He is dead, K.

Nuzhat, Myr Imám aldyn of Dilly a pupil of Myr Dard, J.

'oshsháq, Shaykh Aḥmad-bakhsh, a son of Sháh Aḥmad Chirm-pósh of Behár, is a relation of Sharaf aldyn Monéry, Monér is a place on the banks of the Són not far from Daynapúr, J.

'oshsháq, Jywan Mal a Khatry of Dilly, is a pupil of Máyl and a friend of Myr Taqyy, A, B, D.

Owaysy (or Owysy ?), Gholám Moḥyy aldyn a Pyr-zádah, resided in 1213 at Bareilly, and in 1215 he was in the Deccan, D, H. He died at Bareilly previous to 1221, K.

Padzyr, Sayyid Nithár 'ally, a son of Sayyid Gulzár 'ally Asyr, is only thirteen years of age, R.

Pákbáz, Sayyid Ḥaláh aldyn, familiarly called Myr Makhan, a son of Sayyid Sháh Kamál. He was a very pious man and a friend of A. He was a pupil of Yakrang, J.

Sháh Panchhyá was a Darwysh and a fertile poet, C.

Parwánah, Rájah Jaswant Singh, familiarly called Káká-jy, a son of Maharájah Bény and a pupil of Lálah Sarap Singh Dywánah, resides at Lucnow and writes Persian and Urdú poetry, C. Was alive in 1209 and E was his friend.

Parwánah, Moẓammad Bég of Khayrábád, P.

Parwánah, Sayyid Parwán 'ally Sháh of Murádábád has of late retired from the world, C, K. He was a drunkard and given to the use of bhang: he was introduced by Qáym, who corrected his poems, to Moẓammad Yár Khán, E.

Payám, Sharaf aldyn 'ally Khán of Agra, composed chiefly Persian poetry, but left also a Rékhtah Dywán, M was a friend of his. He flourished under Moẓammad Sháh, C. He left a very good Persian Dywán, K.

Prém Náth Ráy a Khatry, A.

Qábil, Myrzá 'aliy-bakht is a prince of the royal house of Dilly, and pupil of Dzawq, P.

Qabúl, 'abd al-Ghanyy Bég of Kashmyr, C. See Persian poets.

Qaçd, Hasan Myrzá of the Deccan is Dáróghah of the perfumery of the Nitzám of Haydarábád, R.

Qáçir, Myrzá Babar 'ally Bég of Dilly, a pupil of Firáq, lived formerly on commerce, he came to Murshidábád and went to Patna and thence to Calcutta, but returned to Dilly, it is not known where he now is, V, K. In H his name is Myrzá Amyr 'ally Bég—T informs us that he was a brother-in-law of Tzafar-yáb Khán.

Qádhiy, 'abd al-Fattáh of Sambhal composes chiefly Persian verses, he is alive, K.

Qádir, Myr 'abd al-Qádir of Haydarábád, when he had passed fifty years of age he gave himself up to asceticism, A.

Qádiry, Sayyid Khalyl lives in the Deccan, B.

Qadr, is a good poet, B. His name is Moẓammad Qadr (Qádir, C) of Dilly, he flourished under Moẓammad Sháh and was a man of very bad character, C, V.

Qalandar, Budh Singh was the son of a rich man but did not care for wealth, A, C.

Qalandar, Sháh Gholám Qalandar of Mukhrah not far from Monghér, a disciple of Myr Moẓammad Aslam, went about three years ago to Dilly, J.

Qalandar, Sháh Qalandar was a Faqyr and a pupil of Matzhar, K.

Qalandar, Qalandar-baksh a descendant of the Imám Abú Hanfyah is a native of the district of Saháranpúr and has written a thick Dywán, T.

Qalandar, Munshiy Yár Moḥammad of Dilly was originally a Hindú, he embraced the Islám and went to Murshidábád, and found service in the house of Shahámat-jang, J. He is probably identical with Budh Singh.

Qalaq, a son of Nawáb Qalandar 'alyy Khán Bahádur of Dilly, is a young man, D.

Qamar, Guláb Khán, familiarly called Qamar aldyn, is the editor of a newspaper called As'ad al-akhbár and a friend of R.

Qamar, Myrzá Qamar aldyn, familiarly called Myrzá Hájy, a son of Myrzá Taqvy *Hawas* and a pupil of Myrzá Qatyl, P.

Qamar, Myrzá Qamar Táli' (Qamar Bég, R) a son of Yzid-bakhsh, who is usually called Myrzá Nyly and a pupil of Háfiz Ihsán, is the author of a Dywán, P.

Qaná'at, Myrzá Majhlé, R.

Qaná'at, Myrzá Moḥammad Bég of Láhór, a son of Hasan Bég, a pupil of *Hasrat*, resides now, 1196, at Lucnow, C, V.

Qáni', a grandson of Nawáb Náçir Khán, writes Persian and Rékhtah poetry, V.

Qarár, Myr Hosayn 'alyy of Dilly is a young man and a pupil of Myr Naçyr aldyn Ranj, K.

Qarár, Ján Moḥammad of Lucnow, a pupil of Sháh Malúl, a chób-dár of the king of Oudh, D.

Qaryn a Kashmyry of Lucnow is a young man, and a pupil of *Hasrat*, V.

Qásim of the Deccan is a pupil of 'uzlat, B. In J are besides this, two other poets of the takhalluç of Qásim, but their names are not mentioned.

Qásim, Abú-l-Qásim Khán was distantly related to the imperial family of Dilly and resided at Calcutta when Bény Naráyan wrote.

Qásim, Sayyid Qásim 'alyy Khán, a grandson of 'atá Hosayn Khán *Taksyn* who is the author of the *Nawtarz Moraçça'*, he was formerly in the English service, now he resides at Lucnow, P.

Qásim, Myr Qásim 'alyy Khán was of Bareilly, P.

Qatyl a Khatri of Dilly has embraced the Islám, he now resides at Lucnow, and is one of the best Persian scholars alive, D.

Qáyim, Shaykh Qáyim 'alyy of Etáwah had first the takhalluṣ of Ummédwár, went to Farrokhábád to see Sawdá, K, D.

Qays, Myrzá Aẓmad 'alyy Bég, familiarly called Modará Bég (Madár Bég, K), a son of Myrzá Morád 'alyy Bég, his ancestors were of Mashhad, he was born in Oudh and is a pupil of Hasrat, E.

Qismat, Nawáb Shams aldawlah of Lucnow is the eldest son of Nawáb Quly ('alyy, P) Khán and a pupil of Hasrat, E, K.

Qorbán, Myr Jywan was a pupil of Sawdá and fell in a fight against the English at Faydhábád, C, V.

Qorbán, Myr Moẓammady of Dilly a son of Myr Imám aldyn who is familiarly called Myr Kallú Haqyr a pupil of Thaná Allah Firáq, V. Is a young man and in the service of Tzafaryáb Khán, K, D.

Qorbán, Myr Qorbán 'alyy Khán, a son of Myr Moẓammad Qásim Khán, a pupil of Quðrat, he is skilled in music and resides at Paṭna, where he draws a salary of one hundred Rupees a month from the Náẓim, V.

Quðrat, Quðrat Allah resides at Dilly, B. Sháh Quðrat Allah was a Darwysh, A. He was descended from Sháh 'abd al'azyz Shakr-bár a saint, H, P. He was descended from Fakhr aldyn Záhíd a Saint, he is one of the most distinguished and fertile Persian poets having left a Dywán of 20,000 verses, his poetry is in the style of that of Myrzá By-dil, towards the end of his life he also used the takhalluṣ of Tygh (Tatabbu' ?), T. Left Dilly and settled at Murshidábád where he met C, and where he probably died in 1105, G. He resides at Paṭna, E. He was first a pupil of Myr Shams aldyn Faqyr, who was his uncle, and subsequently of Myrzá Jánjánán Matzhar, K, D.

Quðrat, Mawlawy Quðrat Allah is a good Arabic scholar and physician, he is a friend and pupil of Firáq, E. I have been told that he died about A. D. 1834. In K and D is Shaykh Quðrat Allah, a pupil of Rafúgar.

Quðrat, Mawlawy Quðrat Allah is the author of a Tadzkirah of Urdú poets, and resides now at Rámpúr, E met him one day in the society of Moẓammad Qáyim. It seems he was still alive and resided at Rámpúr when K wrote. H calls him Mawlawy Quðrat Allah of Rámpúr, he mentions his Tadzkirah, and says that he is in the hábit of holding Moshá'arabs in his house.

Quwwat, his name is not known to R.

Ra'id, Láláh Gangá Prashád a Kashmyry of Lucnow, R.

Radhyy, Sayyid Radhyy Khán, C, V.

Radhyy, Myrzá Radhyy Khán Monajjim of Lucnow is of the royal house, which rules over Oudh, and has written a Laylá Maj-nún, P. See Hawas, Rasá, and Ridhá.

Radhyy, Nawáb Sayf aldawlah Sayyid Radhyy aldyn Bahádur Çalábat-jang, writes Persian and Urdú poetry, K. Holds an appointment under the English government, D. He died some years ago, P.

Rafáqat, Myrzá Makhkhan Ráy (Myrzá Makyn, P) of Lucnow, a pupil of Jorüt, died of consumption at the age of twenty-two years, E.

Ráfát is a poet of Lucnow, D.

Ráfát, Myán Rawúf Akmad of Lucnow a Pyr-zádah, and a pupil of Jorüt, resides at Rámpúr, K, D. He is a Çúfy and has several times visited Dilly, P.

Raf'at, Shaykh Moammad Rasy' of Iláhábád resides at Patna, where he holds a high office, J, C, V.

Raf'at, Moammad 'ysá Khán Ançary, a son of Nawáb Imtiyáz Khán is alive, V.

Rafúgar, Moammad 'árif, A.

Rasy', Rasy' aldyn Khán, a Paṭhan of Morádábád, has visited Makkah, D.

Rasyq, Amyn Allah, P.

Rasyq, Myrzá Asad Bég of Dilly, where he now resides, he is a pupil of Thaná Allah Khán *Firáq*, V. It would appear from K that he was dead in 1221.

Raghat, Myr Abú-l-Ma'áliy (Abú-l-Ma'ányi, H) a pupil of Mam-nún resides at Lucnow, K, D, H.

Rághib, Moammad Ja'far Khán of Dilly a cousin of Nawáb Lutf Allah Khán *Çádiq* of Pánypat lives of late at Patna in poor circumstances, he writes chiefly Persian poetry, C. He died at Patna, and left a Persian Dywán and two Rékhtah Dywáns, V.

Rághib, Myrzá Subhán Quly Bég born in Hindústán, but his ancestors were of Persia, he is a soldier, and writes Persian and Urdú poetry, in the latter, he is a pupil of Inshá, K, D, P.

Raḥmán, an old poet, having been a contemporary of Walyy, D.

Raḥmat, Qádhyy alqodhát Raḥmat Allah Khán of Dilly, is the author of a Persian Dywán, D.

Raḥym was a contemporary of Walyy, H.

Rajā, Myán Gholám Moḥyy aldyn of Haydarábád, a pupil of Faydh.

Rajā, not known, V, D.

Rajab, Rajab 'aly Bég of Dilly, of Moghol (Persian) origin, resides now at Farrokhábád, K, D.

Rājah, Maharájah Balwant Singh, a son of Chét Singh Bangor, in 1245 he used to hold poetical assemblies at which Bakhtáwar Singh *Gháfí*, Aqá Myrzá Myrzá, Aghá Haydar 'aly *Afṣah*, Shaykh Pyrbakhsh *Masrúr* and other poets attended, R.

Rājah, Rājah Bahádur a son of Rājah Shitáb Ráy, Dywán of Bengal, K.

Rakhshán, Moḥammad Chánd flourished under Akmad Sháh.

Ramz, Myrzá Moḥammad Sultan Fath almulk Sháh Bahádur, R.

Rangyn, they say he is of Kashmyrian origin, he lived at Dilly and was a contemporary of Sawdá, C, V. He is probably identical with the poet of the same takhalluṣ mentioned by H, he flourished under Moḥammad Sháh, and his Ghazals are sung by dancing girls.

Rangyn, Myrzá Amán Bég is a calligraph, C. Is in the service of Nawáb Iftikhár aldawlah Myrzá 'aly Khán Bahádur, V.

Rangyn, Láláh Bilás Ráy a son of Rājah Mán Ráy is Dywán of the son of Moḥammad 'aly Rohélan, V. He resided at Murádábád, D.

Rangyn, Púran Lál, a Káyeth of Dilly, is a queer man, K.

Rangyn, Sa'adat Yár Khán of Dilly, a son of Tahmásh Bég Khán Túrání (Rúmy, H), is a good soldier but not a great scholar, E revised his Dywán. He was first a pupil of Hátim, and after Hátim's death, his compositions were corrected by Nithár, he has composed four Dywáns, one of Ghazals, one of humoristic poetry, one in the idiom of ladies, he is also the author of the *مجالس رنگین*, which contains critical remarks on various poets, D. His Dywáns together have the title of *نورانی* Naw Rattan. He died at the age of eighty in 1251.

Ranj, Myr Moḥammad Naṣyr, a grandson of Khwájah Myr, is a young man, K. Has given up writing poetry, P.

Ráqim, Bindrában of Dilly, a pupil of Sawdá, C. He was of Mathra and had a wonderful memory, A. He is the author of a short Dywán, and it is not known where he now is, D. Some say he was of Mathra, and it is very likely that this statement is correct, P.

Ráqim, Khalyfah Gholám Moḥammad of Dilly studied Persian,

and has also taken to Arabic, about twelve years ago he went to Lucnow, but he has now returned to Dilly and is studying medicine, K.

Rasá, Mawlawy 'alym Allah resides in Oudh, D.

Rasá, Myrzá Balkhy a son of Myrzá 'ydu Bahádur is a prince of the house of Dilly, D.

Rasá, Myrzá Taqyy, a prince of the house of Oudh, author of a Laylá Majnún, H. See Ridhá and Radhyy.

Rasáy, C does not know his name.

Rashky, Mohammad Hasan Khán of Patna, a son of the late Khádim Hosayn Khán *Khádim*, is a studious young man, V.

Rashyd of Lucnow, a pupil of the late Mollá Nitzám aldyn, was killed when young, C, V.

Rásikh, Khwájah Ahmady Khán is dead, J.

Rásikh, Shaykh Gholám 'alyy of Patna, J. First Myrzá Bhujjú *Fidry* corrected his verses and subsequently Myr Taqyy *Myr*, he is alive, V. He died in 1240, P.

Rásikh, Tzafaryáb Khán, of a noble family of Bareilly, is a talented young man, R. Rásikh, Tálib Hosayn.

Rawnaq, Myr (Myrzá) Gholám Haydar (Khán, H) of Patna, a son of Wáhib 'alyy Khán, is a brother of Asad-jang, V.

Rawshán, Khwájah Hasan 'alyy of Dilly, is now in the service of Açaf aldawlah, V.

Rawshan, Rawshan Sháh a Káyeth of Bareilly embraced the Islám and writes Persian and Rékhtah poetry, D. He is the author of a Dywán, H. He resided at Meerut, T.

Ráy, Myrzá Ya'qúb Bég was born in Hindústán, but his ancestors were of Túrán, he is a young man, K. He is dead, D.

Ridhá, Myrzá (Myr, D) 'alyy Ridhá of Manikpúr, a friend of Dywánáh, wrote several Mathnawies, one of them containing his love-adventures is celebrated, C, V, D.

Ridhá, Myrzá 'alyy Ridhá Bég of Agra a pupil of Myán Walyy Mohammad *Natzyr*, D.

Ridhá, Shaykh 'alyy Ridhá of Lucnow was for some time Nátzir in the court of justice at 'alyygarh, he is the author of a Mathnawy, D knew him personally.

Ridhá, Mawlawy Dhiyá aldyn of Thanésar a contemporary of Sawdá, D. He is probably identical with the poet Ridhá of whom C says, that he does not know his name.

Ridhá, *Hamyd* aldyn Khán of A'tzampúr, is a son of the physician Mawlawy Kallú of Chandpúr, D, P.

Ridhá, Myrzá *Hasan*, is familiarly called Myrzá *Jywan*, a son of *Mohammad* Myrzá *Ján* (Khán, K, H) Kórbégy, is a young man and a pupil of Naçyr and Mamnún, K. He was a friend of P and died some years before P wrote, and left a *Dywán*.

Ridhá, *Háfiz* *Mohammad-bakhsh*, a *Shaykh* of Láhór, resides of late at Farrokhábád, D.

Ridhá, Myr *Mohammad* Ridhá (Myr *Mohammady*, V) of Paṭna, a son of Myr *Jamál* aldyn *Hosayn* *Jamál* and a pupil of Myán *Dhiyá* (of Sawdá, E), has lately taken to Rékhtah poetry, C. The grandfather of *Jamál* was Qádhíy Núr Allah Shúshtary, who is the author of the *احقاق الحق* and of the *مجالس المؤمنین*, J. Ridhá wrote a *Dywán*, E. He died at Murshidábád, V. He is familiarly called Myr Paṭnawy, and resides at Lucnow, K. In D are two poets, one Myrzá *Mohammad* Ridhá of Lucnow a pupil of Sawdá and author of a short *Dywán*, and Myr *Mohammad* Ridhá Shúshtary, usually called Myr *Mohammad* Paṭnawy, a native of Paṭna resided at Lucnow, and was a pupil of *Dhiyá*. In P are also two poets of this takhalluç, one Myr *Mohammad* of Paṭna a pupil of *Dhiyá*, and Myr *Mohammady* of Lucnow equally a pupil of *Dhiyá*.

Ridhá, *Mohammad* Ridhá of the Deccan, D.

Ridhá, *Háfiz* *Mohsin* resides at Farrokhábád, and is of the *Kambóh* caste (regarding which, see the *Fawá'id alnátziryn*) wrote a Persian and Rékhtah *Dywán*, V.

Ridhá, Myr (Myrzá, K) Ridhá 'ally of Lucnow, a Toghrá-writer and a pupil of E, K, D.

Ridhá, Myrzá *Taggy* of Lucnow, a relation of the *Wazyrs* (now kings) of Oudh, is the author of a *Majnún ó Laylá*, D. See *Rasá*, *Radhyy* and *Hawas*.

Ridhwán, *Gholám Hosayn* of Paṭna, a son of *Shaykh Fakhr* aldyn, a pupil of *Salym* and of *Mujrim* and of V, who mentions him.

Rihá, *Gholám Mohammad* Khán of Dilly a brother of 'ináyat *Hosayn* Khán *Moshyr* and a pupil of *Gulzár 'ally* Khán *Asyr*, R.

Rind, *Gangá Prashád* a *Kashmyry* and son of *Kishen Chand* Pandit was a pupil of *Jorät*, resided at Bareilly and Lucnow, D.

Rind, Ráy Khém *Naráyan*, a grandson of *Maharájah* *Lachmy* *Naráyan* of Dilly, resides now at Hooghly and is my elder brother, says *Bény* *Naráyan*.

Rind, Míhrbán Khán, it is said that he is skilled in music and in composing Kabits, Dóhrás, &c. he lives at Farrokhábád, C. He died in Rostamnagar which is a quarter of the city of Lucnow, E.

Rind, Myr (Sháh) *Hamzah* 'ally of Dilly was originally a soldier by profession, subsequently he used to beg barefooted in the streets of Murshidábád, and now, 1194, he is at Patna at the shrine of Sháh Arzán in company of other Faqyrs, C. I have seen a *Dyván* of about 2000 verses of his, J. He had first the *takhalluq* of Shaydá, he is alive, V.

Riqqat, Myrzá Qásim 'ally called 'iráqy of Moghol (i. e. Persian) origin, his ancestors having been of Mashhad, whence they emigrated to Kashmyr. He was born at Dilly and brought up at Faydhábád, he is about thirty years of age and a pupil of Jorät, E.

Rokn aldawlah *Hádziq almulk Hakym Rokn aldyn Khán Bahádur* is a physician of Dilly, writes Persian and Rékhtah poetry, but particularly the former, D.

Rostam, he had the title of Rustam 'ally Khán *Iztisham aldawlah*, but was usually called Nawáb Bahádur, he was of Dilly and a son of Nawáb Ashraf Khán : in 1194 he gave to C specimens of his poetry. He was a friend of H.

Rúz alamyn of Dilly mentioned by Bény Náráyan.

Rúzy a *Pyr-zadah* of *Haydarábád*, A.

Rukhcat, Myr Qudrat Allah of Dilly a son of Myr Sayf Allah, a pupil of Ja'far 'ally *Hasrat* resides at present at Lucnow, C, V.

Ruswá, Aftáb Ráy (*Mahtáb Ray*, C) the son of a goldsmith, did not conform to the tenets of the Hindús, (C says he turned a *Musalmán*) and was a great cynic : at length he became mad and died young, A, B. There is another Ruswá of whom D says, that he does not know his name, but he had ascertained that he was distinct from Aftáb Ráy and flourished under Nawáb Najyb aldawlah Bahádur.

Sa'adat, Myr Sa'adat 'ally (*Sa'adat Allah Khán*, B) died before he attained the age of forty, A. He was a disciple of Wiláyat Allah and left a *Mathnawý* in imitation of *Laylá Majnún*, containing the history of two lovers of Dilly, C. He was a son of Myr Gholám 'ally 'ishrat, H.

Sabqat, Myrzá Moghol of Lucnow a son of Myrzá 'ally Akbar Akhúnd, his ancestors were of Persia, he is a pupil of Jorät whom

he surpasses in the *Qaṣyda*, E. He is of Dilly but resides now at Lucnow, H, P.

Sa'dy of the Deccan is the author of the verses which are erroneously ascribed to Sa'dy of Shyráz, B, J, H, K. In A and D he is identified with Sa'dy of Shyráz.

Safar Sháh, a Sayyid and Darwysz resides at Dilly, D.

Sajjád, Myr Moḥammad Sajjád of Agra (of Dilly, A) his ancestors were of *Adzarbáyján*, he is a pupil of *Ábrú* and superior to his master, B, C. He was brought up at Dilly and left a *Dywán*, G. It would appear from A that he was a young man in 1168. *Qáym* saw about 800 verses of his.

Salám, Najm aldyn 'alyy Khán of Dilly (Agra, D, K), a son of Sharaf aldyn 'alyy Khán *Payám*, is a pupil of his father, B. Went with *Qafdar-jang's* army toward the east (Oudh), A.

Salámat, Salámat 'alyy, J. Munshiy Salámat 'alyy of Gháziypúr, is a Munshiy in the English service, V.

Salámat, Myr Salámat 'alyy of Púrniya in the Parganah of Arwal in Behár, J.

Sálik, name not known, M.

Salím, Gholám Moṭṭafá was a friend of V. He was first a pupil of *Fidwy*, subsequently he was appointed Munshiy in an English corps of cavalry, he died at Lucnow, V.

Salym, Salym Allah Khán a son of the late Shaykh Faydh Allah Káliyah resides at Patna, J.

Salym, Myr Moḥammad Salym of Patna was a merchant, he died in 1195 at Murshidábád and left a *Mathnawý*, C, J. The chronogram on his death is *مسليم رفت بدار السلام*, V.

Sámán, Myr Nāṣir of Jawnpúr (of Dilly, J) a pupil of Myrzá Matzhar died a few years ago, he composed chiefly Persian poems, B. He came during the beginning of Moḥammad Sháh's reign to Dilly, A.

Sámiy, Myrzá Moḥammad Ján Bég, his ancestors came from the steppes of Tymáq (*Qipchák*, D) to India, his father resided for some time in Kashmyr, then he came with his son to Dilly (Bareilly, D). Sámiy was a disciple and pupil of Khwájah Myr, he wrote chiefly Persian poems, among them is a *Mathnawý* in the style of the *Sháh-námah* recording the events of the reign of Sháh 'álam, but he died before he had completed it. His Urdú poetry is not equal to his Persian compositions. H says that Sámiy was his teacher in Persian.

Sanjar, Shaykh Moḥammad Ya'qúb 'alyy of a place near Gháziy-púr, a son of Qádhīy Moḥammad Ğidīyq, and a pupil of Násikh, resided long at Lucnow and visited Dilly in 1260, R.

Sáqiy, Myr Hosayn 'alyy, C. In D a Sáqiy of the Deccan is mentioned.

Sar-sabz, Myrzá Zayn al'ábidyn Khán, familiarly called Myrzá Ménqá, a son of the late Nawáb Sálár-jang, is a studious young man, and when only seventeen years of age composed a Dywán, E, V.

Sarshár, Lála Tilók Chand a Khatry is a young man of Dilly, K.

Sarwar, A'tzam aldawlah Myr Moḥammad Khán Bahádur a son of A'tzam aldawlah Abú-l-Qásim Motzaffar-jang, was a pupil of Myrzá Ján Bég Sámiy and Myr Farzand 'alyy Mawzún. He died 1250 and left besides the Tadzkirah (described in p. 185) a thick Dywán, P.

Sarwar (Sorúr?), Shaykh Moḥammad Amyr Allah a son of Shaykh 'abd Allah of Agra was in 1243 at Dilly, he is a pupil of Mujrim and of Ghálib, D.

Sarwar (Sorúr?), Myrzá Rajab 'alyy Bég resides at Cawnpore, D. He was a pupil of Nawázish, P. He is the author of the *فسانه رنگین*, R.

Sattár, 'abd al-Sattár of Lucnow composes chiefly Marthiyahs, D.

Sawdá, Myrzá Rafy' aldyn of Dilly, his ancestors were of Kábul, he is a soldier by profession, and the best poet of our times, B. His father was a merchant, and this is probably the reason why he adopted the takhallúf of Sawdá ware, A. He lived sixty years at Dilly; after the fall of that city, he wandered for some time to various places; finally he settled at Lucnow and Aḡaf aldawlah gave him a stipend of Rs. 6000 a year. He died at Lucnow at an age of seventy years in 1195, the chronogram is *دور کو پای عناد شاعران هند کا سرور گیا* 1199—4 (د) = 1195, G. In K it is stated in the Biography of Sa'dy that Sawdá is the author of a Tadzkirah of Urdú poets.

Sáyah, Salym was of Dilly says Bény Naráyan.

Sa'yd, Qádhīy Sa'yd aldyn Khán of Kákóry in Oudh, a son of Qádhīy Najm aldyn Khán who was Qádhīy of Calcutta, Sa'yd visited Dilly in A. D. 1822. He is blind, P.

Sayf, Myrzá Sayf 'alyy is dead, K.

Sáyil, Sayyid Asad Allah of Haydarábád, familiarly called Sháh Samajh-bújh resides now at Patna, J.

Sáyil, Myrzá Moḥammad Yár Bég of Dilly of Uzbek origin, a companion of Badzl Bég Khán, J. Was a pupil of Sháh Hátim and

subsequently of Sawdá, E. He died many years ago, K. He had first the takhalluṣ of Mon'im, D.

Sayyid, Myr Gholám Rasúl is of Agra, K. He is a Shaykh of Murádábád, P.

Sayyid, Myr Ghálib 'ally Khán is chief Munshiy of the king of Dilly and writes Urdú and Persian poetry, D. He had formerly the takhalluṣ of Gharyb, he changed it because the king conferred the title of Sayyid alsho'arâ upon him, K. He is a native of Meerut, but was brought up at Dilly, T. He died some years ago, P.

Sayyid, Myr Imám aldyn, C.

Sayyid, Myr (Myrzá, D) Qotob aldyn (Myr Qotob 'ally, P), familiarly called Qotob 'álam of Sikandarábád, writes sometimes Rékhtah verses, K. He is a physician, P.

Sayyid, Myr Yádgár 'ally of Bahádurpúr in Mewát, is a young man in the army and resides at Dilly, A.

Shád a poet of Búdhánah is since some time settled at Bhópál, D.

Shád, Myr Akmad Hosayn, his forefathers came from the Hijáz to India under Shams aldyn Altmish, he resides at Shikóhábád near Meerut, P, H.

Shád, Ráy Déby Prashád of Haydarábád a pupil of Faydh, R.

Shád, Myrzá Iláhy-yár Bég (Iláh Bég, D) Kayámy a pupil of Muḥáfí, K.

Shád, Prashády Rám, a Brahman of Sikandarábád, is a friend of Zindah-díl, D.

Shád, Munshiy Rám Prashád, a Káyeth and a pupil of Naḡyr, is a witty young man and resides now at Dilly, R.

Shád, Sayyid Tafadhdhul Hosayn visited Dilly and met R.

Shádáb, Láláh Khushwaqt Ráy of Chánpúr Nadyah, A. He was a clever Inshá-writer, C. A pupil of Qáyim, P. In T his takhalluṣ is Shád.

Shádán, Lálá Basáwan La'l of Paṭna attends regularly the poetical assemblies, and is a good Inshá-writer, J. Resides at Dilly, H.

Shádán, Myr Rajab 'ally is a pupil of Bahóry Khán Ashuftah, K. I have not seen him of late, and do not know what has become of him, H.

Sháfí, Amyn aldyn of Dilly lives now, 1196, in poverty at Paṭna, C. He died in 1198, V.

Shafy', Myr Moḥammad Shafy', a friend of Sawdá and Myr, lives now at Lucnow, C, V.

Shafyq, Matzhar 'ally Khán of Dilly, familiarly called Myrzá Budhan, is a pupil of Firáq and of Qásim, K.

Shághil is a pupil of Bismil, whom he surpasses, A, B, J.

Sháh, Sháh Sa'd Allah called 'ishq 'ally of Paṭna, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Faqyr, and has his Takiyah near Betiah in Sárún, V. He is dead, K.

Myr Sháh 'ally Khán of Dilly was a poor young man, came to Murshidábád and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.

Shahámat, Sháh Shahámat 'ally is a Darwysh, D, resided in Oudh, P.

Shahwat, a son of Sháh Ma'cúm *Mohawwis* was a very obscene poet, K.

Sháhy, Sháh Quly Khán of Bághnagar (*Haydarábád*, C) was in the service of Táná Sháh and composed chiefly Marthiyahs, A, C.

Shahyd, Mawlawy Gholám Hosayn of Gháziypúr was in 1196 at Banáres, C. He is now Muftiy at Banáres, V.

Shahydá was an old poet, D, H.

Shahydy, Myr Karámat 'ally is of Lucnow, it is said that he is a pupil of Násikh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.

Shá'ir, Lálah Mathorá Dás familiarly called Mithan Lál, a Káyeth, is clever in the science of music and in mechanics, K.

Shá'ir, Myr Kamál aldyn Hosayn, familiarly called Myr Kallú, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Náçir-parast, D. He was a son of Myr Náçir aldyn *Ranj* and left a Dywán, K.

Shákir, Moḥammad Shákir of A'tzampúr was a friend of Moḥammad 'ally Hashmat and of Qáyim, and was skilled in astrology, A, C.

Shákir, Sháh (Myr) Shákir 'ally of Dilly is a young man who studies the Mathnawý of Jalál aldyn Rúmy and other Qúfý books under Sháh Moḥammad 'atzym, K, H, P.

Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Moḥyy aldyn 'ishq, D.

Shams, Myr Shams aldyn 'ally is familiarly called Myrzá Juman, K.

Shams, Walyy Allah, a celebrated poet of the Deccan, visited Dilly under 'álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, R.

Sharaf, a poet of the Deccan, D.

Sharaf, Myr Moḥammady of Dilly is a nephew of Nawáb Khán-dawrán, C. V. Was a mystic, K knew him, but he was dead when he wrote.

Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.

Sharaf, Shaykh Sharaf aldyn Hosayn (Hasan, K) is skilled in the Marthiyah, K. He was attached to the Qadam Sharyf near Dilly, P.

Sharáfat, Myrzá Ashraf (Sharaf, K) 'ally is of Lucnow, K. He is a grandson of Myr Mosharraf and a pupil of Mamnún, P.

Sharar, Myrzá Qádiq was a humble man, P,

Sharar, Myrzá Ghiyáth aldyn, R.

Sharar, Myrzá Ja'far was a younger brother of Myrzá Moḥammad, who has in Persian the takhalluḡ of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Púnah, D.

Sharar, Myrzá Ibráhyim Bég born at Lucnow was a fair poet, E. Was a pupil of Nawázish, P.

Sharyf, Myrzá Moḥammad Sharyf, a son of the late Myrzá Faydh who wrote two commentaries on the *فصوص الحکم*, Sharyf is a young man and a pupil of Moḥibb Allah *Mohibb*, some years ago he left Dilly, K.

Sharyf, Myrzá Moḥammad Sharyf is a convert to the Islám, and composes chiefly Marthiyahs, K. He is probably identical with Myrzá Sharyf Bég, familiarly called Lála Sharyf Bég, a son of Lála Dawlat Rám a Khatry mentioned by D.

Sharyf, Myrzá Sharyf Bég is of a good family and a witty poet, P.

Shawkat, Myrzá 'ally of Lucnow is a younger brother of Sabqat, he has written a small Dywán, D.

Shawkat, Moḥammad Munyf 'ally of Bijnawr, a son of Myr Rostam 'ally who was an author and a calligraph, is a pupil of Myr Gholám 'ally 'ishrat, D. He was converted to the Christian religion at Banáres, and is now at Meerut engaged in Missionary labours, P. I have some where seen a short biography of this convert in English.

Shawq, Bhógy Lál, P.

Shawq, Faydh 'ally was a contemporary of Sawdá and had many pupils, he wrote Persian and Rékhtah poetry, D.

Shawq, Háftz Gholám Rasúl of Dilly is a pupil of Naçyr, K, P.

Shawq, Hasan 'ally (Hasan Khán a Pathán, P, Hasan 'ally Khán, H) of Dilly, a pupil of Arzú, B, J. He was a soldier and in the service of Nawáb 'imád almulk, C, V. He left a Dywán, K.

Shawq, Shaykh Iláhy-bakhsh of Agra is at present a Munshiy of Myrzá Motzaffar-bakht Bahádur at Farrokhábád, H. He is author of a Rékhtah Dywán and of a book called قوانین سلطنت. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muçlafy, was strong in logogriphs. He went to Mashhad, P.

Shawq, Moçammad-bakhsh is of Kótánah and a pupil of Barkat Allah Khán Barkat, D. He was a soldier-like man, K.

Shawq, Mawlawy Qudrat Allah of Rámpúr (of موي, P, of Ráypúr, H) is the author of a Dywán and of a Tadzkirah of Rékhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Rawshan Lál is a clever musician, and a pupil of Naçyr, K, D.

Shawq, Shyw Gopál, familiarly called Kákájy of Paṭna, a son of the Mahájan Sawdágar Mal, diéd young, V.

Shawq, Tahamtan-jang Bahádur is an Amyr of the Deccan, K.

Shawqy, Moçammad Façyç a son of V, he is twenty years of age, V.

Shaydá, Mawlawy Amánat Allah was in Calcutta, says Béný Náráyan.

Shaydá, Myr Fatç 'ally of Shamsábád Mhow, Myr Sóz has adopted him as his child, and Sawdá is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from Áçaf aldawlah, his Dywán has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydá, Khwájah Hyngá, a Kashmyry of Dilly, was a pupil of Sháh Moçammady Bé-dár, he died young, K, E.

Shaydá, Nawáb Mo'yn aldyn Khán resides at Kálpy, and is a grandson of Nawáb Gháziy aldyn Khán Nitzám, P.

Sháyyiq, Myr Badr aldyn Hasan of Bareilly is a well educated man, D.

Sháyyiq, Pyr Myán (Myr, K) Moçammad of Lucnow was formerly a pupil of Myán Háshimy and now of Jorät, E.

Sháyyiq, Moçammad Háshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthiyah, K. He is a tailor by profession, H.

Sháyyiq, Myr Háyy of Dilly, a pupil of Myr Hidáyat 'ally Kayfy, is young, and composes chiefly Persian verses, K.

Sháyyiq, Natzyr aldyn نظير الدين of Bareilly, D. In T and P, he

Sharaf, a poet of the Deccan, D.

Sharaf, Myr Moḥammady of Dilly is a nephew of Nawáb Khán-dawrán, C. V. Was a mystic, K knew him, but he was dead when he wrote.

Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.

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Sharar, Myrzá Ghiyáth aldyn, R.

Sharar, Myrzá Ja'far was a younger brother of Myrzá Moḥammad, who has in Persian the takhalluṣ of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Púnah, D.

Sharar, Myrzá Ibráhyim Bég born at Lucnow was a fair poet, E. Was a pupil of Nawázish, P.

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Shawq, Tahamtan-jang Bahádur is an Amyr of the Deccan, K.

Shawqy, Moçammad Façyç a son of V, he is twenty years of age, V.

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Sháyyiq, Pyr Myán (Myr, K) Moçammad of Lucnow was formerly a pupil of Myán Háshimy and now of Jorät, E.

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Sháyyiq, Myr Háyy of Dilly, a pupil of Myr Hidáyat 'ally Kayfy, is young, and composes chiefly Persian verses, K.

Sháyyiq, Natzyr aldyn نظیر الدین of Bareilly, D. In T and P, he

has the name of *Moḥammad Nadzyr* *aldyn* نذیر الدین *Hasan* a son of *Sháh Gholám Moḥyy* *aldyn* *Owaysy* (Rúmy, H) *Sirhindy*. H speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title *يك بيت*. He writes chiefly Persian poetry, T.

Sháiyiq, *Myr Qamar 'aly* of *Paṭna* writes *Rékhtah* poetry, J.

Shéftah, *Háfitz 'abd al-Qamad*, a *Panjáby* of *Dilly*, was a pupil of *Bahóry Khán Ashuftah*, K.

Shéftah, *Aḥmad Khán* of *Dilly* a pupil of *Asyr* and a friend of R.

Shéftah, *Sayyid Iláh-bakhsh* of *Dilly* resides since some years at *Paṭna*, and composes chiefly *Marthiyahs*, J.

Shéftah, *Myr Moḥammady* resides at present at *Dilly*, but is not a native of that city, J.

Myr Shér 'aly of *Dilly* resides since some years at *Paṭna*, J.

Shifá, *Hakym Moḥammad Hasan Khán* of *Dilly* is a young man, D.

Shifá, *Hakym Yár 'aly* is a good physician, A.

Shiguftah, *Budh Singh*, a blacksmith, is a pupil of *Bahóry Khán Ashuftah*, K.

Shiguftah, *Myrzá Sayf 'aly Khán* is a son of the *Nawáb Shujá' aldawlah*, he had formerly the *takhalluḡ* of *Bayán*, and *Myrzá Qásim 'aly Jawán* corrected his verses, of late he has changed his *takhalluḡ*, E met him at *Lucnow*. He left a *Dywán*, D.

Shiguftah, *Myrzá Shiguftah-bakht* (*Bédár-bakht*, P, H.) *Bahádur*, familiarly called *Myrzá Hájy-Qázib*, a son of *Myrzá Jawán-bakht Jahándár Sháh*, resides at *Banáres*, D.

Shikóh, *Moḥammad Ridhá* of *Lucnow* is a friend and pupil of *Myrzá Qatyl* and writes Persian poetry, E, K.

Shikóh, *Sayyid Shikóh 'aly* of *Saráwah*, died about twenty-five years ago, H.

Shikyba, *Shaykh Gholám Hosayn* is a poor man and a pupil of *Moḥammad Taqyy Myr*, K. Has written a *Dywán*, D.

Sho'a, Prince *Moḥammad Akbar* a son of *Sháh 'alam Aftáb* (hence the *takhalluḡ*) is the heir-apparent to the throne, D, K.

Shohrat, *Amyr-bakhsh Khán*, a *Kashmyry* of *Dilly*, is a pupil of *Firáq* and resides at *Dilly*, D. He has gone to the *Deccan*, K. He died young, P.

Shohrat, Iftikhár aldyn 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Bény Náráyan.

Shohrat, Myrzá Moĥammad 'alyy of Dilly, a pupil of Yaĥyá Amán Jorät, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sho'lah, Amar Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwájah 'atzym Khán of Dilly, a son of Khwájah Moĥamady Khán, is a pupil of Myrzá Ghasytá and resides at Motháry in Behár, J. He is dead, V.

Shór, George جارج بنس (?) a Christian, R.

Shór, Myrzá Maĥmúd Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Sa'adat Yár Khán Rangyn and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám Aĥmad, a son of Moĥammad Akbar, is a young man and a pupil of Mümin Khán Ashná, P.

Shórish, Myr Mahdiy of Paṭna, a son of Myrzá Gholám Hosayn, is a clever young man, V.

Shórish, Náçir Hosayn (Khalyfah Nádir Hosayn, H, D) of Dilly is a young man, and a pupil of Thaná Allah Firáq, K. He had formerly the takhalluĥ of Morúwat, D.

Sho'úr, Sho'úr Aĥmad of Rámpúr is the father of Rawúf Aĥmad Rawúf, K.

Sho'úry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyr aldawlah Nádir-jang, resides since some years in Mogholpúrah at Paṭna, J.

Shukr, Moĥammad Myrzá of Haydarábád a son of Hasan Myrzá Qaçd and a pupil of Faydh, R.

Shukr, Rádhá Kishen a Káyeth, is of Morádábád, P.

Shywan, Myr Aĥsan of Paṭna was a soldier by profession, he is dead, J.

Siĥr, Moĥammad Khalyl Khán of the Deccan, K.

Sikandar, Khalyfah Moĥammad 'alyy (C and G call him Shaykh Sikandar, but H, who knew him, says that this is a mistake) of the Panjáb, familiarly called Khalyfah Sikandar, composes chiefly Marthiyahs and writes in the Marwáry and Panjáby dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.

He is upwards of fifty years of age, E. On the invitation of the Náẓim of Haydarábád, he repaired to his capital. He died there and his remains were carried to Karbalá, K.

Sipáhy of Lucnow, it is said that he has been killed, K, D.

Sipáhy, Myr Imám-bakhsh died some time ago, K.

Sipáhy, Sháh Quly Khán, D, H.

Siráj, Myr Siráj aldyn of Awrangábád was a pupil of Sayyid Hamzah of the Deccan, A, B, C. He left among other poems a Mathnawý called *بستان خیال*, D. See page 148 *suprà*.

Siráj, Siráj aldyn 'aly different from Siráj Awrangábády, P.

Siyádat, Myr Mojáhid aldyn of Lucnow a pupil of Mammún, D, K, H.

Sohráb, Myrzá Sohráb Bég, a Moghol, resides at Dilly, D, P.

Sokhon, Hakym Myrzá Moḥammad Hosayn, a Kashmyry of Dilly, is a good physician and writes Persian and Rékhtah poetry, H, K. In H it is said that there was also a poet of this takhalluṣ at the time of Nájiy and Madhmún, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lálah Dalwály Singh is a Munshiy of the king of Dilly, he is a young man, K, P.

Solaymán a pupil of Myr 'abd al-Hayy, A. A contemporary of Tabán, C, V.

Solaymán, Myr Murád 'aly of Dilly resides since a long time at Paṭna, now he is gone to Behár, J.

Solaymán, Solaymán Khán of Dilly a pupil of Ashraf 'aly Khán Fighán, J. Resided for some time at Paṭna, but it is not known where he now lives, V.

Solaymán, Prince Solaymán-shikóh, a great patron of poets and learned men, among his protégés are Muṣṭafy, Jorüt, Inshá Allah Khán, &c. E. Resides mostly at Lucnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sor'at, R, who mentions him, does not know his name.

Sorúr (or Sarwar ?), Myr Faydh 'aly of Ijrárah, resides at Dilly, and is a pupil of 'izzat Allah 'ishq, D.

Sorúr (or Sarwar ?), Himáyat Allah Khán of Dilly, a Dáróghah in the Dilly Palace, is a pupil of Naṣyr, D.

Sóz, Sayyid Moḥammad Myr (Sayyid Moḥammad, C) of Qaráwal-púrah near Dilly, a son of Dhiyá aldyn Bokháry, was skilled in archery

and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidábád and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhalluḡ of Myr, now that of Sóz, he now resides at Faydhabad, J. He was a friend of E, and was upwards of seventy years of age when he wrote.

Sózán, Nawáb Mirzá Azmad 'ally Khán Shawkat-jang of Lucnow, a son of Iftkhár aldawlah Mirzá 'ally Khán, lives at the court of Aḡaf aldawlah, C, V, E.

Sózán, Shaykh Shams aldyn of Dilly resided at Farrokhábád, was a soldier by profession, and a pupil of Sóz, K.

Subhán, Myr 'abd al-Subhán was a pupil of A'brú, D.

Sultán, Mirzá (Prince) Moḥammad E'zid-bakhsh Bahádur of Dilly, familiarly called Mirzá Nyly is alive, D.

Sultán, Nawáb Naḡr Allah Khán Bahádur of Afghán origin is Jágyrdár of Rámpúr, D. He is dead, P.

Sultán, Sultán Quly Bég is a soldier by profession, D.

Ta'ashshuḡ, Myr Sayyid Moḥammad of Dilly, a descendant of 'abd al-Qádir Jylány and a relation of Myr 'izzat Allah 'ishq, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and may be about sixty-five years of age.

Táb, Mahtáb Ráy, P (see Tá'yib).

Tábán, Myr 'abd al-Hayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdá and a pupil of Moḥammad 'ally Hashmat. His Dywán contains about one thousand verses, J, E.

Tabyb, Sayyid Sháh of Láhór writes Urdú with great correctness, D. [Firáq, D.

Tabyb, Walyy Moḥammad is a Surgeon of Dilly, and a pupil of

Taḡawwur, Sayyid Ihsán Allah a son of Hosayn Khán, a native of Pankór not far from Lucnow, may be about 25 years of age, he is a pupil of Jorät, E. According to D, the name of Taḡawwur was Sayyid Hasan Khán and according to H, Sayyid Hosayn Khán, and according to K, Sayyid Haydar 'ally, and according to P, Sayyid Haydar Hasan Khán, and according to T, Sayyid Ihsán Hosayn.

Taḡawwur, Sayyid Rajab 'ally of Dilly, a pupil of Naḡyr has lately taken to poetry, D.

Taḡwyr is the takhalluḡ of a lady, says R, with whose circumstances I am not acquainted.

Taḡwyr, Sháh Jawád 'ally of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Taḡayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and R is the following account, his name is Gholám Moḡṭafá, a son of Mawlawy Rafy 'aldyn, who was a very learned man, K, P and R speak of him as if he was alive. It is clear that he is identical with the Taḡsyn of D, and not with his Taḡayyur, who must have been dead when P wrote.

Taḡsyn, Myán Gholám Moḡṭafá a son of Malawy Rafy 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Taḡsyn, Munshiy Hosayn 'atá Khán resides at Etáwah, H.

Taḡsyn, Myr Mohammad Hosayn Khán of Lucnow, has the title of Moraḡṣa' Raqam, he is a good calligraph and Inshá-writer, H. His name is Myr Mohammad Hosayn 'atá Khán, he is a son of Mohammad Báqir Khán *Shawq*, he lived at the court of Abú Maṇṣúr 'ally Khán Ḡafdar-jang. He is the author of the *ضوابط انگریزی* and of *تواریخ قاسمی* in Persian and of the *نوطرز مرصع* which is an Urdú version of the story of the four Darwyses, T. He seems to be identical with the preceding, though H distinguishes between the two.

Tajalliyy, Sháh Tajalliyy (Sháh Tajalliyy 'ally, D, K.) of Haydarábád a Darwys, occupies himself usually with poetry, D.

Tajalliyy, familiarly called Myán Hájj, his name is Myr Mohammad Hasan, (Hosayn H, Mohsin K), he is a son of Myr Mohammad Hosayn (Hasan H) *Kalym* (D says *Tálib Hosayn Kalym*) and a nephew of Myr Mohammad Taqyy Myr, he is the author of a thick *Dyván* and of a *لیلی مجنون*, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluḡ of Hájj, D. I have heard he is dead, H. According to T the name of Tajalliyy was Myr Gholám 'ally, and the theme of the Mathnawiy is the affection for him of a Bráhmaṇ's wife whom he married. R makes a distinction between Mohammad Hosayn, familiarly called Hájj, and Myr Gholám 'ally the author of the *Laylá Majnún*.

Tajammul, of Lucnow, D, H.

Tajammul, Myr A'tzam (Mohammad 'atzym H, P) of Lucnow, a pupil of Jorát, writes chiefly Marthiyahs, D.

Tajarrud, Myr 'abd Allah of the Deccan, a pupil of Sayyid 'abd-al-Walyy 'uzlat, A, B, D.

Talab, Shaykh Tálíb 'alyy of Sámánah came in the suit of Dzú-l-Fiqár aldawlah Najaf Khán to Meerut where he had his Rékhtah verses corrected by T, subsequently he entered into the English military service and rose to the post of Jamá'ahdár, T.

Táli', Lála Hindú Lál of Haydarábád, a pupil of Faydh, R.

Táli', Myr Shams aldyn of Dilly, died young, B. He was a native of the neighbourhood of Lucnow, C.

Tálíb, Myrzá Abú Tálíb, of a village near Awrangábád served in the army of Bahádur Sháh (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Tálíb, 'ashúr Bég Khán a son of the late Dawlat Bég Khán, his ancestors were of Túrán, but he was born in Hindústán, he is a pupil of Myr Taqyy and Firáq, K.

Tálíb, Háfitz Tálíb is a poet of Rámpúr and a pupil of Mawlawy Quadrat Allah Shawq, P.

Tálíb, Shayk Tálíb 'alyy of Paṭna, a brother of Gholám 'alyy *Rásikh*, J. He was a pupil of Fidwy, he died young in 1206, and left a Dywán, V composed the following chronogram on his death, طالب علي در قرب احمد يافت جا.

Tálíb, Tálíb 'alyy is a son and pupil of Myr Ghálíb 'alyy Khán *Sayyid*, H, K, D.

Tálíb, Myr Tálíb 'alyy of Iláhábád, a nephew of Moqyb, J.

Tálíb, Tálíb Hosayn Khán a Kashmyry of Dilly, a son of Myán 'askary *Núlán* is a dáróghah or steward to Prince Solaymán-shikóh, E, K. He is a pupil of Inshá Allah Khán, H.

Tálíb, Myán Tálíb 'alyy is a Buzurg-zádah (i. e. the descendant of a celebrated man or saint) and resides at Lucnow, D.

Tamanná, 'abbás Quly Khán ('alyy Khán, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamanná, Myr Asad 'alyy Khán of the Deccan a contemporary of Nawáb Nitzám 'alyy Khán, D.

Tamanná, Myrzá Moghol Khán is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshá'araks.

Tamanná, Khwájah Mohammad 'alyy of Paṭna, a son of Khwájah 'abd Allah *Túyyd*, is a friend of C. According to J, his name is Mirzá 'alyy Ridhá, he mentions besides him a Tamanná of Dilly regarding

whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlád 'ally that this verse is by him
 نورگستان کے نشاے کا صحیحے شوق نہیں اچ دیکھی ہیں تمناے تمہاری آنکھیں

Tamanná, Moḥammad Isḥáq Khán born at Dilly was of Kashmyry origin, he went to Banáres and entered the service of Myrzá Jahándár Sháh and died there, H.

Tamkyn, Bakhtá Mal Pandit was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Rám Fidá, K.

Tamkyn, Ḡaláh aldyn resided at Dilly and is a fertile Rókhtah poet, A, B, J. He flourished under Moḥammad-sháh, C calls him Myr Ḡaláh aldyn. T informs us that he was a great drunkard.

Tamkyn, Moḥammad Yúsof, R.

Tamkyn, Myr Thaná 'ally is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhábád to Dilly and D made his acquaintance.

Táná-sháh, Abú-l-Hasan (Sayyid Abú-l-Hasan) king of Golconda, after the fall of his capital, he was confined by 'álamgyr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Béd-mushks and after some time he still farther reduced his allowance until Táná-sháh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanhá, Shaykh 'iwadh 'ally Khán, a son of Moḥammad Waḥyd Khán b. Moḥammad Sa'y'd Khán b. Qáym 'ally Khán b. Qásim 'ally Khán and a pupil of Muḡlafy, was a soldier by profession and is now at Dilly, D. Qásim 'ally Khán was a native of Madynah and came with Humáyún to India and under Akbar he was honoured with a Maṇṇab. His descendants occupied posts of responsibility under the emperors. Tanhá served first in Maḥbúb 'ally Khán's cavalry in the army of Nawáb Dzú-l-Fiqár aldawlah, after the Nawáb's death he entered the service of Jahándár Sháh and subsequently of

Iltimás Khán and then of Mahdiy 'ally Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.

Tanhá, Moḥammad 'ysà born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, E.

Tanhá, Sayyid Kifáyat 'ally, a son of the late Sayyid Iláhy-bakhsh, was in 1261 at Dilly and attended the Moshá'araks held in the house of Moghol Khán Tamanná, R.

Tanhá, Sa'd Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Afghán origin and my pupil, K.

Tapish, Myr Madad 'ally of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.

Tapish, Moḥammad Ismá'yl, familiarly called Myrzá Ján, of Dilly, his father Yúsof Bég Khán was of Bokhárá, he is a pupil of Moḥammad Yár Bég Sáyl and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahándár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, he died after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rékhtah. He is now in Bengal, K. He is alive, D. Bény Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.

Taqyy, Sayyid Moḥammad Taqyy of Dilly, familiarly called Myr Ghásy, was a pupil of Fakhr aldyn and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'atzym, K.

Tarab, Jhanú Lál a Káyeth of Lucnow is a pupil of Návizish, he composes chiefly Marthiyahs and uses in them the takhalluṣ of Dilgyr, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-bakhsh Násikh, he is now at the court of Oudh, T.

Taraqqiy, Myrzá Moḥammad Taqyy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.

Tárik, Záhid Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.

Tarsán, Myr Bahádúr 'ally of Lucnow is a pupil of Jorät, D.

Tarz, Girdháry Lál a Káyeth of Amróhah a pupil of Qáyim, C.

Tarzy, Myr Imám 'ally is eighteen years of age and my pupil, V.

Tasalliy, Myr Shujá't 'ally of Dilly a pupil of Naṣyr is alive, D.

Tasalliy, Lálah Tyká Rám, a son of the paymaster Gópál Ráy, is about twenty-five years of age; his ancestors came from the neighbourhood of Etáwah but he was born at Lucnow, he had a large collection of works of poetry, E. According to D the takhalluq of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Pandit, D. All Hindús whose ancestors came from Kashmyr are called Pandits if they are Bráhmans, and almost all Kashmyries are of that caste.

Taskyn, Myr Hosayn, descended from Myr Haydar Khán Qátíl the Wazyr of Farrokh-siyar, is a pupil of Mümin Khán and a friend of P.

Taskyn, Myr Sa'ádat 'ally, a pupil of Minnat (D says of Nitzám aldyn Majnún), is a promising young man, E. He is of Bareilly, T.

Taslym, Moẓammad Kabyr Khán an Afghán of Rámpúr a pupil of Khalyfah Gholám Moẓammad 'abbásy ('ayyáshy?) Dihlawy (Bareilawy, H), T, D.

Táthyr, Myr Čádiq 'ally of Haydarábád, D.

Táyib, Háfítz 'abd Allah of Dilly is a pupil of 'abd al-Raẓmán Iẓsán, D.

Táyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábit, a poet of Haydarábád of whom D quotes a Rubá'y on Nawáb Aristú-jáh ارسطر جا.

Thábit, Içálat Khán (Ijábat Khán, P. Ijábat 'ally Khán, R) of Afghán origin, a pupil of Fidwy, lived long at Paṭna and died in 1210, V.

Thábit, Myrzá (Prince) Mo'izz aldyn Bahádur, a brother of the celebrated Myrzá Aẓsan-bakhsh, is alive, and Iẓsán usually corrects his verses, D.

Thábit, Shuját Allah Khán of Pánypat a pupil of Ja'far 'ally Hasrat, C. He resided at Lucnow, K.

Thaná, Myr Shams aldyn born at Paṭna was a pupil of Sháh Moshtáq Talab, E.

Thaná, Thaná Allah Khán of Farrokhábád is Sirishtahdár in the Magistrate's court at Coel, where R met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanésér, is a mystic, H.

Tháqib, Myr Ghálib aldyn was a contemporary of Walyy, his poems are in the style of the ancient poets, D.

Tháqib, Sayyid Shams aldyn was a Darwysh of Dilly and a pupil of Ábrú, D.

Tháqib, Shiháb aldyn a pupil of Ábrú, A saw him in 1164. He resided at Dilly, C. He was of Lóhára, T.

Tharwat, Sayyid Darwysh 'ally was a queer man, P.

Tharwat, Mufty Gholám Makhdúm of Phulwáry, a son of Mawlawy Jamál aldyn and a pupil of Mawlawy Ayat Allah *Jawhary*, was first a poor man, but obtained forty thousand Rupees by inheritance, he was a learned Mawlawy and resided at Paṭna, he is dead, V.

Tharwat, Myrzá Moḥammad Čádiq of Lucnow was usually called Ághá Tharwat, he was tutor in the house of Rájah Tíkét Ráy, D.

Thurayyá Sháh is the name of a poetess, T.

Tif, Myrzá (Prince) 'abd al-Moqtadir a grandson of Sháh 'álam, K. He is the author of three Dywáns, H.

Tómas, John Thomas a native of Dilly, and a son of Mr. George, who was familiarly called Jiház Čázib, is a soldier-like man, D, H, K.

Toráb, Mawlawy Toráb 'ally, a very pious man, is now about fifty years of age, he resided formerly at Dilly, I do not know where he now is, R.

Torrah, Torrah-báz Khán of Benáres, P.

Túr, a poet of Lucnow is a pupil of Moḥammad Ridhá Barq and of Násikh, P.

Tzafar, Myrzá Abú Tzafar, king of Dilly, is the author of a Dywán, which in reality has been composed by Dzawq.

Tzáhir, Myr Luṭf 'ally, a son of Myr Moḥammad Báqir Tzohúr a pupil of *Hasrat*, pays now less attention to poetry than to music, J.

Tzáhir, Khwájah Moḥammad Khán, a pupil of Myrzá Matzhar, died probably after the invasion of Nádir Sháh, B. He was a son-in-law of 'ally Nawáz Khán and came for his sake to Paṭna. He died young, J.

Tzáhir, Myr Moḥammady of Dilly resides since some years at Agra, where he practises medicine, D, K.

Tzahyr, Načyr aldyn, a pupil of Mobtalá, is a good Persian scholar, he lately intended to go to Najaf but remained in the Deccan, I have no news of him, says his instructor, T.

Tzaryf, Khodá Wiridy Khán (Khodá Burdy Khán, D, K) is a brother of Sa'ádat Yár Khán Rangyn, and had formerly the takhalluṣ of Bé-táb, he is a soldier-like young man and his brother revises his verses, K. See Bé-táb p. 215.

Tzohúr, Bady' aldyn Haydar the second son of T.

Tzohúr, Myr Moammad Báqir, a pupil of Myrzá Matzhar, had formerly the takhalluq of Hazyn, he adopted the takhalluq of Tzohúr when he went from Patna to Jahángyrynagar, he wrote a Sáqiy-námah and a Dywán, he died under Aẓmad Sháh, J.

Tzohúr, Lálah Shéó Singh resides at Agra and imitates Yaqyn, B. Flourished under Aẓmad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Moammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dalyl Allah Khán of Bedá-lun (?) obtained the title of Khán from Myrzá Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Jorät, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa'dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, Háfiz Tzohúr Allah Béq is a young man of Dilly, his ancestors were of Túrán, D, H.

Ulfat a poet of Motzaffarnagar, H.

Ulfat, Moammad Ulfat a native of the neighbourhood of Haydarábád, H. He is probably identical with Moammad 'othmán Ulfat mentioned in the *Qubhe Waṭn*, p. 32.

Ulfat, Ráy Mangal Sén of the Káyeth caste was a native of Patna and held for some time an office at Dilly. He was a pupil of Jorät, H. 'umdah, Sytá Rám a Kashmyry is a pupil of Yaqyn, B. He was a contemporary of Arzú, C.

'umdat almulk a son of Nawáb Moammad 'ally Khán, D.

Umméd, a poet of Haydarábád of whom nothing farther is known, H, D.

Umméd, Myrzá Moammad Ridhá had the title of Qazalbásh Khán. He was a native of Persia and a pupil of Táhir Wahyd, he came under Bahádur Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rékhtah verses, A, M, C, H.

Umméd, Umméd 'ally, a son of Nawáb Khánjahán, resides now at Hooghly says Bény Naráyan.

Ummy, Rawshan Béq of Dilly, a pupil of Naçyr, is a young man of considerable poetical talents, H. He died young, P.

'umr, Mo'atabar Khán of the Deccan was a man of rank and a pupil of Waly, B, C.

Ustád, Shaykh Mo'hammad-bakhsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Waly, a son of Sa'd Allah who was a very learned and pious man and in whom Awrang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnow, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rékhtah poetry. From Dilly he went to Murshidábád and was supported by 'aly Wiridy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáçif, Hasan-bakhsh a relation and pupil of H.

Wáçil, Mo'hammad Wáçil (Myán Wáçil Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K. Mo'hammad Wáçil of Badáwn is a fair poet, D.

Wáçil, (Gholám, J) Mo'hyy aldyn Mo'hammad of Belgrám, it is said that he has written a Rékhtah Dywán which has about one thousand verses, J, V.

Waçl, Myrzá Isháq, a son of Hájj Ibráhyim and a grandson of Áqá Qadyr Ispahány, resides since some time at Lucnow and is a pupil of Sháh Malútl, he composes chiefly Marthiyahs, C, V.

Wadá, Myrzá Dáwúd a witty poet, D.

Wafá, Myrzá (Mawlawy, C, D) 'abd al'ally a Kashmyry of Dilly where he resides and supports himself by teaching, he is a pupil of Naçyr, D, K.

Wafá, Lála Nawal Ráy is a young man, A. He is a younger brother of Goláb Ráy Dywán of Najyb aldawlah Najyb Khán, C, J, V. He was Náyib or deputy governor of Oudh at the time of Çafdar-jang who died in 1167.

Waðdat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wahm, Myr Mo'hammad 'ally of Dilly, a son or grandson of Myr Mo'hammad Naçyy (Taçyy, V, D) *Khayál* the author of the *بستان خیال* resides now at Lucnow, and has an appointment under Açaf aldawlah, C, E, V, K.

Wahshat, Myr *Abú-l-Hasan* of Mynú near Dilly was a grandson of Tyr-andáz Khán and a pupil of Sawdá, he was dead in 1168, A. C. V says "It appears from the Tadzkirah of Myr Gholám *Hasan* and from the Gulzáre Ibráhym that *Abú-l-Hasan Wahshat* is identical with *Mohammad Hasan Hasan* though Myr *Mohammad Taqyy* makes a distinct person of *Wahshat* in his Tadzkirah. It is possible that he had both the takhalluṣ of *Wahshat* and *Hasan* and the name of *Abú-l-Hasan* and *Mohammad Hasan*."

Wahshat, Myr Bahádur 'ally was at the court of the late Nawáb Shujá' aldawlah, it is said that he composed the *بارے ماسه* in the style of the *تہمتہ کہانی*, C.

Wahshat, Gholám 'ally Khán of Murádábád, a son of Myr Farzat Allah Khán and a pupil of Mümin, holds at present an appointment under the English government at Bulandshahr, P.

Wahshy, Myr Bakhshy of Dilly resides since some years at Patna, J.

Wahyd, Mawlawy 'abd al-Rawúf of Calcutta is a good Persian scholar, R.

Wahyd, *Hakym Mohammad Wahyd* aldyn Khán of Badáwn is a well educated man and physician to the Rájah of Bhartpúr, R.

Wájid a mystical poet, D.

Wajyh, Nawáb *Wajyh* aldyn Khán *Mobárák-jang*, (*Mobádir-jang*, K, perhaps *Mobáriz-jang*), a pupil of Fákhir Makyn, uses in Persian the takhalluṣ of Baryn (see p. 162), he is the author of a *Rékhtah Mathnawý* of twelve thousand verses, V. Most of his Ghazals are in Persian, K, D.

Wálih a Hindú of Faydhábád, P.

Wálih, Marẓamat Khán a Kashmyry of Dilly was in the English service at Lucnow and Dilly, and used in his Persian compositions the takhalluṣ of Tháqib, he died some years ago, H, K, D, P.

Wálih, Myr *Mobárák 'ally* of Dilly a son of Sháh Qudrat Allah Qudrat, is a man of no learning, he resides at Murshidábád, C, J, V.

Wálih, *Mohammad Akbar* of Dilly was a contemporary of *Mohammad Sháh*, D, K.

Wálih, *Mohammad Khán* was in the service of prince Jahándár Sháh, V. He is probably identical with the *Wálih* of whom D says that he came in 1239 to Dilly.

Wáliy, Munshiy *Mohammad Wáliy* of Pandúa resides now at Hooghly says Bény Naráyan.

Walyy, Myrzá Moḥammad Walyy (Myrzá Walyy Moḥammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidábád, he is a fertile poet and has written a *Dyván*, C, J. He was a friend of Salym and died young, V.

Walyy, Sháh Walyy Allah (Moḥammad Walyy, J, D) of Gujráat was a descendant of the Saint Sháh Wajyh aldyn Gujráty, about the year 1112 he visited Dilly in company with Abú-l-Ma'ániy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa'd Allah *Gulshan* to write *Rékhtah* poetry, A.

Wáqif, Myrzá Hasan-bakhsh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqif, Sháh Wáqif of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shujá' aldawlah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucnow, C. He died several years ago, K.

Wáarith, Hájy Sháh Moḥammad Wáarith of Iláhábád a pupil of Moḡyb whom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wáarith, Moḥammad Wáarith of Iláhábád where C saw him, he was a man of some education. He wrote Persian and *Rékhtah* poetry, V.

Wáarith, Sháh Wáarith aldyn of Dilly is a Ḡúfy Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Wázyr, Khwájah Wázyr of Lucnow is a pupil of Násikh, P. He is the author of the *دستور العمل*, R.

Wázyr, Wázyr 'alyy Khán an adoptive son of Aḡaf aldawlah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Naráyan he has the *takhalluḡ* of Wázyry.

Wiḡál, Naḡr Allah Khán of Dilly, a son of Thaná Allah Khán Firáq, is a good physician, D, P. In 1266 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, R.

Wilá, Matzhar 'alyy Khán, familiarly called Myrzá Luṭf 'alyy (Myrzá Luṭf Allah, K), a son of Solaymán 'alyy Khán *Wadád* who was familiarly called Moḥammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was

a pupil of Mammún, P. Bény Naráyan states that his name is Myrzá Lutf 'ally and that he is familiarly called Matzhar 'ally Khán.

Wiláyat, Myr Wiláyat Allah Khán of Dilly elder brother of Mohtasham Khán *Hashmat*, was a brave and generous man and a contemporary of Çafdar-jang, J, V. He died under Shujá' aldawlah at an advanced age, C.

Wiláyat, Wiláyat Sháh a Darwysh of Dilly who went some years ago to the east, D. He resides at Coel, K.

Wos'at, Mostaqym Khán of Rámpúr is a new poet and a pupil of Shawq, V.

Yád, Myr Gholám Hosayn of Súnypat a relation of Mawlawy 'abd al'azyz and a disciple of Fakhr aldyn, and in poetry a pupil of Firáq. He died young, K, D.

Yád, Myr Moammad Hosayn a son of 'ábid 'ally Khán and a brother of Mokhliç 'ally Khán and a pupil of Hasrat resides at Murshidábád, J.

Yažyà, Munshiy Yažyà Khán had first an appointment of trust at the court of Dilly, after the fall of that city he went to Bhartpúr, where he obtained a comfortable appointment, he is dead, D, K. He was a clever Inshá-writer, H.

Yažyáy, Moammad Mohyy aldyn, a son of Sháh Moammad Músà and a brother of Bé-táb, is a young man, writes Persian and Rékhtah poetry, he has adopted the above takhalluç in honour of Sháh Khúb Allah of Iláhábád whose name was Moammad Yažyà, at present he is Qádhí of Sayyidpúr near Gháziypúr, J.

Yakdíl, Myr 'izzat Allah of Dilly flourished under Moammad Sháh and composed chiefly Manqabats, J.

Yakdíl, Diláwar Khán, a brother of Moçtafà Khán Yakrang, had for some time the takhalluç of Hamrang and also of Bérang, K.

Yakrang, Lálah Bishen Dás is a Káyeth of Saháranpúr, D.

Yakrang, Moçtafà (Quly) Khán (Gholám Moçtafà Khán, K) of Dilly held a Mançab under Moammad Sháh and was a contemporary of Ábrú, his Dywán contains about 500 verses, A, B, C, G. He was a pupil of Matzhar, K.

Yakrú, 'abd al-Wahháb is a pupil of Ábrú, B, C.

Yaksú, Lála Fatḥ Chand, a Káyeth of Moghulpúrah close to Dilly, was a good poet, D.

Yaktá, Khwájah Mo'yn aldyn Khán is a nobleman of Dilly, R.

Yá'qúb, Myr Yá'qúb 'ally of Dilly was a friend of Fakhr aldyn, many years ago he went to the east, and it is not known what has become of him, K.

Yaqyn, In'am Allah Khán of Dilly, a son of Atzhar aldyn Khán Bahádur Mobárah-jang, a grandson of the Majaddid or Reformer of the second year thousand, and a pupil of Matzhar, B, J. Matzhar was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of A/mad Sháh by his own father, because he brought disgrace on his family, C, E, G. His Dywán is very celebrated, J.

Yár, Myr A/mad of Dilly, a son of Sháh Iláh-yár and a pupil of Myr, flourished under A/mad Sháh and composed sometimes Rékhtah poetry, C, V.

Yár, Myr Haydar 'ally of Dilly, a son of the late Nawáb Ma'cúm Khán, and a brother of Nawáb Asad Allah Khán Sayyid almulk, resides now at Murshidábád, J. He is probably identical with the preceding Yár.

Yás, Myán Bánú of Haydarábád a pupil of Faydh, R.

Yás, Hasan 'ally Khán, it is said that he lives now at Lucnow and is a pupil of Hasrat, C, V.

Yás, Hakym Ikrám Allah resides of late at Dilly, R.

Yás, Khayr aldyn of Dilly, a pupil of Mümin, has given up poetry and devotes himself to medicine, P.

Ymá, Myr Hosayn 'ally Khán of Haydarábád a contemporary of Ymán, D.

Ymán, Shyr Moammad Khán of Haydarábád, it is said that he is a very great man, K, D. Besides this another Ymán is mentioned by D, but he says that he does not know his name.

Yúnos, familiarly called Hakym Yúnos flourished probably under Akbar, C, J. He composed chiefly Persian poetry, D.

Yúsof, Nawáb Amjad 'ally Khán is a native of Dewy near Fat/púr Hanswa, R. [verses, H.

Sháh Yúsof was a Darwysh who composed sometimes Rékhtah

Yúsof, Myr Yúsof 'ally of Dilly is of a good family and a disciple of Fath 'ally Khán Hosayny, he composes sometimes poetry, D. He is a young man and a pupil of Sayyid Fath 'ally Chisty, K. He is a pupil of 'izzat Allah 'ishq, H. He is evidently different from Yúsof 'ally Khán of Paṭna.

Yúsof, Yúsof 'ally Khán of Paṭna a nephew of Açalat Khán *Thábit* was formerly Thánahdar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moḥammad Zamán of Amróhah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Burhán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdú poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'ally of Dilly, a pupil of Mawlawy Sháh Hafyitz Allah, is in the service of Nawáb Myrzá Aḥmad 'ally Khán at Faydhábád, C, E, V, D. He resides at Lucnow, K.

Zár, Moghol Bég a friend of Myr Moḥammad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Mouyr aldawlah, J. He is a pupil of Fidwy and resides now at Murshidábád, V.

Záry, Sópan of Paṭna a pupil of Myr Moḥammady Ridhá, died in Bengal, V.

Zindah-dil, Harsaháy Misr, a Bráhmaṇ, is a physician at Sikan-darábád, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhú Bég Shór, K, D.

Zynat is the takhalluṣ of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.

THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

(63) ترجمهء تكلمه (P.)

A translation of Yáfi'y's Legends of Qádirian saints (see Çúfism) into Persian verses by 'abdy made in India under Sháhjahán in 1051.

The author is not mentioned in Tadzkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'abd al-Qádir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters حکایت each containing the history of a saint. Beginning

كن به بسم الله اي جان ابتدا بس بحمد حق زبان را برکشا

Asiatic Soc. No. 324, a splendid copy about 200 pp. of 11 lines.

(64) دیوان ابجدی (P.)

The Dywán of Abjady. His name was Myr Moham-mad Ismá'yí Khán. He was tutor of the late Nawáb 'umdat alomarâ of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-námah

in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (*Āubhe Wātān*, p. 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá'ys. Bg

ای نام تو مفتاح در نطق و بیانها حمد تو بود آب تر خوشک زبانها

As. Soc. No. 706, 8vo. revised by the author.

(65)

انور نامه

(P.)

The Anwar-book by Abjady, a Mathnawý containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses. Beginning

خدایا توئی شاه فرمان روا توئی افریننده ما سوا

As. Soc. No. 1312, 4to. 174 pp. a good copy written in 1176.

(66)

دیوان ابو الفرج رونی

(P.)

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas'úd Rúny, he was a native of Láhór, and a panegyrist of Sultán Ibráhyim (succeeded in 451, and died 481) the grandson of Sultán Mahmúd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qačydahs being in praise of Sultán Ibráhyim. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálih and the *Ātishkadah*, p. 114, it is usually but erroneously, spelled سنجرى), and relates of him that he was attached to the court of Amyr Abú 'alyy Symgúr, who was governor of the Sámánides

over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Symgúr family to write satyres against them. After the conquest of Khorásán Maǧmúd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by 'awfy are found in it. One copy begins:—

نظام عالم و خورشید ملک و ذات هنر
نصیرالدولت و پشت هدی و روی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaçydah, the first begins in it:—

سیدر دولت و دین آفتاب هفت اقلیم ابوالمظفر شاه مظفر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

(67) رباعیات ابو سعید ابو النخیر (P.)

Tetrashichs of Abú Sa'yde Abú-l-Khayr. His full name is Abú Sa'yd Fadhl Allah a son of Abú-l-Khayr, he was a great Çufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jámý, *Naf. aluns* No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four

in A. H. 440 (*Jámy*, *Nafahát aluns*, No. 365; *Wálih*, No. 2).

Beginning

دنیا جم را و قیصر و خاقان را تسبیح ملک را و صفا رضوان را
دوزخ بد را بهشت مرئیگان را جانان مارا و جان ما جانان را

As. Soc. No. 1398, a splendid copy written fancifully in Shikashtah, 50 pp. of 10 bayts in all 250 Rubá'ys, these of course are not all the Rubá'ys of this poet. In the *Móty Mazál* is a commentary (Svo. 10 pp. of 20 lines) by an anonymous author on the following Rubá'y which is not found in the above collection.

حورا بنظاره نگارم صف زد رضوان ز تعجب کف خود بر کف زد
آن خال سیاه بر آن رخاں مطرف زد ابدال ز بیم جنگ در مصحف زد

Beginning of the commentary:

الحمد لله فیاض الحکم والمواهب وموصل الطالبین الی المطالب

(68) دیوان آصفی (P.)

The *Dywán* of *Aṣafy*. His father *Moqym aldyn Ni'mat Allah* was the *Aṣaf* (*Wazyr*) of *Sultán Abú Sa'yd Myrzá*. *Aṣafy* was in great favour with *Sultán Hosayn Myrzá* and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of *Jámy* and a friend of 'ally *Shyr*, and died at *Herát* at the age of seventy, in 928. *Iláhy* says, that he made the following Rubá'y on his own death, when he felt it was approaching.

سالی که رخ آصفی بهفتاد نهاد هفتاد تمام کرد و از پای افتاد
شد در هفتاد و مصرع تاریخت پیموده ره بقا بکام هفتاد

I have not found this Rubá'y in any of the copies of the *Dywán* which I examined, but not all copies do contain his Rubá'ys. *Arzú* does not consider it genuine.

He composed a Mathnawý in the measure of the Makh-zane asrâr and Qaḡdahs in praise of the Imáms, but it is particularly his elegant Ghazals which brought him to celebrity (Iláhy; Taḡyy Káshy No. 170; Dawlat-sháh *Append.* Khoshgú Vol. II. No. 39; *Habyb alsiyar*).

His Dywán consists almost exclusively of Ghazals and a few Rubá'ys. Beginning

ساز اباد خدايا دل ويرانى را يا مده مهر بتان شيخ مسلمانى را

Móty Maḡall, two copies, both very beautiful, 196 pp. 11 lines; Tópkhánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

(69)

مهر و مشترى

(P.)

The Sun and Jupiter, a romantic poem by Shams aldyn Moḡammad 'aḡḡar. The takhalluḡ of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qaḡdahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwál, but on the year the copies differ. Hammer *Schoene Redek. Pers.* p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley *Notices of Pers. Poets*

p. 201, Baron Hammer *loco cit.* and Peiper, *Comm. de Mihri et Musht. amoribus* Berl. 1839, have given very full accounts of this poem; see also *Kholâcat alash'âr* No. 177.)

Beginning

بنام پادشاهی عالم عشق که نام اوست نقش خاتم عشق

Móty Maḥall, a splendid copy, 422 pp. of 12 lines; *Ibidem*, 344 pp. of 14 lines; As. Soc. No. 1492, 12mo. The poem contains 5320 verses.

(P.) مثنوی ناهید اختر تصنیف اچھی صاحب (70)

Venus and the Star, a poem by the prince Baland-akhtar, who was familiarly called Achchhé Qāḥib, and who therefore chose Achchhé as his takhalluṣ, he was a brother of the Emperor Moḥammad Sháh, and composed this poem in 1139. The title and date are contained in the following verses:

چو پایان یافت این شوریده دفتر نهادم نام آن ناهید و اختر
ازین ابیات پرورد ای سخندان شماری کن طلب از درد مندان
ز تاربخش ازین غمگین ناشاد چه میپرسی غم و اندوه و بیداد

The contents of every chapter are expressed in a distich of the same metre as the rest of the poem. Bg.

این خامه که چون برق بفکر تگ و تاز است
صد شکر که از فضل خدا حمد طراز است

Móty Maḥall, 26 pp. 13 lines a fine copy.

(P.) قافنامه تصنیف عاصی (71)

The Qáf-námah by Gholám Sarwar 'áḥiy; it consists of Ghazals, all the verses of which end in qáf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.

ای جهان افرین یگانه و طاق از همه قیدها علی الاطلاق

Lithographed, Lucnow, Masyháy press, 1261 and Moçtafâ press 1264, 14 pp. on the margin is the Chirâgh námah.

(72)

دیوان ادهم

(P.)

The Dywán of Myrzá Ibráhyim *Adham*, he died or was put to death in prison in 1060, (*vide* pp. 99, 117, 109, 149, *suprà*, see also *Kholâç. alafkár*).

Contents: Qaçydahs in praise of the Imáms; Mo-khammahs, 18 pp. of 15 bayts.

گل بباغ آمد و شد مرغ چمن نغمه سرا
شکرلله که رسیدیم باین برگ و نوا

A Mathnawý called Companion of the pilgrims *خفيق* being an imitation of the Makhzanê Asrâr, and a Sáqiynámah, 41 pp. 15 bayts.

Bg. بسم الله الرحمن الرحيم راه حدیثست بسرئی قدیم

Ghazals, 32 pp. 13 bayts and about 100 Rubá'ys. Bg.

اول دیوان بنام اول اشیا منشی نشر بنات و نظم ثریا

Móty Mahall a fair copy 12mo. As. Soc. No. 672, 8vo. 120 pp. of 13 bayts.

(73)

قصاید ادیب صابر

(P.)

The Qaçydahs of Shiháb aldyn b. Majd aldyn Isma'yl *Adyb* Qábir. Some say he was a native of Tirmidz, and was brought up at Bokhárá, but the better established opinion seems to be, that he was born at Bokhárá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar

and most sciences. His first patron was the Sayyid Abú Ja'far 'alyy b. Hosayn Qodámah Músawy, who resided at Nayshápúr, and was so much respected that Sultán Sanjar called him his brother. Adyb Çábir resided long in his house at Nayshápúr, and was introduced by him to the Sultán Sanjar and the nobles of his court. He gained the confidence of the Sultán and when Atsyz raised in Khwárizm the standard of revolt against Sanjar, he sent Adyb as a spy to the court of Atsyz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsyz dispatched an assassin who was to murder Sanjar on Friday. Adyb sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but Adyb paid with his life for his fidelity to his former patron. Atsyz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 546.

Adyb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as Jabaly, Anwary and Hakym Súzany. Rashyd aldyn Watwát and Adyb were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. Rashyd aldyn seems to have higher talents, but Adyb is more of a scholar, and his poems are more polished. Adyb's Dywán was very rare at the time of Taqyy Káshy and the copy which he saw contained only 1000 verses, and was much injured. (Dawlat-sháh, 2,17; Taqyy Káshy No. 10).

This Dywán consists of Qacydahs, most of which are in praise of Nitzám al-Khiláfat Majd aldyn, at the end are a few Rubá'ys, &c.

Bg.

ای زمین را درخت چون آسمان فرو بها
بوسه را از لبث ملک جهان زیبد بها

Móty Mažall, 136 pp. of 17 lines, the MS. is of some age, and contains apparently merely selections from the Dywán.

(74)

دیوان آذری

(P.)

The Dywán of Ādzory.

The name of this poet was Jalál aldyn *Hamzah* (or 'alyy *Hamzah*) b. 'alyy Malik *Túsy* Bayhaqy. He adopted the takhalluṣ of Ādzory because he was born in the month of Ādzor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Ādzory sang Qaṣydahs in praise of princes, among them is one in praise of Sháhrokh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Ḥúfy. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Ká'bah and the ceremonies to be performed by the pilgrims, under the title of *سعی الصفاء*. Subsequently he went to India and was received with the greatest respect by Aḥmad-sháh Walyy (reigned from A. D. 1422 to 1435) of the dynasty of Kalbarga. He gave him a lakh of dirhams (according to Iláhy 10,000 dirhams) but Ādzory refused to accept them, and returned to Persia. On a subsequent occasion when Moḥammad Báysanghor poured a bag of gold out before him he equally declined it, but Mojáhid Hindy, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Ādzory died at Isfaráyn in A. H. 866, at the

age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial *Toghrá* طغرای همایون, and *Curiosities* عجائب الغرائب, (This is probably a mistake for عجائب الدنيا). In the Khizánah 'amirah is the following account of the works of Adzory. "I have seen a Mathnawý of Adzory which has the title of ثمرات *Fruits*. It consists of four books, each of which has a separate title. The first is called المكري طامه (?); the second عجائب الدنيا; the third عجائب العلي; and the fourth سعبي الصفا. It is a mystical and ethical work;" I take a verse from it:

خوانده باشي كه زمرهٔ تقلید بضاعت كنند مروارید

(*Hammer Shoene Redek. Pers.* p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. *Haft Iqlym* fol. 101.)

The Lucnow copy of his Dywán contains Qačydahs 50 pp. of 15 lines. They begin:

اغاز سخن به كه كند مردم دانا بر نام خداوند تبارك وتعالى

Ghazals, 120 pages, of 13 lines, and some satyres, Rubá'ys, &c. The Ghazals begin:

گر كند بدرقه لطف تو همراهی ما چرخ بردوش كند غاشیهٔ شاهی ما

Móty Mahall, an indifferent and imperfect copy; As. Soc. No. 701, a good copy written in 1032, the Ghazals begin in it زهی ضمیر تو ز سر کائنات آگه

(75)

جواهر الاسرار

(P.)

Gems of mysteries by Adzory, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It

consisted of four chapters and had the title مفاتيح الاسرار *Keys to mysteries*, and contained mystical explanations of some verses of the Qorân, of some traditions, of sayings of Çufies, and of verses of celebrated poets, more particularly of Khâqâny. This is a most useful book for understanding Persian poetry. Dawlat-shâh says of it جواهر الاسرار مجموعه ايست از نوادر وامثال وشرح ابیات مشکله وغير ذاك Bg.

يا مفتاح الابواب افتمح باب قلبي وقلوب المسلمين وانت خير الفاتحين
Móty Maḥall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

(76)

ديوان آفرين

(P.)

The Dywân of Shâh Faqr Allah *A'faryn* of Lâhór. He was of the Jóbah, which is a division of the Gújar caste and died in 1154, *Hâkim* (see page 144 *suprà*) made the following chronogram on his death رفت نقاد معنی (vide pp. 118, 154, 150, and A'zâd, *Khizânah 'ámirah*). It contains only Ghazals. Bg.

دل قبله نماز نیاز دوام ما گردانیدن رخ از دو جهان شد سلام ما

Móty Maḥall, 106 pp. 15 lines, the copy is incomplete and ends in Nún.

(77)

قصه هیر و رانجه

(P.)

The story of Hyr and Ránjhá being a Mathnawý, by A'faryn, Azád informs us that he was engaged in composing this poem in 1143 when Azád passed through Lâhór.

بغام چمن ساز ناز و نیاز که خار نیازش بود سرو ناز Bg.

Tópkhánah large 8vo. 212 pp of 24 lines.

(78) مثنوي افغان (P.)

A Mathnawý of Afghán (see p. 197 *suprà*). He gives us the date, 1174, when he wrote the following verse:

به هفتاد صد چار بالا هزار روان كردم اين چشمه آب گوار

The Mathnawý contains a description of India, an account of the war between the Mahrattas and Ahmad-sháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses. Bg.

خدایا بقدرت خدای تراست بگار دو عالم کیای تراست

Faráh-bakhsh, a splendid copy, 8vo.

(79) دیوان آفتاب (P.)

The Dywán of A'ftáb. This is the takhalluṣ of the emperor Sháh-'álam who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines. Bg.

الهي از كرم چون بادشاهي داده مارا
مطيع حكم ما از لطف كن اقلیدم دلهارا

Tópkhánah, a fine copy written during the reign of the author. Another copy is in the Mótý Maḥall, 288 pp. 10 lines. It begins
خداوند، برافروزان بنورخود چرا غم را لبالب از شراب صوفت گردان ایام را
It was written in 1206, and contains an excellent portrait of Sháh 'álam.

(80) دیوان اگله (P)

The Dywán of Mawlawy Mohammad Báqir Náyity *A'gáh*. His parents were of Byjápúr, and he was born at E'lwar in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and

wrote on various subjects in the Arabic, Persian, and *Hindústány* languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (*Cubhe Watn*, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-*Hasan*, and one for 1203 on the death of Fakhry; Rubá'ys in praise of the Imáms 52 pp. of 12 bayts. Bg.

الهي مطلع صبح تجاي كن دل مارا
چمن زار گل وادي ايمن كن دل مارا

Tópkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called *السحر المحلل في ذكر الهلال* in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines. Bg.

هلاكي زبان با اينهمه آينه داري روش بيانها

(81)

ديوان اهلي خراساني

(P.)

The Dywán of Ahly Khorásány. He was of Tarshyz, and his name was Sharm (?) His father was a very religious man and was familiarly called Balpaky Sádah بليكي ساد. Ahly came early to Herát and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah 'abd al-*Hayy* Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún *Hosayn* Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sultán-bakht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the door-keeper on a piece of paper, covered it with wax and

attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán Hosayn (died in 911) he went first to Mashhad where he composed Qačydahs in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Khalyl Allah Zargar made the following chronogram on his death:—

اهلي مرد نام نكويش بماند و بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a Dywán of about 3000 verses of his. (Bland, *A century of Pers. Ghazals*; Sámy No. 224; Taqyy Káshy No. 196.)

Ahly Khorásány must not be confounded with Ahly Túrány, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán Hosayn Myrzá and died in 901 or 902 (Sámy No. 625; Khoshgú II. No. 4).

The Dywán of Ahly Khorásány contains merely Ghazals. Bg.

دو چشم فرش آن منزل كه سازي جلوه گاه آنجا
بهر جا پا نهی خواهم كه باشم خاكراه آنجا

Móty Mahall, Svo. 60 pp. 15 lines, a fair copy.

(82)

ديوان اهلي شيرازي

(P.)

The Dywán of Ahly of Shyráz. He was a friend of the philosopher Dawwány who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a Qačydah in imitation of

Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'iráq, Khorásán and Ādzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Maçallá on the side of Háfiz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his *Siḥre ḥalál* is considered inimitable in this respect. (Bland, *A century of Pers. Ghazals*; Taqyy Káshy No. 210; Iláhy).

Contents: Qačydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qačydahs are particularly celebrated, one in praise of Sulṭán Ya'qúb and one in praise of Sháh Ismáyl. 136 pp. 23 lines. Beginning of the Qačydahs:

الهي بسر دفتر حكمت الله بني آدم ائینه قدرت الله

Qif'ahs, chronograms, Mokhammas', &c. Specimen

دریغا ازان غنچه باغ دل که مقصود ما بود خوش زود رفت
چومقصد شد گر کسی سال فوت بپرسد بگوئید مقصود رفت

Ghazals about 400 pp. 21 lines.

Beginning

ای حیرت صفات تو بند زبان ما انگشت حیرت است زبان و دهان ما

Móty Maḥall, a good copy, small folio.

(83) سحر حلال تصنیف اهلی شیرازی (P.)

Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Ká-tiby, one called مجمع البحرین and the other تجنیسات were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre فاعلاتن فاعلن or in the metre مفتعلن مفتعلن فاعلن. Moreover it has a double rhyme.

After a short preface in prose the poem begins :

این همه عالم بر تو بی شکوه رفعت خاک در تو پیش کوه

Móty Maẓall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

(84) رباعیات اهلی شیرازی (P.)

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips. Beginning (after a short preface in prose) :

ای سرو سبزی خالک رخت گاه غلام کی صورت مه بود چو حسن تو تمام
هر کسی که ترا بنده بود پادشاه است در بندگی تو پادشاه است غلام

A splendid copy is in the Móty Maẓall and one in the Tópkhánah.

(85) شمع و پروانه تصنیف اهلې شیرازی (P.)

The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines :

چو از تعداد برونق مراد است بنام حق هزار و یک فتاد است
سخن کز بر تاربخش کنم بود تم الكتاب الله اعلم
بنام انک مارا از عنایت دهد پروانه شمع هدایت Bg.

Tópkhánah, a very fine copy.

(86) ساقی نامه اهلې شیرازی (P.)

Sáqiy-námah of Ahly Shyrázy consisting of 110 Rubá'ys more or less. It begins after a short preface in prose :

ساقی قدحی که کار ساز است خدا مشکن بت ما بوالهوسان بهر خدا
ما ماهی مرده ایم و تو آب حیات مارا بوصال خود رسان بهر خدا

Móty Mažall, 84 pp. of 16 bayts, this copy contains besides the Sáqiy-námah other Rubá'ys of the same author and the Rubá'ys on the pack of cards, it was written in 1113.

(87) مثنوی اهلې (P.)

A Mathnawý ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بنام خداوند لوح و قلم که بر نیستی زد ز هستی رقم

Tópkhánah, 32 pp. 12 lines, written in Naskhy.

(88) دیوان احمد جام (P.)

The Dywán of Abú Naçr Ažmad usually called Zandah Fyl ژنده فیل a son of Aby-l-Hasan Námaqý. He was

descended from Jaryr b. 'abd Allah Bajaly and having been born at Jám, he is usually called Aẓmade Jám. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:—

Lamp of the Pilgrims through life سراج السائرين

Samarqandian Essay رساله سمرقندی

Companion of the Penitent انیس التائبین

Key of Salvation مفتاح النجات

Seas of Truth بحار الحقیقة

His son Tzahyr aldyn 'ysà is the author of a book called رموز السقايق on mysticism.

The Dywán consists chiefly of Ghazals in which he praises various persons, and a few Qaṣydahs and Rubá'ys.

Beginning ابي ياد تو در دل و زبانه افتاده چو روح در روانها

It contains also a Mathnawý of about 100 bayts in praise of Aẓmade Jám, it is probably the composition of one of his disciples.

Beginning

هست جام شوق یارم روز و شب زان خمار اندر خمارم روز و شب

Móty Maẓall. There is a copy of a Dywán of Aẓmad in the Tópkhánah, written in 1080, and one in the As. Soc. No. 757 which begins;

ای جہالت قابشی در انس و جان انداختہ
پرتو روی تو نوری در جہان انداختہ

It contains mystical Ghazals which are not alphabetically arranged and a Mathnawī of 93 bayts, it begins *یام روز و شب*. The verses quoted of *Aḥmade Jām* in the *Atishkadah* and in *Khoshgū's Tadzkirah* are not found in this *Dywān*, but there is a Ghazal in it, which very closely resembles a fragment of the *Qaṣydah* quoted by *Khoshgū*, it begins: *گوهر عشقت زکانی دیگر است*. Small 8vo. about 290 pp. of 14 bayts, lettered *دیوان احمد جام*.

(P.) کلیات خواجہ احمد جعفری احمدی (89)

Complete poetical works of the Khwājah *Aḥmad Ja'fary* whose *takhalluṣ* was *Aḥmady*.

Contents: A preface in prose 4 pp. *Qaṣydahs* in praise of the *Imāms* 42 pp. 23 bayts. Beginning

نفس نفس کہ بحمد خدا سخن رانم ملک برد بفلک بہر ہدیہ دیوانم

Ghazals about 100 pp. 22 bayts. Beginning

ای مد بسمل بود سر نوشت ما آغاز حمد تست بجلد سرشت ما

Rubā'ys, &c. 40 pp.

Tōpikhānah, the copy is defective in the middle.

(P.) دیوان ظفرخان احسن (90)

The *Dywān* of *Tzafar Khān Myrzā Aḥsan Allah Aḥsan* who died in 1073 or 1083. *A'rzū* relates on the authority of *Sarkhosh* (the passage is wanting in one of my copies of *Sarkhosh*, but it is in Mr. Hall's copy), that *Aḥsan* had an album of the poets with whom he was acquainted as *Çayib*, *Qodsy*, *Kalym*, *Salym*, *Dānish*, *Myr Çaydy*, *Sālik Yazdy*, *Sālik Qazwyny*, &c. it contained portraits

of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Sháh 'ayán a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywán the date, 1032, when he began his poetical labours in the following Rubá'y :

از طبع ظفرخان چو گل نظم دمید و زیادهٔ فکر اولین جرعه کشید
تاریخ شروع خواستم گفت خرد نو باوهٔ زیبستان فکر احسن چید

Contents : A preface of 18 pp. 11 lines ;—Ghazals 288 pp. 11 bayts. Rubá'ys 32 pp. Beginning of Ghazals :

چو گردد شومساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

A Mathnawý in praise of Láhór, the Panjáb, Kashmyr, Agra, &c. 60 pp. Beginning

بنام آنکه گل هم بلبل اوست به بستان لاله سرخوش از مل اوست

Móty Mahall, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywán of Ahsan in which the initial verse of the Lucnow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywán of the same poet. It has about 250 pp. 11 bayts, and begins :

آهیم بحشر سوخت لب عذر خواه را و ز نامه شست میل سرشکم گناه را

In the same volume is a Mathnawý with the title میخانهٔ راز it fills 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawý :

مستایش کنم داور پاک را که از باده داد ابرو تالك را

(91)

دیوان آهی

(P.)

The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhalluḡ of Nargisy but changed it into Ahy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán Hosayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (*Kholāḡat alash'ár*; *A'tishkadah* p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg.
ای مد خجالت از گل روی تو لاله را ماند غزال چشم تو چشم غزاله را

Móty Maḡall, a fine copy, 8vo. it contains evidently merely extracts.

(92)

دیوان میر طاهر علوی

(P.)

The Dywán of Myr Tāhir 'alawy (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaḡydahs 79 pp. 19 lines. Beginning

از هر دو دیده مطلع دیوان حیوتم بسم الله از نگاه پریشان حیوتم

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg.

ثبت نامت کرد تا ملک قضا جریان ما مشرق صبح ازل شد مطلع دیوان ما

Móty Maḡall a very well written copy in 8vo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ys, 10 pp. 8 verses and in the fly page is written دیوان رشید خان علوی Rashyd Khán may have been the title conferred upon him by 'álamgyr, this copy begins:

مد آه گرم ما بسم الله دیوان ما های های گریه هوی صفحه عنوان ما

There is also a splendid copy inscribed Khullyyáte 'alawy in the Móty Maḡall, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:

زنگ غفلت برد یادش از دل حیران ما گشت خورشید جمالش مطلع دیوان ما

The verses quoted in Wálih of Myr Moḥammad Tāhir Kāshāny 'alawy and of Mo'tamid almolúk 'olwy Khán Myrzá Moḥammad Hāshim being not found in it, it cannot be safely ascribed to either of these two poets.

(93)

مثنوي علوي

(P.)

The mystical Mathnawý of 'alawy containing the story of the blacksmith and the cotton-cleaner قصه حداد و حلاج in about 1300 verses. The author mentions Jalál Asyr as his contemporary. The book is lettered حداد و حلاج the author is thereby identified with Myr Tāhir 'olwy.

بنام آنك داد از رشته آه چو عقد سبكه دلهارا بهم راه Bg.

Tópkhānah, 120 pp. of 11 lines, a good copy.

(94)

خوان نعمت تصنيف نعمتخان عالي

(P.)

The Table of Delicacies being the complete poetical works of Ni'mat Khán 'āliy of Shyráz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Moḥammad, and that he received the title of Ni'mat Khán in 1104, later he received that of Dānishmand Khán. 'āliy is particularly strong in the satire, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satire and parody.

Contents: Preface in prose 30 pp. of 13 lines. Bg.

عیار افزای نقد سخن اکسیر یست که چون فلزات معدن لفظ

Ghazals 234 pp. of 12 bayts; and Qit'ahs, chronograms, Mo'ammás, &c. 42 pp. Beginning

تمامی یابد از مصراع بسم الله دیوانها
ببیند کز مد این ابرو است زیب روی عنوانها

Móty Maḥall, a good copy. In a MS. in the Faraḥ-bakhsh inscribed Dywán of 'áliy is in addition to the above poems a Mathnawý of 180 pp. of 16 bayts which begins:

حمد وشكر اورا كه هرچه هست ازوست دام هستي حلقه دار ازها وهوست

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawý, contains the حسن وعشق which will be mentioned in the third chapter.

(95)

دیوان ناصر علی

(P.)

The Dywán of Náçir 'alyy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.) Beginning

الهي شوخی برق تجلی ده زبانم را
قبول خاطر موسی کلامان کن بیانم را

Lithographed, Lucnow in the press of Hasan Radhawý, s. A. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubá'ys with glosses by Maqtúl and others, also in the Mortadhawý press, 1263.

(96)

مثنوی ناصر علی

(P.)

The Mathnawý of Náçir 'alyy. It contains about 840 verses and begins:

الهي ذره دردی بجان ریز شر در پنبه زار استخوان ریز

Móty Maḥall, 48 pp. of 22 bayts; Tópkhánah; As. Soc. 56 pp. of 15 bayts.

(97)

دیوان امانی

(P.)

The Dywán of Amán Allah *Amány* who died in 1044 (see pp. 109, 118, 116.) He praises Sháhjahán.

Contents: Introduction in prose.

Beginning

سبحان الله شگفت گوهری از معدن قدس

Ghazals 153 pp. of 12 bayts, Tarjy'bands, Rubá'ys and Qačydaḥs 40 pp.

Beginning.

ای ذات تواز کثرت افراد مبرا موجی کششی تا که شوم قطره بدریا

A Mathnawý 18 pp. 19 lines.

Beginning

بده ساقی ان باده خوشگوار که غم لشکر اراست از هر کنار

Copies are frequent, M. M. 8vo. 204 pp. of 23 bayts; Tópkhánah 1^{mo.} very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá'ys 50 pp. of six bayts, Tarjy'bands, a Mathnawý, &c. 80 pp.

(98)

دیوان امین

(P.)

The Dywán of Sháh Mohámmad Amyn aldyn whose takhalluḡ was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. *محل رفیع است و عالی* indicating the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá'ys, &c. 9 pp.

Beginning

خوانده ام تا ورق نسخه شیداى را همه دراب زدم دفتر دانای را

Tópkhánah, a fair copy, it is stated in the postscript that the copy was written in 1140 at the request of the author *بموجب استفسار شاه محمد امین*

(99)

کلیات انوری

(P.)

Complete poetical works of *Awḥad aldyn 'alyy Anwary* the greatest Qaṣṣdah writer of the Persians. He was born in a village close to Mahnah in the plains of Kháwarán in the country of Abyward and he therefore chose first Kháwary on his takhalluṣ. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abú Sa'yḍ (see p. 309 *suprà*); As'ade Mahnah, a very learned man and a contemporary of Imám Ghazzály, with whom he used to hold disputations, and Khwájah Abú 'alyy Aḥmad Shádán Kháwarány the Wazyr of Toghril Bég b. Mikáyyl Seljúqy. A friend of his, 'omárah, who used to revise his verses prevailed upon him to change his takhalluṣ into Anwary, under which he has become celebrated. He was originally a pupil of the Maṇṣúrryah Madrasah at Tás and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a Qaṣṣdah in praise of Sultán Sanjar and presented it the following morning. The Sultán being a man of very great taste recognised the man of genius in him and took him into his service. Sultán Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مغید or the

useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of *Libra*, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at *Balkh* in 586 and his tomb is on the side of that of the saint *Aḥmad Hadrawayh*. *Dawlat-sháh* places his death in 556 and the author of the *Atishkadah* in 656. *Taqyy Awḥady* has seen 12,000 verses of Anwary. *Āzād* saw a copy of the *Dywán* of Anwary which was written in 676 by *Abú Bakr b. 'othmán 'alyy*, along with it, some of them written in the same hand, were the *Dywáns* of *Abú-l-Faraj Rúny*, *Qādhīy Shams aldyn Tabsy*, *Tzahyr Faryáby*, *Shaykh 'abd al'azyz Labuány* and *Nācīr Khosraw*.

Contents: *Qačydahs* and *Qif'ahs* 364 pp. of 25 bayts:

Bg. مقدرى نه بآلت بقدرت مطلق كند: شكل بخارى چو گنبد ازرق

Ghazals not alphabetically arranged 72 pp. 22 bayts and *Rubá'ys* 23 pp. of 16 bayts. Beginning of *Ghazals*:

توگردوست دارى مرا گر ندارى منم همچنان ترشتر دوستدارى

Móty Maḥall, a most precious MS. written in 692; *As. Soc.* 150, a fine old copy in folio; *Ibidem* 517, and 1246 (incomplete).

(100)

شرح دیوان انوری

(P.)

A commentary on the *Dywán* of Anwary by *Abú-l-Hasan*, (*vide p. 93 supra*). The commentator states

in a short preface that he confined his exegetic labours to difficult verses, but that he also explained the meaning of rare words occurring in easy verses.

سپاسی که از روی گواهی خرد بر ذمه جمله افراد

The first verse on which he comments is ;

بنازمین چه جوانی و جمالست چه انرا
وین حال که نوگشت زمین را و زمان را

Móty Makall, 8vo. 180 pp. 15 lines; in the As. Soc. No. 1047 (about 150 pp. 20 lines) is a commentary on Anwary which begins with the same verse but has no preface, the remarks on the verse begin : *جمعه بغابر مشهور بخاریست که در آخر زمستان*

In the Tópkhánah (56 pp. 17 lines) is a commentary on the Qit'ahs of Anwary by Abú-l-Hasan Hosayny Farahány, it begins :

ای نام تو قالب عبارت را روح در راه تو پای عقل و دانش مجروح

(101)

دیوان انیسی

(P.)

The Dywán of Ansy. His name is variously spelt Yúl Quly Bég, Yúúl Quly Bég and Lawlaqy, the first spelling is no doubt correct. It is said that he received the takhalluṣ of Ansy "companion" from the circumstance that he was the intimate friend and constant companion of prince Ibráhyim Myrzá *Jáh*, a grandson of Sháh Isma'yl. He was first librarian of 'alyy Quly Khán governor of Herát under the Ḡafawides, he enjoyed at Herát the society of Shikyby of Ispahán, Myr Moghyç, Mahwy Hamadány and other poets of note. When 'abd Allah Khán Uzbak took Herát after a year's siege, he had a proclamation made in his army that the life of Ansy be spared, and he treated him with great respect and took him to Má-warâ-l-nahr. Unfortunately however

all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawý in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágýr. Anysy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Burhánpúr in 1014 or 1015. He left among other poems محمود و اياز in the metre of Khosraw ó Shyryn. (*Máthir Rahymy*; and Khoshgú, see also pp. 118, 45, 56 *suprà*).

Contents: Qačýdahs, Ghazals, and at the end a short Mathnawý. Beginning of the Qačýdahs:

بشگفت گل تازه گلستان ارم را شمعی دیگر افروخت شبستان کرم را

Beginning of Ghazals:

بی تو جایگه کنم بر سر خود خاک اینجا

Móty Maḥall, 8vo. 122 pp. of 14 bayts.

(102)

مثنوي عارف

(P.)

The Mathnawý of 'árif, he may be identical with the poet mentioned in page 156 *suprà*.

The poem is in praise of the Imáms, on morals, &c.

Bg. بعد حمد ذات پاک ذو الجلال انكه امد در ثنائش عقل لال

Private collection B, 90 pp. of 17 verses, copied in 1183 apparently under the eye of the author. There is another Mathnawý by 'árif (whether the same 'árif or another I have no means to ascertain). It contains apophthegms, logographs, &c. At the end are added some Qačýdahs in praise of the Imáms. Beginning of the Mathnawý:

الهي قطرة از باده تودید (؟) بكام ریز و گردان مست توحید

(103)

شاهد عرشي

(P.)

The Object of love by Myr Mohammad Mümin 'arshy. The date 1069, when he composed this poem is contained in the following verse :

تاریخ تماش ز خرد جستم گفت با حسن ازل شاهد عرشي زیبا

Arzú gives the following notice of him. "He was a brother of Myr Çálih *Kashfy* and a son of Myr 'abd Allah Mushkyn-qalam *Hosayny*, who was a celebrated calligraph under Jahángyr. Both brothers were poets, calligraphs and men of learning. Myr Çálih is the author of the panegyric on 'alyy called *مناقب مرتضوي*. They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahángyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mohammad Dárá-shikóh the eldest son of Sháh-jahán. I have seen his *Dywán*, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the *Mathnawý* of Jalál aldyn Rúmy and that this is an imitation of it. Beginning

حمد آریم بدام ذو الجلال قال را افروزم از انوار حال

Móty Mañall, 184 pp. of 16 lines a splendid copy ; private collection, 262 pp. of 12 bayts, a fine copy.

- (104) نسخه مهر و وفا (P.)

Love and Faith, a Mathnawý by Myr 'arshy composed in 1053, the title is a chronogram.

Like the preceding it treats on mysticism.

Bg. بنام آنكه مهر افروز جانست وفا اموز جان عاشقانست
Tópkhánah, about 500 pp. of 12 bayts.

- (105) دیوان عرشي (P.)

The Dywán of Myr 'arshy.

Contents: a preface in prose of 12 pp. 15 lines.

Bg. نثر ارایش دیباجه دیوان ثنا بنام مقدسست

Ghazals 150 pp. 15 bayts.

Beginning

کرفرا گیرد بهار جلوه اش بستان ما
تن نهالی گردد و دل غنچه و گل جان ما

Tópkhánah, copied in 1089. In the As. Soc. No. 1354 is a very clearly written old volume in which all the works of Myr 'arshy are collected, it contains a preface in prose as described above, Ghazals about 200 pp. of 22 lines, beginning *وانتها* and the Ghazal with which the Lucnow copy commences is in this copy the third; Qaḡydahs about 100 pp. beginning *دل بود ائینه و ائینه*. Beginning *دل بود ائینه و ائینه*. Rubá'ys 7 pp. Beginning

ای آنكه بروني از درون و برون معمور ز حسن تست بیرون و درون
مجنون شد بر جلوه لیلی مفتون مجنون ترا هزار لیلی مجنون

- (106) دیوان ارسلان (P.)

The Dywán of Qásim *Arslán* of Mashhad or Tús, he was descended from Arslán Jádzyb a general of Mahmúde

Soboqtogyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 *suprà*).

Contents: Qačydahs about 150 bayts.

Bg. بهر حمد پادشاه انس و جان به نه بسمله آرم بر زبان

Ghazals about 2000 verses.

Beginning

ساقی زعکس می شده روشن ضمیر ما
جامی بده که عارف جام است پیر ما

At the end are Qif'ahs, chronograms for 972, 977, 982, &c. and Rubá'ys, &c.

As. Soc. No. 685 8vo. 184 pp. 11 bayts, a very carefully written old copy.

(107) انتخاب از دیوان آرزو (P.)

Selections from the Dywán of Arzú who died in 1169 (see page 102).

Arzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawý called شور عشق which is an imitation of Maḥmád ó Ayáz, a Mathnawý called جوش و خروش, a Sáqiy-námah called آب عالم, a Dywán in which he imitates Fighány, and one in which he imitates Salym containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

ای بسمله نام تو هر لوح زبان را حمد تو بود فاتحه قران بیان را

Tópkhánah, about 500 pp. of 21 bayts.

(108) دیوان آرزو (P.)

A Dywán of Arzú (d. 1169)—in which he imitates Shafy'ayiy Athar giving a counterpart to every one of

his poems. A'rzú informs us in his *Tadzkirah*, *voce* Athar, that these poems formed first a separate *Dywán* as they do in this copy, but subsequently he incorporated them in his large *Dywán*.

It contains Ghazals 88 pp. 15 lines; Rubá'ys, poetical stories, Qačydahs, &c. 60 pp. 17 lines. Beginning

چه پرورزی بغدای سمن تن خود را نداده است کسی زوردشمن خود را

Móty Maḥall, 224 pp. of 17 bayts.

(109)

ویدس ورامین

(P.)

The Love Adventures of Ways and king Rámyn, a romantic poem by Fakhr aldyn As'ad Jorjány; who flourished under the Seljúq princes, (Moḥammad 'awfy 10, 25 folio 129. Wálih and Abú Talib mention him under Fakhr aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Hamadán 'amyd aldyn Abú-l-Fatḥ, a high officer of the king requested him to translate it into Pársy verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use.

Beginning

سپاس و شکر را زیبا موانست که در ملکش سرای جاودانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading of the dedication to the king; it is likely that his name was contained in the heading.

(110) عیش و طرب تصنیف عاشق (P.)

Enjoyment and merriment, a Mathnawý by Shaykh Núr aldyn Mohámmad 'áshiq. It was composed in 1079.

بود هفتاد و نه افزون بر هزار کین کلك شد كنده در فصل بهار

The Mathnawý contains tales, and seems to be an imitation of that of Jalál aldyn Rúmy, at the end are added thirteen Ghazals and a few Rubá'ys. It begins:

الصلا اي عاشق زار الصلا الصلا اي مست ديدار الصلا

Móty Mahall, 134 pp. of 15 bayts, this copy was written by 'ináyat Allah, a son of the author, in 1141.

(111) کلیات آشنا (P.)

Complete poetical works of Myrzá Mohámmad Tâhir who had the title of 'ináyat Khán and the takhalluṣ of A'shná, he was a son of Aġsan (see No. 89) and died in 1077 (?) (see pp. 109, 118, 116.)

Contents: Qaṣydahs in praise of the prophet, the Imáms, Sháhjahán and Dárá-shikóh, 56 pp. of 28 bayts.

Beginning اگر جمال پری روی من ببیند حور
شود زغایت انصاف معترف بقصور

A few Qit'ahs, Tarjy'bands, a Sáqiý-námah containing a description of Dilly, a description of a warm-bath, stories, &c. 240 pp.; Ghazals (incomplete) 150 pp. Fards and Rubá'ys about 100 pp.; among the latter occurs a chronogram for 1073, viz. این ائینه مبارک باد این ائینه. The Ghazals begin:

ای بسرتاج زتوحید توهر دیرانرا . حمد تو دوات اندیشه سرگردانرا

Tópkhánah, an old copy but injured, there is a copy of a Dywán of Áshná in the same collection which begins with a Mathnawý in praise of Kashmyr and contains also a few Qačydahs, Ghazals, Haftbands, &c. 65 pp. 14 lines Bg. بهار آمد دلا ساغر بکف گیر

In the Móty Mažall is a copy of the Dywán which contains Qačydahs, Qit'ahs, and the Mathnawý in praise of Kashmyr about 100 pp. of 19 lines. Beginning of Qačydahs:

باز شد فصل بهار و طرب آمد بوجود غنچه از فیض هوا لب به تبسم بکشود

Ghazals 122 pp. of 13 bayts; Rubá'ys 25 pp. 10 bayts. Beginning of Ghazals: بچشم زار ما کوئی ز نو جان میشود پیدا

(112)

کلیات اشرف

(P.)

Complete poetical works of Myrzá Mohámmad Sa'yed *Ashraf* of Mázanderán (of Ispahán?) a son of Mollá Mohámmad Čáni', who is the author of a commentary on the Káfíyah. This witty and amusing poet was by his mother the grandson of Mohámmad Taqyy Majlisý. He came to India and was appointed to instruct Zéb alnisá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahádur Sháh who fell at Patná in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú T'álib, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qačydahs, (one is in praise of the poet Čáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

Bg. نیست جز نام خدا مطلع دیوان ثنا (بقا)
مطلعی نیست بعالم به ازین نام خدا

Ghazals 110 pp. 17 lines; Rubá'ys 102 pp. Mažla's 22 pp. Beginning of Ghazals:

جز نبدي وولى بحق راه مدان خدای را از در معرفت درآ عالم کبریاى را

A Mathnawý on Fate and Predestination, in imitation of a Mathnawý of Mohámmad Quly *Salým* which has the same title, and some other short Mathnawies.

Beginning شذیدم روزى از روشن روانى

Tópkhánah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of *Matla's* in alphabetical order, preceded by a *Qaḡdah* which begins:

نوبهار آمد که باید گرمي بازار گل شعله اش دماند چون درخت نار گل

After the *Matla's* follow several Mathnawies, the first, 38 pp. 15 bayts, begins: دلا مرزده بادت که نوروز شد چو مى بوى گل عشرت اندوز شد:

The other Mathnawies fill about 100 pp. 166 lines. One copy of this *Dywán* in the *Faraḥ-bakhsh* has a short preface, it begins:

چه شكر گويمش انرا كه واهب النعمت

There is also a copy in the *Móty Makall* and one in the Asiatic Society, No. 1155, *Qaḡdahs* 198 pp. 14 bayts not alphabetically arranged, *Ghazals* alphabetically arranged, and *Fards* and *Rubá'ys*, 112 pp.

(113)

ديوان اشرف

(P.)

The *Dywán* of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 *suprà*.)

Contents: three short *Qaḡdahs* on the *tawḥyd*, *Ghazals* 200 pp. of 10 bayts and a few *Qit'ahs*. Beginning of *Ghazals*:

سعي كن باشد كه باشي اشنا ليس للانسان الا ما سعي

Faraḥ-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.

(114) معدن فیض تصنیف اشرف (P.)

The Mines of Grace being a Mathnawī by *Mohammad Hasan b. Sháh Mohammad Zamán Iláhábády* whose takhalluṣ is *Ashraf*. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning

وصف تو یا رب نباشد حد کس تو بان وصفی که خود گفته و بس

Lithographed, Lucnow or Cawnpore, 1266, 64 pp. 27 lines, two bayts in a line.

(115) دیوان آشوب (P.)

The *Dywán* of *Mohammad-bakhsh A'shúb*, who flourished in Oudh during the reign of *Aḡaf aldawlah*, A. H. 1188 to 1212.

Contents: an introductory *Qaṣydah* of 78 bayts; *Ghazals* about 100 pp. 28 lines, *Rubá'ys* and panegyrics on *Aḡaf aldawlah* and the "late" *Shujá' aldawlah* (died in 1188) 22 pp. of 26 lines. Beginning of the *Dywán*.

گل چمنستان عشق سینه خیابان او ناله بیتاب شوق سرو خرامان او

Tópkhánah, a fair copy; in the same collection is an incomplete copy of selections from *A'shúb's Dywán* which begins:

کز زمین بی سپریا چرخ والا یم ما کرد و از نقش قدرتهای مولا یم ما

(116) دیوان اسیر (P.)

Dywán of *Myrzá Jalál Asyr*, of *Ispahán*, a pupil of *Facyhy Herawy*. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,

and hence his *Dywán* has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Sháh 'abbás and married a relation of his. He died in 1040 or 1049. *Arzú* says that his complete works contain 20,000 verses, *Abú Tálíb* has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: *Qačydahs* in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. *Mathnawies* and *Tarjy'bands* 15 pp. 18 lines in another copy 16 pp. 36 lines. *Ghazals* in the fullest copy 500 pp. 14 bayts. Beginning of *Ghazals*:

ای گلشن از بهار خیال تو سینه ۱ برگ گل از طراوت نامت سفینه ۱

Móty Mažall and *Tópkhánah*, several copies. As. Soc. No. 683, copied in 1112, and No. 737, the latter copy contains merely the *Ghazals* and *Rubá'ys*.

(117)

عطای نام

(P.)

The *Ghazals* of Shaykh Sháh Mohammad 'atáy Qánúngúy of the Parganah of Sándy.

The *Ghazals* rhyme all in 1, and the first word of each verse of the same *Ghazal* commences with the same letter, and they are arranged according to this letter, there being two *Ghazals* for every letter of the alphabet—in all 60 *Ghazals*.

Beginning

ای در عراق از عارض رنگن تو شد گل خجالت زده کائل مشکین تو سنبیل

Lithographed, Lucnow, Mohammady Press, 1263, 24 pp. with a few marginal notes.

(118)

کلیات اثر

(P.)

The complete poetical works of Akhónd Shafy'áiyi *Athar* of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiy Qalandar the father of 'olwy Khán, he spent the greater part of his life at Ispahán and never visited India. The date of his death which happened at Lár is recorded in the following verse :

سال وفاتش جو خواستم ز اثر کفت کرد وداع از جهان معلم ثانی

Wálîh estimates his Dywán to 10,000 verses, and Abú Tálîb to 8000. Arzú praises particularly his panegyries on the Nawáb Haydar alzamán and his satire on Najaf Quly Khán the Çadr alçodúr of Persia. It appears from the following chronogram that he collected his Dywán in 1106. بهر تاریخ رقم کرد اثر گهر صلب شهنشاہ زمان

Contents : Qačydáhs chiefly in praise of the Imáms, of Táhîr Wahyî, and some obscure persons; and a few Qit'ahs and chronograms, 110 pp. 15 bayts in a page. Bg.

شرح مجموعه صنع تو ندارد پایان یک رباعیست ترکیب مفاسر انسان

Ghazals 60 pp. 13 verses in a page. Beginning

بکش بوا دی افتاد گئی تن خود را چو زربخاک نهان ساز دشمن خود را

Rubá'ys, Tarjy'bands, and at the end a satire 20 pp.

Móty Mahall, two copies 8vo. very splendid. Tópkhánah, 102 pp. 13 lines.

(119) دیوان اطهر فارسی (P.)

Dywán of Athar. He says in a preface in prose (8 pages of 13 lines) that his name is Athar Khán b. Amyr Nitzám aldyn Radhawý, that his home was Bokhárá, and that he came to India under 'álamgyr, where he collected his poems into a Dywán.

Contents: three Qačydahs rhyming in ی, م, and ن, in all about 144 bayts. Beginning

ز هستي پاک کن دل را که انوار لقا ببيني
پس آنکه چشم را بر هر چه بکشی خدا ببيني

Ghazals 55 pp. of 22 bayts; Rubá'ys 8 pp. Beginning of Ghazals.

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز ايند از ديوال جلد ديوانها

Tópkhánah, a fair copy.

(120) دیوان اثیر (P.)

The Dywán of Athyr aldyn Moḥammad Akhsykaty, whose takhalluṣ is Athyr. Akhsykat is a place in the district of Farghánah in which he was born. He made his studies at Balkh and Herát and spent the greater part of his life in the 'iráq and Adzarbáyján at the court of the Átábuk and stood in high favour with Arslán Sháh b. Toghril, Ilduguz and Qizil Arslán. His success was the cause of much jealousy, and Mujyr, Baylaqány who was in the service of Moḥammad Átábuk, the brother of Qizil Arslán, wrote satyres against him, to which he replied. Towards the end of his days he took Najm

aldyn Kobrâ as his spiritual guide and retired from the world. He went from Adzarbâýjân to Khalkhâl and died there in 608. His poems are considered nearly equal to those of Anwary and Khâqâny, yet Taqyy Kâshy says, he had much difficulty in finding a copy of his Dywân, his poems being not much read. It contained about 10,000 verses. (Taqyy Kâshy, No. 27; Dawlat-shâh 2, 18; Mohammad 'awfy, folio 125; *A'tishkadah* p. 424; Khoshgú I. No. 120.)

The Dywân contains Qačydahs and a few Qit'ahs, Rubá'ys, &c. most of them in praise of Shâh Arslân Toghril whose name occurs in the following verse :

بفراخت رایت حق بر تافت روی باطل
الب ارسلان ثانی شاه ارسلان طغرل

The following Tetrastich contains the poet's name :

آنم که حسد برده بر امروز دیم جانم خردم دلم ندانم که چیم
چون پرسیدی باتو بگویم که کیم سلطان سخن اسیر اثیر اخسیکتیم
جهانرا هم جهان بانیست پیدا بین و پنهان دان Bg.
که زیر گنبد نیلی پدید آورد چار ارکان

Móty Mažall, a beautiful copy, 104 pp. of 14 lines.

(121) دیوان فرید الدین عطار (P.)

The Dywân of Faryd aldyn 'attâr. His name was Abú Hâmid (or Abú T'âlib) Mohammad and he was a son of Abú Bakr Ibrâhym, a respectable druggist of Shâdyâkh not far from Nayshápúr, he is therefore called Nayshápúry. He was born in 513, in a village called Kedken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluç 'attâr, the druggist. He informs us in his Gul Khosraw that

he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

مصیبت نامه کاشوب جهانست الهی نامه کاسرار نهانست
بداو خانہ کردم هر دو اغاز چه گویم زود رستم زان آن باز

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Káshy. He took Rokn aldyn Ákáf as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Çúfies of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Çufy-writers. He was put to death during the carnage of the Tatars of Chengyz Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyákh. According to some authors, he died earlier.

After 'attár's death, says Sir G. Ouseley, an eminent Çúfy was asked, to whom he ascribed the more profound knowledge of the Çúfy doctrine, Jalál aldyn Rúmy or Faryd aldyn 'attár; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Faryd aldyn extant, the re-

maining having been lost. This catalogue contains a description of twenty-two of his works including his biography of saints and besides, we find mention of the following :

مفتاح الفتح mentioned by Ouseley and Stewart, *Catalogue* p. 60 ; both these authors have seen it.

لسان الغیب mentioned by the same.

Bir-námah mentioned by Stewart. Hammer writes Pir-námah, I suppose they mean the بیسر نامه

Kent Kunz Mokhfâ (?) mentioned by Stewart.

Mansúr-námah and Aúsat-námah mentioned by the same.

شرح قلوب اخوان الصفا and سیاه نامه , ولد نامه , حیدر نامه mentioned by Khoshgú, the last named work is supposed to be in prose.

Contents : Qačydahs 39 pages of 34 bayts : Bg.

سبحان خالقى كه صفاتش زكبريا برخاك عجز مى نگند عقل انبيا

Ghazals 228 pages of 32 bayts. Beginning

كفتم اندر محنت و خواري مرا چون به بيني نيز بگذاري مرا

Móty Maħall, a magnificent copy ; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy ; *Ibidem* No. 1338 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubá'ys, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains most other poems of 'attár, it was written in 1006.

(122)

حقایق الجواهر

(P.)

Perhaps the correct title is جواهر الحقایق but it is twice written as above in the manuscript. The author is Faryd aldyn 'attár, who uses here the takhalluç of Faryd and

Faryd aldyn. It consists of Qačydaḥs and Tarjy'-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Tawḥyd. Dawlat-sháh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid 'izz aldyn Āmoly. Beginning

ای خدائی سرهوانسان توئی کاشف راز حقایق جان توئی

As. Soc. 1409, 265 pp. 11 lines.

(123)

بی سرنامہ

(P.)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn 'attár. Beginning

من بغیر تو نبینم در جهان قادر پروردگار جاردان

As. Soc. No. 1338, on the margin 9 pp. of 20 lines; Tópkhánah, 16 pp. 13 bayts, this copy begins with the following verse which is on the fourth page of the Society's copy, and as it has nevertheless about 200 verses, the Society's copy must be incomplete at the end.

سویسر نامہ را پیدا کنم عاشقانرا در جهان شیدا کنم

(124)

مصیبت نامہ

(P.)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

در مصیبت ساختم هنگامه من نام این کردم مصیبت نامہ من

In Hájy Khalyfah No. 4235, this poem has the name جوابنامہ. A copy in the library of Upsala is inscribed نزهہ نامہ (see Tornberg, *Cat. Bibl. Ups.* p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, 'izra'yl; 5, The

great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus, 35, Moḥammad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his ownself در دیدن خود. The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables. Beginning

حمد پاک از جان پاک آن پاک را کو خلافت داد مشیت خاک را

Tópkhánah, 350 pp. of 20 verses; Móty Makall 154 pp. 50 verses. As. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; As. Soc. No. 1338, on the margin about 350 pp. of 20 bayts. The copies of this and most other works of 'attár differ essentially from each other, the Moqybat-námah in No. 1338, contains several stories which in other copies form part of the Mantiq al-tayr.

(125)

اسرار الشهود

(P.)

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هست بسم الله الرحمن الرحيم مصحف آیات اسرار قدیم

Tópkhánah, 8vo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:

چون بلطف مخزن اسرار حق سلطان دین
 شیخ عطار آنکه اندر بزم وحدت یافت بار
 از برای یادگار این نسخه را کردم رقم سال او جستم ز عقل دور بین انجام کار
 کاتب عقل از پی تحریر تاریخش ز لطف زد رقم آخر که اسرار الشهود یادگار

(126)

جواهر الذات

(P.)

The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn 'attār.

This Mathnawī resembles a litany; sometimes more than fifty verses begin with the same words, as for instance :

خدا را یافتم چون راه بدردم	ز نام و ننگ خود بیغنی بمردم
خدا را یافتم در جان حقیقت	که بسپردم شریعت در طریقت
خدا را یافتم در جوهر جان	حقیقت باز دیدم روی جانان
خدا را یافتم جمله خدا بود	چو بود من ز بود من جدا بود
خدا را یافتم در لا مکان باز	چو دیدم عشق جانان در مکان باز
خدا را یافتم در اصل موجود	نظر کردم حقیقت جمله او بود

This poem, it would appear from a postscript to the Asiatic Society's copy No. 370, is divided into three daftars or books, and resembles in its contents the *Hadyqah* or the Mathnawī of Mawlawy Rūmy. The author states that it is similar to the *Ushtar-nāmah* and *Ilāhy-nāmah*, but superior to both. Beginning of the first daftar :

بنام آنکه نور جسم و جان است خدای آشکارا و نهان است

Beginning of 2nd daftar :

تعالی الله از آن دیدار پر نور که در ذرات عالم گشته مشهور

As. Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; *Ibidem* Nos. 1373 and 1338, both these MSS. contain only the commencement.

(127) اشترنامه (P.)

The Ushtar book, by Faryd aldyn 'attár. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldzát, for instance towards the end there are no less than 153 verses which begin with the words ای وصال. Beginning

ابتدا بر نام حی لایزال صانع اشیا بداع جمال

As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

(128) خسرو نامه (P.)

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn 'attár. The title of the work is contained in the following verse:

بنام خسرو روی زمین را نهادم نام خسرو نام این را

Beginning بنام آنکه جان داد و جهان ساخت

زمین را جفت طاق آسمان ساخت

As. Soc. 1338, 426 pp. of 19 lines, this codex was written in 1006.

(129) گل خسرو (P.)

The Loves of Gul and Khosraw, by Faryd aldyn 'attár. This is an abridged version, or abstract, of the preceding Mathnawý. He mentions in the introduction, several of his former works, viz. the Jawáhir-námah (*sic*), Muçybat-

námah, Iláhy-námah, Asrár-námah, Mokhtár-námah,
Mantiq al-tayr and Khosraw-námah. Beginning

بنام آنکه گنج جسم و جان ساخت طلسم گنج جان هر دو جهان ساخت

As. Soc. No. 1338, 136 pp. 20 bayts.

(130)

منتخب حدیقه

(P.)

Selections from the *Hadyqah* of Sanáy, by Faryd aldyn 'attár. Beginning and preface, in which he says that these are selections from selections

ذات حق را سزد باستحقاق	حمد و شکر و ثنا علی الاطلاق
کرده بود از حدیقه منتخبی	پیش ازین داعی از بے سببی
روزی از منتخب مطالعه کرد	دوستی در کمال سیرت فرد
انتخابی که مغز مغز بود	گفت زین انتخابی نغز بود
و زوی این مختصر برون آورد	خاطران التماس اجابت کرد
عدد این هزار و یک (؟) ابیات	هست بر وفق اسم ذات صفات

Móty Mahall, 122 pp. of 15 lines.

(131)

مظهر العجائب

(P.)

The Exhibition of Curiosities, a poem by Faryd aldyn 'attár.

This Mathnawý is in the style of the *Hadyqah*. The poet gives us the following account of his former productions:

این کتابم از غرائب آمده	مظهر سر عجایب آمده
ای تو گشته از عجایبهای خویش	مرهمی ماندم برین دلهای ریش
گر ازینمهم نیایی کام خویش	جوهر ذاتم بیار و نه به پیش
آنچه ازوی بشنوی در خویش بین	ناشود سر عنایت پیش بین
جوهر ذاتم عجائب بوده است	همچو اشتر نامه مستی کرده است

گرتواز مرغ حقائق پی بری منطق الطیرم بخوان تا بشنوی
 مرغ عطار از زبان حق شنید لاجرم اغیار زیشان حق برید
 چونکه حق بشناختی سرش ببین تا شود این دید تو عین الیقین
 روتواز سرو لایت گوش کن و انگهی جام نبوت نوش کن
 گرتواز جام نبوت می خوری هرگز از راه ولایت کی روی
 رو مصیبت نامه را از سر بخوان تا شود حاصل ترا مقصود جان
 گرتواز خسرو یکی گل خواستی بلبل مسکین خود بگذاشتی
 خسروت سلطان گل رخسار او بلبل بیدل چه داند کار او
 کار خود با او گذار و دار پاس زان که داری ملک معنی بیقیاس
 گر الهی نامه را داری بگوش جام وحدت را بگیر و نوش نوش
 گر تو پندم را بیایی در جهان رو عزیزش دار همچو جان جان
 تا بیایی عزت دنیا و دین و انگهی بر تخت سلطانی نشین
 رو بدگر اولیا مشغول شو و انگهی با تذکره مقبول شو
 آفرین جان آفرین بر جان بجان ز آنکه هست او اشکارا در نهان Bg.

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

(132)

منطق الطیر

(P.)

Speeches of Birds, a Mathnaw by Faryd aldyn 'attār who composed it in 583 or 580. It is divided into 30 sections مقاله, and contains apologues, in most of which birds are introduced as speaking.

Bg. آفرین جان آفرین پاکرا آنکه جان بخشید زایمان خاکرا

Copies are frequent; there are several in the Mótý Mahall, Tópkhánah, and As. Soc. No. 776, 1338; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's *Gesch. d. schoenen Redek. Pers.* p. 142.

(133) بلبل نامه (P.)

The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the *Manfiq al'tayr*.

Bg. قلم بردار و راز دل عیان کن سر آغاز بنام غیب‌دان کن

As. Soc. No. 1338, on the margin, 41 pp. of 20 lines.

(134) وصلت نامه (P.)

The Book of Union, by Faryd aldyn 'attár. He says with regard to the title:

نام این کردم بوصلت نامه من از آنکه وصلت دیده ام از خودیشتن

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of 'attár it consists chiefly of apologues.

Bg. ابتدا اول بنام کردگار خالق هفت و شش و پنجم و چهار

Tópkhánah, 50 pp. 30 bayts, As. Soc. No. 1338, on the margin, 75 pp. of 20 bayts.

(135) پند نامه فرید الدین عطار (P.)

The Book of Councils of Faryd aldyn 'attár. It is also called, according to Hammer-Purgstall, وصیت نامه but this is probably a mistake for وصلت نامه Bg.

حمد بیکد مر خدای پاک را آنکه ایمان داد مشیت خاک را

Lithographed at Lucnow, Mojtabáy press, 1264, 30 pp. the margin covered with text. It is remarkable that the first verse in Sacy's edition, Paris 1819, and in Hindley's edition, London 1809, should contain a palpably wrong reading viz. *حمد بیکد آن خدی پاک را*.

(136)

خیاط نامه

(P.)

The Book of Transition, by Faryd aldyn 'attár. The name of the poem occurs in the following verse:

چو بر کاغذ نهادم نوک خامه نوشتم نام این خیاط نامه

It is divided into ten chapters فصل and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess بخل, avarice حرص, causes of pride. Beginning

بنام آنکه هستی زو نشان یافت نفوس ناطقه زو نور جان یافت

As. Soc. No. 1063, 12mo. 63 pp. of 14 lines.

(137)

کنز الحقایق

(P.)

Treasury of Verities, by Faryd aldyn 'attár. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Mançúr, the mission of Christ and of Mahdiy, &c.

Beginning بنام آنکه اول کرد و آخر بنام آنکه باطن کرد و ظاهر

As. Soc. No. 1338, 38 pp. of 20 bayts, the copy is defective at the end.

(138)

هفت وادي

(P.)

The Seven Valleys or Stages in the life of a gnostic; every chapter begins with a verse like this :

بعد ازین وادي عشق آید پدید

The stages which I have observed mentioned are عشق, فقر, حیرت, توحید, استغنا, معرفت. The first seven verses are the same as in the Muçybat-námah, and the last verse it has in common with the Asrâr-námah :

شوخي و بی شرمي ما در گذار شوخي ما پیش چشم ما میار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy a fragment of a poem 11 pp. 19 lines of 'attâr inscribed مقالات. The first 12 verses are the same as in the هفت وادي. Then follows the verse :

عقل در سرداي او حیران بماند جان زعجز انگشت در دندان بماند

(139)

الهي نامه

(P.)

The Divine Book, by Faryd aldyn 'attâr.

The poem is divided into 22 chapters مقاله and contains the story of a Khalyfah who had six sons, he requested them freely to acquaint him with all their wishes and promised to satisfy them. They did so and the first son asked for a pretty woman, and three of his brothers supported him and expressed a similar wish, the two others wished to be acquainted with the mysteries of sorcery.

The father shows them the vanity of their wishes in parables. Beginning

بنام آنکه ملکش بی زوالست بوصفش عقل صاحب نطق لال است

Tópkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; *Ibidem* No. 1338. In the Lucnow copy the "hamd" which is very long is omitted and it begins:

الهی نامه را آغاز کردم در کنج سعادت باز کردم

(140)

اسرار نامه

(P.)

The Book of Mysteries, by Faryd aldyn 'attár. The title occurs in the following verse:

زهی عطارکز بحر معانی بالماس سخن در میچکانی
ترا زبید بعالم بار نامه که بر تو ختم شد اسرار نامه

It treats in 20 chapters مقاله on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

Móty Mahall, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; *Ibidem* No. 1338, on the margin about 200 pp. 20 lines; *Ibidem* No. 274 a fair copy.

(141)

دیوان عظیم

(P.)

The Dywán of 'atzym. Sarkhosh (see p. 113 *suprà*) calls him 'atzymá and Wálih 'atzymáiyi, but his takhal-

luç is uniformly spelled 'atzym in the Dywán, thus in the very Ghazal from which Sarkhosh takes a verse:

منشور سرفرازي دارين را عظيم بر نام ما نوشته منصور داده اند

The age when he flourished is fixed by several chronograms which occur in the Dywán for 1068, 1069, 1074, &c. He was a son of Mollá Qaydy, who was a nephew of Mollá Natzyry. He came to India, says Wálih, and received a high appointment at Lahór from Sháhjahán. In making this statement Wálih confounds him with Aqá 'atzymá. 'Atzym of Nayshapúr wrote his Dywán in his native country and not in India, and he sung the praises of Bayram 'alyy Khán of Khorásán and Mo-hammad Ibráhyim, to whom he gives the title of Khán b. Khán and not the praises of Sháhjahán:

Contents: Qaçydahs and Tarjy'bands 95 pp. 14 or 15 bayts. Beginning

اي زبسم الله كل برفوق فرقان ريخته شكر السعد از آن درگام انسان ريخته

Ghazals 108 pp. and a few Rubá'ys. Beginning

اي عشق تن ما زتو شد جان تو از ما ما از تو شديم آخر و ديوان و تو از ما

A Mathnawý called فوز عظيم it treats on the *Physica* of Mohammanadan Philosophy, viz.: the first logos العقل الاول, the genesis of plants, animals, man, also on morals, mystical love, &c. about 200 pp. Beginning

دارم سر حمد حق تعالی ام للانسان ماتمنی

At the end is a small essay in flowery prose and two short Mathnawies.

As. Soc. No. 714, a good copy.

(142)

ديوان اوحدي

(P.)

The Dywán of Awhady. There were two contemporary poets who had this takhalluḡ, both of whom were Qúfies, and they are confounded with each other in most Tadz-kirahs.

The name of the elder of them is Awhad aldyn Hámid Kirmány. He was a pupil of Rokn aldyn and a friend of Mohiyy aldyn al'araby, who mentions him in his *Fotúhát*. The disgusting practices which he introduced among the Darwyshes, will be described in another chapter. He is according to all accounts the author of the مصباح الأحرار. According to Khóshgú, No. 53, his takhalluḡ was Awhad and not Awhady and he died in A. H. 536. This date however is a glaring mistake, for Mohyy aldyn his contemporary died in A. H. 638. It is likely that he died in A. H. 697. This is the date mentioned in the *Nafáyis al-máthir*.

Awhady the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluḡ. He first had that of Qúfy. His name was Rokn aldyn Ispahány or, according to others, Marághy. He was a friend and contemporary of Sa'dy, and died, according to most Tadzkirahs, in A. H. 697, five years after he had completed the Jáme Jam. According to Jámy *Nafahát aluns* No. 568 and the *Nafáyis al-máthir* and the *Habyb alsiyar* III. folio, 543, he completed this poem in A. H. 733 and died at Marághah in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at Marághah and the date of the composition of his Jáme Jam is recorded in the following verse of Awhady himself:

چون ز تاريخ بر گزفتم فال هفتصد رفته بود و سي و سه سال

It is clear that those biographers who place his death in A. H. 697 confound him with *Awḥad aldyn Kirmány*. This blunder seems to have originated with *Dawlat-sháh*. He devotes only one article to both poets, and says at the end that *Awḥady* died in A. H. 697, under *Maḥmúd Gházán Khán*, and that he is buried at *Ispahán* and that the pious perform pilgrimages to his tomb. There is no doubt that he means the tomb of *Awḥad aldyn Kirmány*, but later authors have taken it to apply to *Awḥady Ispahány*.

It is difficult to say whether this *Dywán* is by *Awḥad aldyn Kirmány* or by *Awḥady Ispahány*. I have unfortunately neglected to see whether the *takhalluṣ* of the author is *Awḥad* or *Awḥady*, I think however the latter is the case. It begins with a *Mathnawý* entitled مفتاح الارواح "the key of spirits" in the metre :

معقولن مفاعلن فعولن معقولن مفاعلن فعولن

It fills 66 pp. of 13 lines. The end is wanting. The initial line is

چون غره صبح گشت غرا شد طره اسمان مطرا

Jámy quotes the conclusion of the *Mathnawý* of *Awḥad aldyn Kirmány* which has the title مصباح الارواح, and it appears that it is in the same metre. It is not unlikely that مفتاح الارواح is a mistake for مصباح الارواح, and that this poem is by *Awḥad aldyn Kirmány*.

After this *Mathnawý* follow *Qaṣydaḥs*, the beginning of which is wanting and then *Ghazals*. The *Ghazals* fill 152 pp. of 13 lines and begin :

اي غم عشق تو يار و غار ما جز غمت خود كس نزيبد يار ما

In the *Atishkadah* p. 75, in the biography of the

younger *Awḥady* the following verses are quoted which I found in this *Dywán* :

شریقی ده که کم کند جوشش داری ده که به شون بیمار
چيست اين فاله و فغان در شهر چيست اين شور و فتنه در بازار
همه در جستجو وان فارغ همه در گفتگو و ان بیزار
راه بسیار شد مرنجان خر دزد همراه شد میفگن بار

The *Qaṣydah* in which these verses occur is also ascribed to the younger *Awḥady* by *Jámy*, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger *Awḥady*, the *Mathnawý* being by the former and the *Qaṣydahs* and *Ghazals* by the latter, who according to *Dawlat-sháh* has written 10,000 verses and according to *Taqyy Káshy* 14,000. His poems were much sung by *Darwyses*.

Móty Maḥall, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

(143)

جام جم

(P.)

The *Mirror of Jamshyd*, a mystical poem by the younger *Awḥady*, composed in 733, in imitation of the *Hadyqah* of *Sanáy*. This *Mathnawý* was so much valued, that no less than 400 copies of it were taken at *Ispahán* within one month after it had been composed.

قل هو الله لامرء قد قال من له الحمد دايمًا متوال

He describes the plan of his work in the following verses, which however are not consecutive.

نامہ اولیا است این نامہ مبراورا بشهر و ہنگامہ
سخن مبداء و معاش و معاد اندرین چند بیت کردم یاد

قسمتی راست کردمش بسه دور تا نپوشنده بر نباشد جور
 دور اول نشاط بخشد ونور کند از دیده خواب غفلت دور
 اندر اید سرت بگفت و بگوی عالمی دیگرست نماید روی
 دربین دور شیر گیر کند در فنون هنر بصیر کند
 راه یابی باز مایشها پرده برخیزد از نمایشها
 در سیوم دور چون کنی نوشتش بنماید نهاد را پوشش
 روح را قوت شداب دهد سر آرز و امل بخواب دهد

Móty Mahall, 190 pp. 22 lines: Faraž-bakhsh 350 pp. 15 lines.
 As. Soc. No. 743, a fine old copy.

(144)

هفت اختر

(P.)

The Seven Planets, a poem containing the story of Bahrám Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines :

کرد افلاک چون بمهر نظر نام بروی نهاد هفت اختر
 کرد چون سیر اختران یک یک آفرینها بمن بگفت فلک
 باره دیگر چو کرد نظاره بارک الله بگفت صد باره
 باز تاریخ هفت اختر گفت سخن خوبتر ز شکر گفت
 گفت از خوشدلی ز روی نیاز عیشیا برگ گل بحوض انداز
 عدد بیت نیز کرد شمار شش هزارش بدید دو صد چار

As. Soc. No. 433, more than 200 pp. of 26 bayts, the commencement is wanting.

(145) انبیا نامه تصنیف عیانی (P.)

A history of the prophets who preceded Moḥammad, in Persian verses, by Abú Isḥāq Ibrāhīm b. 'abd Allah al-Bāliḥ البالي *Hasany Shabistary* whose takhalluṣ was 'ayāny. The date when he wrote is not known, but he probably flourished previous to the eighth century of the Hijrah. Beginning

الهي بدل كامم از خامه ده نواحي دل از انبيا نامه ده
زخوان نوال تو كامم فزاي و ازین انبيا نام نامم فزاي

As. Soc. No. 231, 4to. about 900 pp. of 38 bayts beautifully written, old and correct.

(146) دیوان آزاد (P.)

The Dywān of Myr Gholām 'alyy Āzād (see p. 142.) It contains only Ghazals and in all about 4000 verses.

Beginning برآر از مد بسم الله تیغ خوش مقالی را
مسخر کن سواد اعظم نازک خیالی را

Faraḥ-baksh, large 8vo. about 225 pp. 15 lines.

(147) مختار نامه (P.)

The History of Mokhtár, in Persian verses, composed by Āzād in 1131. It begins:

بنام خداوند لیل و نهار خدای نهان خالق اشکار

Faraḥ-baksh, 400 pp. 34 lines, a fine copy, there are also two copies in the Mótý Maḥall.

(148) قصاید و مقطعات تواریخ و فردیات و غیره (P.)

Persian Qačydahs, detached verses and chronograms by Azád. Beginning

ای جمالت مقام حیرت ما بردرت حلقه دیده بینا

Tópkhánah, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronographs are for A. H. 1139, 40, 41, 43, 45 and 46.

(149) دیوان عزیز (P.)

Dywán of 'abd al'azyz Khán 'azyz of the Deccan. In one place his name is 'azyz Allah. He is probably identical with the 'azyz of the Deccan, mentioned by Shórish (see p. 210, *suprà*).

Contents: Qačydahs, Ghazals and a few Rubá'ys not alphabetically arranged, 36 pp. Beginning

مرحبا ای طوطی باغ و بهار لایزال
خوشگوارت باد چون شکر ثنائی ذوالجلال

A prose composition, called گلشن رنگ, only 6 pp. a Mathnawý 7 pp. Ghazals in the Dakhny dialect and a Persian Qačydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

(150) مثنوی عزیز الله زاهدی (P.)

The Mathnawý of 'azyz Allah Záhidy, whose takhaluç was 'azyz, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:

در سنه ۸۱۰ در هرات آمدم... تا هزار بیت مایه ساختم... در همه
 ابیات تجنیس تام رعایت کردم و همه ابیات را ذوالقافیتین گفتم
 و از تجنیس و ایهام و غیره از صنایع که ممکن بود مرعی داشتم
 و هیچ بیت را از حال عاشق و معشوق نگذاشتم و چنان ترتیب
 دادم که اول نامه گفتم پانزده بیت از زبان عاشق و در بیت آخر
 بطریقه نثر دعا کردم بعد از آن غزلی گفتم پنج بیت بعد از آن سه
 بیت قطعه بعد از قطعه فردی و بعد دو حکایتی چهارده بیت
 چون برآورد دل نواز آغاز نامه کرد دل نواز آغاز Beginning

Farah-baksh, 95 pp. of 11 bayts.

(151)

دیوان ازرقی

(P.)

The Dywán of Abú-l-Mahásin Abú Bakr Zayn aldyn *Azraqy*. He was according to Nitzámy 'orúdh-y (*Chahár Maqálah*), quoted in the *Kholáçah* of Taqyy Káshy) a native of Herát and a son of Isma'yl Warráq, who was of Marw. He introduced himself into the society and confidence of the Seljúqy prince Toghán-sháh I. the seat of whose government was Nayshápúr by the composition of a most obscene book entitled Alfyyah Shalfyyah الفیه شلفیه which he illustrated with pictures. From the description which Háyy Khalyfah Nos. 1153 and 1615, and Jámy, *Baháristan* edit. Schlechta-Wssehrd p. 88 give of it, it appears to have been a version of the Kók-shashter, to be mentioned hereafter. Azraqy is also the author of the book Sindbád سندباد and of several other works, which he dedicated to his patron. Taqyy Káshy says that the copy of his Dywán which he saw, did not contain more than two thousand verses. He died at Herát in A. H. 527. (Mohammad 'awfy 10, 2; *Kholá-*

çah No. 9; Dawlatsháh 2, 1; Hammer p. 129.) This Dywán contains merely Qačydahs, in all about 1800 verses.

Beginning چه موجب اینککه هر ساعت زوی این نیلگون دریا
زمین را سایبان گردد به پیش گنبد خضرا

Móty Mažall a good copy in folio, 44 pp. of 17 lines; private collection 14 pp. of 17 bayts. This copy does not contain the Qačydah with which the other copy commences, but it contains the Rúbá'y quoted by Dawlat-sháh.

Beginning

ز نور قبه زرین ائینه نمثال زمین نفقه فرو پوشد آتشین سر بال

(152)

دیوان بدر چاچ

(P.)

The Dywán of Badr aldyn (Khoshgú writes Fakhr aldyn) Možammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Tashkand, the birth-place of the poet. Attracted by the liberality of Sultán Možammad Sháh, a son of Toghluq, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

بسال دولت شه بود غره شعبان که سوی مملکت دیوگیر شد فرمان

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qačydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qit'ahs.

Beginning حمد آن سلطان عالم را که عالم پرور است
آفس او در راه ایمان آنس و جان را رهبر است

Lithographed at Lucnow, Moẓammady press, 1261, 108 pp. edited by Lāla Badry Nāth and Hādīy 'alyy with háshīyah and at the end a vocabulary of difficult words and phrases. MS. copies are not rare, there are several at Lucnow: also Asiat. Soc. No. 763.

(P.) حملة حیدری تصنیف محمد رفیع خان بادل (153)

The Lion's Attack, being a Mathnawī, by Moẓammad Rafy' Khán whose takhalluṣ is Bádzil. He was a descendant of Ja'far Sarónd Mashhadī. Wálih says that he was born at Mashhad, but Arzú, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bádzil was a native of Dilly. He was commandant of the fort of Gwályár, and when he lost his appointment on the death of 'álamgyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is *جا مهر علی بچندش داد*. Besides this poem, he left a Dywán (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Sháh-námah is a rhymed version of the *Ma'árij alnobúwat*, and contains the biography of the prophet and of his son-in-law 'alyy; the author completed it in 1119, after he had been engaged in it for fifty years.

Beginning

بنام خداوند بسیار بخش خرد بخش و دین بخش و دینار بخش

Lithographed at Lucnow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayts, MS. copies are frequent.

(P.) نان و حلوا (154)

Bread and Sweetmeat, a Mathnawī, by the great Shy'ah divine Bahá aldyn 'ámily whose takhalluṣ was Baháiyī.

He was a native of 'amil but spent the greater part of his life at Ispahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is *بى بها شيخ بهائى گو*. Besides this Mathnawý and many Arabic works, which will be enumerated hereafter, he left a Dywán and a Kashkúl or *Adversaria*, of which there is a very beautiful copy in the Farah-bakhsh library. Abú Tálíb also ascribes to him a Mathnawý called *شیر و شكر*. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawý of Jalál aldyn Rúmy. It begins after a few lines of preface in prose

ايها الاهي عن العهد القديم ايها الساهي عن الذهب القويم

As. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

(155) اعجاز الالغاز تصنيف بهائي (A. P.)

Inimitable Riddles by the same Baháy.

The author does not give the solution of the riddles.

Specimen : اخبروني عن اسم كتاب اقله من حروف النورانية :
و اكثره من حروف الزيادة

Beginning اما بعد الحمد والصلوة فيقول احوج الخلق

Private collection, B. 15 pp. of 12 lines.

(156) ديوان بهجت (P.)

The Dywán of Bahjat, we learn from his poems that he was at Lucnow in 1212 (see p. 211 *suprà*).

This Dywán contains chiefly Ghazals, at the end is a very silly Qačydah in praise of the اهل فرنگ Europeans.

Beginning

ای داد نام پاک توزینت کلام را در نظم و نثر حمد و تو بعات نظام را

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

(157) (P.) وصلت نامه بهلول

The Book of Union by Shaykh Bahlól. The title and name of the author occur in these lines :

نام این کوردم بوصولت نامه من زآنکه وصلت دیده ام از خویشتر
هرکه میخواهد که او واصل شود درد بهلولش مگر حاصل شود

The author imitates Faryd aldyn 'attár in making a litany of his poem, for example he goes on in this strain through a number of verses,

درد مارا داد راه مصطفی	درد مارا داد سر اولیا
درد مارا داد حال صوفیان	درد مارا داد سیر عارفان
درد مارا داد هر دم صد صفا	درد مارا داد هر دم صد عطا
عاشقان این دم در آدر سرجان	تا بیایبی سر عشق لامکان Bg.

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1066.

(158) (P.) دیوان بهلول

The Dywán of Bahlól. It contains Ghazals alphabetically arranged.

Beginning

شب نمیی از بهر عشق دوست گل شد خاک ما
مخزن اسرار شد خاک گل غمناک ما

As. Soc. No. 759, small 8vo. a modern inferior copy imperfect at the end.

(159) دلائل ظاهره تصنیف بلیغ (P.)

Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yránians make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jalál Asyr, Náçir 'alyy, Myrzá By-dil, &c. At the end are stories, &c.

Bg. حمد علیمی که در یک لفظ کن معانی تصانیف طبقات

Móty Makall, 8vo. 49 pp. 15 lines.

(160) تلون قدرت تصنیف بلیغ (P.)

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگاهی کو که بیند جلوه شاه الهی را

Tópkhánah, 8vo. a fair copy.

(161) مکالمه بلیغ (P.)

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'ys alphabetically arranged 150 pp. of 15 lines.

Beginning الهی جوهر تقریر ده تیغ زبانمرا

Tópkhánah, 8vo. a fair copy.

(162)

ديوان بنايي

(P.)

The Dywán of Bannáiy. His father was a respectable architect at Herát, the birth-place of the poet, and his takhalluṣ is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Ḡúfy, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'alyy Shyr : a spiteful expression of his being reported to him, his indignation was so great that Bannáiy was obliged to leave his native country. He went into the 'iráq and was kindly received by Sultán Ya'qúb to whom he dedicated his *ديوان و بهروز*. After some time he returned to Herát and tried to conciliate the favour of the Myr by writing a Qaṣṣdah in his praise. He presented it but received no reward, and he therefore substituted the name of Sultán Aḥmad Myrzá for that of 'alyy Shyr, saying that he would not give away his daughters without dowry. Myr 'alyy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-l nahr and was received at the court of Sultán 'alyy Myrzá b. Sultán Aḥmad Myrzá b. Sultán Abú Sa'yd; and he wrote for him a Qaṣṣdah called *مجمع الغرائب* in the dialect of Marw. His fortunes were still in the ascendant when Moḥammad Khán Shaybány took possession of Má-wará-l nahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herát to Má-

wará-lnahr and was killed in the massacre of Sháh Ismá'yl in 918. In some Ghazals in which he imitates *Háfiz* he uses the takhalluṣ of *Hály*. Taqyy Káshy has seen about 6000 verses of Ghazals and Qaṣydahs of his. (Sámy, No. 213; Taqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

زهي از لعل شیرین تو شور افتاده در سرها
زده نیشکراز رشک قدت بر خویش خنجرها

Móty Maḥall, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the *Atishkadah* p. 201 are found in it.

(163) رموز الطاهرین تصنیف باقر علی (P.)

Hints of the Pure, a mystical poem, by Báqir 'alyy Khán, a son of Gholám 'alyy Khán Madany, he says that he was induced to write this poem by the study of the *Mathnawý* of Mawlawy Rúmy. From the introduction, it would appear that he wrote under Moḥammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم پادشاه آن محمد شاه غازی دین پناه

At the end he gives three chronograms apparently for 1139, one of them runs :—

جستم از دل سال اتمام کتاب داد از الهام غیبی این جواب
سال اتمامش درین مصراع بین سر قران با رموز الطاهرین

The other equally gives $1135 + 4 = 1139$.

چو جستم سال اتمام از نیاز گفت پیر عقل و آن دانای راز
ازید قدرت مدد جو و بخوان سال تاریخ است رازی خسروان

هزار آفرین باد بر جان جان Beginning

As. Soc. 612, 8vo. 232 pp. 17 bayts.

(164) گلشن اسرار تصنیف باقر علي (P.)

The Rose Garden of Mysteries, a mystical Mathnawý, by Báqir 'alýy. The title, name of author, and date, 1165 — 20 = 1145, are contained in the last lines :

این زمان باقر علي حد ادب پیش گیر و دل بذه بر فضل رب
از خرد جستم چو تاریخ کتاب داد از الهام غیبی این جواب
از سر گفتار بگذر نیکبیین گلشن اسرار شد تاریخ این
وقف مدح المادحین عن وصفه حار فکر العارفین فی صنعہ Bg.
As. Soc. 562, 154 pp. 14 lines.

(165) دیوان باقر کاشی خرد (P.)

The Dywán of Báqir Káshy, a younger brother of Mollá Maqçúd Khordah-farúsh, he was a good poet, and exquisite calligraph ; in the former art, he was a pupil of Mohtasham and in the latter of Myr Mo'izz aldyn Mo-hammad of Káshán. Sháh 'abbás imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Káshán and finally he went to India and entered the service of Ibráhým Pádsháh. It is now twenty years, says the author of the *Máthir Rahymy*, that he holds an appointment in the library of the Khánkhánán. It appears from the *Átish-kadah* p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhým 'ádíl-sháh and Tzohúry.

Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged. Beginning

یارب آن سوز فغن در دل دیوانه ما که کلیم آید و اتش برد از خانه ما

Rubá'ys 32 pp. 6 Rubá'ys on a page, Tarjy'bands 53 pages and a Mathnawý called Maykhánah (the wine-shop) 22 pp 17 lines. It begins:

بمیشخانه ائی فقیرانه آئی شکسته شو آنکه بمیشخانه آئی

Another mystical Mathnawý, divided into نزل and treating on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages. Beginning

بسم الله و به نستعین تنزیل من رب العالمین

Qačydahs chiefly in praise of the Imáms 50 pp. 16 lines.

Móty Mažall, not very legible; As. Soc. No. 1283, 12mo. a splendid old copy, Ghazals and Rubá'ys 230 pp. of 14 or 15 bayts, the Maykhánah 23 pp. of 16 bayts, Tarkybbands, &c. 54 pp., Dywán of Qačydahs and some minor poems 95 pp. Beginning of Qačydahs
ای مصحف جمال ترا زیور آفتاب

(166)

دیوان بیروم

(P.)

The Dywán of Moḥammad Bayram Khán, who died in 968, the chronogram on his death is شہید شد محمد بیروم (see pp. 56, 72.)

Contents: Qačydahs in praise of the prophet and the Imáms 22 pp. 12 lines. Beginning

شہی کہ بگذرد از نہ سپهر افسراو اگر غلام علی نیست خاک بر سراو

Persian Ghazals, 22 pp. of 10 lines. They begin:

تا سرو دید نازکی ان نہال را از سرنہاد دغدغه اعتدال را

Chagatay Ghazals, followed by Qit'ahs 36 pp.

Móty Maḥall, a fair copy.

(167) پدماوت or رت پدم تصنیف بزیمی (P.)

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of Karj. He resided for some time at Shyráz and came during the reign of Jahángyir to Gujrát, and composed this poem in the year 1028, as appears from the following verses :

در سال هزار بیست و هشت این سلک خیال منتظم گشت
شد با سه هزار چار ده در این درج ز موج طبع من پر
ای نام تو نقش لوح جانها در مانده بوصف تو زبانها
Bg.

Móty Maḥall, 8vo. 224 pp. of 12 lines, a beautifully written copy ; As. Soc. No. 294, 8vo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

بزیمی روش زمانه این است دریای و را کرانه این است

(168) دیوان برهمن (P.)

The Dywán of Chandra Bhán Brahman of Patyálah or Láhór. He was Myr Munshiy of Sháhjahán, and was employed by him as ambassador to Hindú kings. Besides this Dywán he left letter-forms called چارچمن.

Contents: Short Ghazals and 38 Rubá'ys. Bg.

ای برتر از تصور و وهم گمان ما ای در میان ما و برون از میان ما

Tópkhánah, 106 pp. 13 lines ; Móty Maḥall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy'bands ; As. Soc. No. 538, copied in 1171.

(169)

دیوان برهان

(P.)

The Dywán of Burhán, who is probably identical with the poet of this takhalluṣ mentioned in page 154.

Contents: Qaṣydahs in praise of the Imáms 53 pp. of 17 lines. Beginning

ای ذات تو از شائبهٔ شرک مبدا با آنکه شدی از دل هر ذره هویدا
Ghazals 70 pp. 16 l. and six Rubá'ys. Beginning

ز سر چون رشته قطع راه کن در وادی دلها
که تا آیند چون گوهر باستقلال منزلها

Tópkhánah, 8vo. a fair copy.

(170)

تاریخ سعادت تصنیف بیدار

(P.)

The History of Happiness being an account of the progress of the dynasty which rules over Oudh from Shujá' aldawlah to Sa'adat 'alyy Khán (to whose name the title is an allusion), in verses by Imám-bakhsh *By-dár* of Ambálah (Umballa), composed in 1227.

Bg. بغام خدا کو جهان آفرید بحکمت زبان در دهان آفرید

Móty Mahall, 164 pp. of 9 lines, a splendid copy, written in 1227.

(171)

گلشن سعادت تصنیف بیدار

(P.)

The Rose Garden of Happiness, being a Mathnawý containing the praises of Nawáb Sa'adat 'alyy Khán, and descriptions of the Dilkushá (this is the name of a

palace built for the Nawáb by Sir Gore Ouseley) of Faraḥ-baksh and other palaces and gardens of the Nawáb by the same By-dár. Beginning

خدایا بده آتش عشق خیز و زان آتش آور شررهای تیز

Móty Maḥall, 92 pp. of 9 lines, an autograph, written in 1227.

(172) دستور نامه تصنیف بیدار (P.)

The Book of Usage, being a Mathnawý in praise of Gháziy aldyn *Haydar* and Naṣyr aldyn *Haydar*, by the same poetaster. Beginning

بقام آن خداوند جهاندار زبان را در دهانم داد گفتار

Móty Maḥall 500 pp. of 8 lines, an autograph, written in 1232.

(173) گلزار نامه تصنیف بیدار (P.)

The Book of the Rose Garden, a Mathnawý in praise of the same, by the same. Beginning

بقام آنکه بخشیده بجانها زیاد خود بهر دلها تپشها

Faraḥ-baksh, 75 pp. of 7 lines, elegant writing.

(174) دیوان غزل میرزا بیدل (P.)

The Dywán of Ghazals of 'abd al-Qádir By-díl. He derived his origin from the Chaghatáy tribe called Birlás and Olús, but he was born at 'atzymábád (Paṭna), and

died at Dilly on the 4th of Çafar 1133. Though he was not a learned man he had a profound and extensive knowledge of Çúfy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also *Arzú Majma'*, and *Azád Khizánah*.)

This *Dywán* contains merely Ghazals. Beginning

بارج کبریا گریه‌لوی عجز است راه آنجا

سرموی گرا اینجا خم شوی بشکن کلاه اینجا

Móty Maḥall, 2,310 pp. of 14 lines, a very fine copy.

(175) دیوان رباعیات میرزا بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of

اول ترکیب وضع و نسبت دریاب آنکه ربط معنی و صورت دریاب
عالم گاری به پشت ماهی است سوار آن ماهی بر هوا حقیقت دریاب

Private collection, about 500 pp. 8 Rubá'ys in a page, written in 1133, in the commencement a few pages are wanting.

(176) (Perhaps طلسم خیرت) طلسم خیرت (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in 1(1)5 + 1012—214 = 1125.

کهن تاریخی عقل زمان یاب پی تاریخ نظمش بود بیتاب

سر اندیشه تا دید در جیب برون آورد گنج عالم ز غیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasis the bride, health a son (prince); the

liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bg. بنام آنکه دل کاشانه اوست نفس کرد متاع خانه اوست

Tópkhánah, about 300 pp. of 15 lines.

(177) گلگشت حقیقت تصنیف بیدل (P.)

The Walk of Truth, a Mathnawý by Myrzá By-díl, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

Beginning طپش فرسوده شرق ناله تمثال

Móty Maḥall, 26 pp. of 45 lines, incomplete.

(178) محیط اعظم تصنیف بیدل (P.)

The Great Ocean, a mystical Mathnawý, by Myrzá By-díl. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

خوش آندم که در بزمگاه قدم می برد بی نشا و کیف و کم
منزه ز اندیشه حادثات مبرا ز درد غبار صفات

As. Soc. No. 992, 71 pp. 35 bayts.

(279) دیوان صدفی (P.)

Dywán of Çadafy. All what we know of this author we learn from the postscript: "Here ends the composition of Çadafy whose sobriquet is Mohammad Sháh.

This copy was written by Moẓammad Ghayúr, the brother of the author, during the reign of 'álamgyr." In the beginning it is stated that the true title of the book is راز العارفین but that it is usually called Dywáne Çadafy. It contains only Ghazals. Beginning

ای ز صفت در زبانه گوهر خوش آبها وی ز نامت شد کشاده هردری ابوابها

Móty Maẓall, 446 pp. of 11 lines.

(180) چهار باغ حیدری تصنیف صادق (P.)

The Four Gardens of *Haydar*, by Çádıq 'alyy Çádıq. The book is dedicated to, and named after, Gháziy aldyn *Haydar*, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters. 1, Sarápá or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems صدائع; 4, Chronograms of old poets, anecdotes, witty sayings, &c. Beginning

حمد بیکد و ثنای بیعد خالقى را که او هام

Farah-baksh, about 200 pp. of 9 lines, a splendid copy.

(181) کلیات صهبایى (P.)

Complete poetical works of 'abd al-Báqiyy Çahbáy, who flourished in 1063, as appears from the following chronogram found in his Dywán (see also pp. 125, and 157):

خرد سال طلوعش را رقم کرد بهفت اقلیم زیب افزای اورنگ

Contents: Ghazals 400 pp. 10 lines. They begin ·

خواهم از بحر سخن قطره وجدانی را که بنامت کنم آرایش دیوانی را

Tarjy'bands, Qačydaḥs in praise of 'álamgyr, Zéb alni-sá, &c. 150 pp.

Móty Maḥall, an old carefully written copy.

(182)

نáz و نیاز

(P.)

Blandishment and Devotion, a Mathnawý. Towards the end, the words Moḥammad Čáliḥ are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah. Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story. Beginning

ای وجود تو اصل هر اشیا گشته اشیا صنع تو پیدا

As. Soc. 1240, 110 pp. 15 bayts, a fine copy written in 1069.

(183)

دیوان صالح

(P.)

Dywán of Čáliḥ. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins :

صحبت از غم دنیا و دین رهاند مرا

As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

(184)

دیوان صرفی

(P.)

The Dywán of Čarfý. It is probable that the author of this Dywán is Čaláh aldyn Čarfý ; the identity however is not fully established. He was of Sávah and a

contemporary of Maqçady, 'ahdy and Tzaryfy Sâwajy. When he began to devote himself to poetry, he went to Kâshân, where in those days Mohtasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wâhshy of Bâfiq, Ghayraty of Shyrâz, and Hâtim, Fahmy, Shujâ' and Radhy'âiy natives of Kâshân and of Myr Haydar Mo'ammâiy Kâshy. The last named poet as well as Mohtasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (*Mâthire Rahymy*, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 *suprà*).

Contents: Ghazals, 396 pp. of 13 bayts; Rubá'ys 22 pp. 10 bayts.

Beginning

ای هوای ترا بدل ماوا انت مهوای و انت من اهوی

Móty Maḥall, 12mo., a splendid copy.

(185)

دیوان میدی

(P.)

The Dywân of Myr Çaydy of Teherân, he came under Shâh Solaymân to celebrity, and went in 1064 to India, where he died. Abú Tâlib says that his Dywân has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahân-ârây Bégam, the daughter of Jahângyr, and in another, one lakh for his poems. (*A'tishk*. p. 287 and pp. 99, 125, 112 *suprà*).

Contents: Ghazals and Rubá'ys about 100 pp. 12 lines.

شد بسکه از خرام تو تغییر حالها از جا در آمدند بگلشن نهالها

Tópkhânah, a bad copy; Móty Maḥall, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; *Ibidem* No. 1272, written in 1094, this copy contains besides the Ghazals also Qaçydahs, some

in praise of persons in Persia, but most of them in praise of Sháh-jahán, and a few Qit'ahs and two short Mathnawies, 55 pp. 12 bayts.

Beginning گردون نصیب دیده من کرد نیکسپ

There are two other copies in the Society's Library, one No. 1181 is defective at the commencement, and the other No. 1408 contains merely selections.

(186)

خلاصه کبیر دیوان صائب

(P.)

Selecta majora from the Dywán of Myrzá Mohammad 'alyy Čáyib. His father, a merchant by profession, was one of the Tabryzians تبارزه whom Sháh 'abbás caused to settle at Ispahán in a quarter of the town called after him 'abbásábád, they were like the Kashmyries at Dilly, a clever and industrious race, and many of them were goldsmiths. Čáyib was first instructed in poetry by the *Hakym* Roknáyi Káshy, and subsequently his verses were revised by the *Hakym* Shifáyi Ispahány. According to Shyr Khán Lody, p. 140, he came first as a merchant to India, his poetical talents introduced him at the Court of Sháh-jahán, and he remained at Dilly until Tzafar Khán (see p. 325 *suprà*) took charge of the Government of Kashmyr. Attracted by the liberality of this nobleman and the beauty of the climate, he accompanied him to that country. Ázád says that when a young man, Čáyib made the pilgrimage to Makkah and returned to Persia, subsequently towards the end of the reign of Jahángyr he again left his native country with a view of going to India. When he had reached Kábul Tzafar Khán, who at that time acted as governor on the part of his father, Abú-l-*Hasan* Torbaty, induced him to take up his residence with him. On the death of Jahán-

gyr his successor Sháhjahán bestowed the Government of Kábul on Lashkar Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Çáyib, and found him making conquests in the Deccan, A. H. 1039. Here Çáyib remained some time till his father came from Ispahán with the hope of prevailing upon him to return to his native country. In furtherance of this object Çáyib composed a Qačydah in praise of Khwájah Abú-l-*Hasan* and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Çáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispahán.

Sa'dy, says Abú Talib, may be considered as the originator of the Ghazals, Bába Fighány gave it new life, and his manner was in vogue, until Çáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, *Notes Pers. Poets*, p. 227, see also pp. 90, 125, 112, 151 *suprà*.)

Contents: Qačydahs, 16 pp. of 48 bayts.

Bg.

ای سواد عنبرین قامت سدیدای زمین

Ghazals, 536 pp. of 46 lines; Qit'ahs, Mafla's, Rubá'ys, &c. 119 pp. Beginning of Ghazals:

اگر نه مدد بسم الله بودی تاج عنوانها نکشتی تاقیامت نوخط شرازه دیوانها

Móty Mahall, a good copy, written in 1081, the title کبیر خلاصه is in the postscript; there is a copy of a fragment of the complete Dywán in the Móty Mahall, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins:

آنها ایینه سرو خرامان تو اند بادها مشاطه زلف پریشان تو اند

A splendid copy of the *Dywán* of the Ghazals of Čáyib, is in the As. Soc. No. 54, small folio about 700 pp. of 38 bayts, it was written for Sháh 'abbás, and begins like the *Selecta*: اگر نه مدد بسم الله بودی

There has been lithographed at Lucnow, Moçţafáy Press, 1264, 12mo. 168 pp. of 12 bayts, a book of selections from the *Dywán* of Čáyib under the title of انتخاب دیوان صائب. We are informed in a short preface which is in prose, that Darwysz 'amiláyi Balkhy paid a visit to Čáyib at Ispahán, and having obtained his *Dywán*, he made selections from it which he called مرآة الجمال some authors however call them واجب الحفظ, the latter I suspected is the correct title. The printed *Intikháb* is founded upon them and contains Ghazals and Rubá'ys and begins: غیر حق را میدهمی رة در حریم دل چرا

There is a splendid MS. in the Móty Maħall, 444 pp. of 19 lines entitled نگار آرایش containing verses of Čáyib, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c. It begins:

خورد دانست انكه جرم خویش را بیچاره شد آدم از جنت برای گندمی اواره شد

In the Tópkhánah, (250 pp. 40 bayts) a copy of the same work has the title of مرآة الجمال It is totally different from the lithographed selections from the *Dywán* of Čáyib.

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed مرآة الجمال صائب. It is a serápá or description of the beauty of the human figure, and consists of verses taken from the *Dywán* of Čáyib, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine *Mirät aljamál*, and like the preceding work it has nothing in common with the *Intikháb* printed at Lucnow.

Beginning

ای روی چون بهشت نوا کوثر آئینه

(187)

ساقی نامه تصنیف صوفی

(P.)

The Cup-bearer, a poem by Mollá Mohammad Čúfy of Amol, or according to the *Atishkadah*, p. 243, of Ispahán.

He composed this poem in 1000 (see pp. 33 and 88 *suprà*). Beginning

الاى دل مانده ازگار و بار بمستي و ديوانگي سر بر آر

Moty Mahall, 28 pp. of 11 bayts.

(188)

گلدسته عشق

(P.)

The Nosegay of Love, a Mathnawý containing the story of Kámruþ, by Tékchand *Chand* a son of Balráþ. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under 'álangyr, and that he was a native of Búryah in Sahrand.

Bg. سپاس و حمد حق متعال بچگون كز بريا شد اين گردند و گردون

Tópkhánah, 190 pp. of 16 bayts.

(189)

ديوان داعي

(P.)

The Dywán of Nitzám aldyn Maḥmúd b. al-*Hasan Hosayny* of Shyráz, who had the takhalluþ of Dá'iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Káshy, No. 166, says that he was of the school سلسله of Ni'mat Allah, and he praises his Mathnawý called مشاهد. Iláhy says he was a disciple of Ni'mat Allah, and as this saint died in 827 he may have known him. Wálih, Nos. 4 and 16, distinguishes between Sháh Dá'iy and Dá'iy Shyrázy but apparently without sufficient grounds. The author divides his Dywán into three parts

Beginning of 1st part: ای مرا مونس جان بسم الله

Beginning of 2nd part: بلبل اگر ناله برآرد روا است

Beginning of 3rd part: لله الحمد که از فیض مجدد مارا

Móty Mažall, 346 pp. of 17 bayts, a beautiful copy.

(190)

رباعیات میر درد

(P.)

Tetrastiches of the great Čúfy poet Myr *Dard* in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshan and died in 1199 (see p. 218 *suprà*.)

از داغ جنون گلست بر سر مارا از آتش عشق شعله در بر مارا

Tópkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhr aldyn Hosayny, whose takhalluḡ was Máhir, and who is mentioned in pp. 252 and 223 *suprà*.

(191)

دیوان دردمند

(P.)

The Dywán of Dardmand, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

جز بومف نوخطان کی و اشود لبها مرا

Tópkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

(192)

دیوان درکی

(P.)

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'abbás and died in the Deccan (Wálih; Yúsof 'alyy Khán; and p. 92 *suprà*).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts.

Beginning

ای ثنایت زینت دیباچه عنوان ما نقطه نام تو خال چهره دیوان ما
Tópkhánah, a very beautiful copy.

(193) دیوان ذره (P.)

The Dywán of Myrzá Bhuchchú *Dzarrah*, he gives us the date, 1188, when he completed this book in the following Rubá'y.

مدشکر بذات عالیت رب رحیم بخشید شفای کامل از لطف عمیم
جمعی بودند در تلاش تاریخ ذره بدیهة یافیت از فضل کریم

It contains Ghazals, some Tarjy'bands, &c. Bg.

محبت ده حد جانا نه ام را اجابت (not legible) ام را

Móty Ma'all, the first half wanting, 132 pp. 13 bayts.

(194) مدایح المشایخ تصنیف ذوقی (P.)

Qa'cydahs in praise of the principal Shaykhs of the Qádiry order of Darwyses, by Mokyy aldyn *Dzawqy*, a son of Abú-l-*Hasan* of Pillawr near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qa'cydah is in praise of a Shaykh or saint beginning with Mo'hammad, and every verse in it ends with the name of the respective saint. Beginning

رحمة العالمین رسول الله هم امان هم امین رسول الله

As. Soc. No. 838 about 100 pp. of 15 bayts, written in 1189.

(195) شکرستان خیال انتخاب دیوان ذوقی (P.)

The Sugar Pot of Imagination, being selections from the Dywán of *Dzawqy* of Belgrám. Beginning

بعد از حمد و ثنای رازقی که ذائقه خلوت پرستان را

Lithographed Lucnow, Moçtafy Press, 1262, 8vo. 20 pp. on the margin is a Persian cookery book, called *خوان نعمت*.

(196) *دیوان فصیحی* (P.)

The *Dywán* of Myrzá *Faḡhyh* Anḡary of Herát. He was in the service of Mortadhà Quly Shámlú and a contemporary of *Hakym Shifáiyi*, and when this poet was on a visit to *Hosayn Khán Shámlú*, governor of Herát, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his *Dywán* to Agra. Among his pupils are *Nátzim Herawy*, *Jalál Asyr* and *Darwysh Wálih*, he died in 1046 (*Arzú*; *A'tishkadah* p. 204; and *suprà* pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; *Rubá'ys* 11 pp. Beginning of Ghazals:

خدایا روزی مطلب پرستان ساز راحت را
که جنت دوزخ است آتش پرستان محبت را

Qaḡydahs about 100 pp. and again *Rubá'ys* 20 pp. Beginning of *Qaḡydahs*:

ساقیا می ده که در جوش است خون فوهار

Tópkhánah, two copies, one without the *Qaḡydahs*; *As. Soc.* No. 1126, the *Qaḡydahs* begin in this copy *دلیم بگرفت زاین زیا پوشان مالانی* the text of this copy seems to differ widely from the *Lucnow* copies, at the end is a short *Mathnawý*. Beginning *سبحان الله چه بارگهست*

(197) *قصه عشق شاه و ماه تصنیف فضلی* (P.)

The Loves of Sháh and Máh, a *Mathnawý* by *Fadhly* (see p. 92 *suprà*). The title is a chronogram for 1051,

the year when it was composed. The number of verses 12,260, is stated somewhat figuratively at the end of the poem :

چون شد این کاخ مرتفع بنیان	استوار آمدش همه ارکان
خانهایش دو ازده آمد	منزل آفتاب و مه آمد
چون بیوت کواکب سیار	لیک هرخانه داشت خانه هزار
و آنچه بر جمله خانها افزود	دو صد و شصت بیت زاید بود
یا الهی غریق عصیانیم	از ره آفت خطا ونسیدانیم

Tópkhánah, a fair copy.

(198)

دیوان فغفور

(P.)

The Dywán of *Hakym Faghfúr Láhiy*. He also used the takhalluḡ of Qasmy and Myr. In Abú Tálíb he has the name of *Hakym Mohammad Hosayn Faghfúr Yazdy*. He was of a Sayyid family of Láhy-ján in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Táj aldyn *Hosayn* who was a pupil of the celebrated Çadr alshary'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers در حساب اصابع. After he had visited, partly on account of political disturbances, Mázanderán, Adzarbáyján and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of *Hakym Shifáiyi* and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with

great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (*Máhtihre Rah.* folio 627 and *suprà* pp. 151, 91.)

The Dywán contains Qačydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

قلم بر لوح زد چون فال تاريخ بکوسي ايت الكرسي بر آمد

Móty Mažall about 150 pp. of 23 lines, the margin covered with text, beautifully written.

(199)

ديوان فلکي

(P.)

The Dywán of Abú-l-nitzám Jalál aldyn Moḥammad *Falaky* Shirwány. He was born in a place called Shamájy شماجي and he, as well as Anwary, was a pupil of Abú-l-'olà of Ganjah, some authors say that Anwary was a pupil of Falaky. His patron was Manúshihr Shirwánsháh, the ruler of Shirwán. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhalluḡ of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Táqyy Káshy has seen about 7000 verses of his, and Abú Tálíb 3000. Beginning of the Qačydahs :

سپهر مجذوب معالی محیط نقطه عالم جهان جود و مروت چراغ دوده آدم

Móty Mahall, two copies, one 12mo. 72 pp. of 14 or 15 bayts, written at Agra in an elegant hand in 1015, prefixed is a short biography of the author.

(200)

دیوان فانی

(P.)

The Dywán of Mollá Moksín *Fáníy* of Kashmyr, he was in poetry a pupil of Mollá Çarfy Kashmyry, and in Çúfism a disciple of the Shaykh Moẓibb Allah Iláhábády. For some time he held the office of the Çadarat of Iláhábád and was much respected, but when Sultán Murád-bakhsh conquered Balkh, a copy of the Dywán of Moksín was found in the library of Nadzr Mohammad Khán, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjahán was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fáníy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nájy, with whom unfortunately Tzafar Khán fell also in love, and their rivalry led to enmity between them. Fáníy died in 1081 and left a Dywán of 6000 or 7000 verses. (*Mirát alkhiyál*, p. 254; *Arzú*, and *suprà* pp. 113, 117, 116.)

This copy of the Dywán contains merely Ghazals.

Beginning بمیدان کمان سنجہ مردان زور بازو را
بدست آورده ام من هم ز ابروی ترازو را

Móty Mahall, 48 pp.

(201)

قصایں خواجہ محمد دہدار فانی

(P.)

The Qaçydaḥs of Khwájah Mohammad Mo'yn aldyn b. Mohammad b. Mahmúd Dihdár *Fáníy*. He came to

India and stood in high favour with 'abd al-Rahym the Khánkhán. He died in 1016 and left several works on Çúfism as حاشیه نفحات | حاشیه رشحات | شرح خطبة البيان | حاشیه برگلشن راز.

The Dywán contains besides Qačydahs, which are in praise of God, and the prophet, and the Imáms, also a few Tarjy'bands.

Beginning

حریف بزم خیالم لب مقال کشود کجادی که در آید دمی بگفت و شنود

Móty Mazall, Svo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

(202) هفت دلبر تصنیف فانی (P.)

The seven Sweet-hearts, a Mathnawý by Fáníy who dedicated it to Akbar. It contains seven stories related in seven nights.

Beginning

حمد گویم خدای عالم را که شرف بخش داد آدم را

Tópkhánah, about 100 pp. 32 lines.

(203) دیوان فقیر (P.)

The Dywán of Myr Shams aldyn *Faqyr*, he had also the takhalluç of Maftún. In 1179, he went from Dilly to Lucnow, and he was still alive in 1180 when Yúsof 'alyy Khán wrote. Abú Talib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 *suprà*.)

Contents: Qačydahs, in praise of the prophet, the Imáms, &c. also logogriphs and chronograms, 44 pp.

Beginning ای غم عشق تو شوری در جهان انداخته

A Mathnawý which has the title تصویر محبت and contains the story of Rám Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

Bg. خداوند ابدی ده شعله سانم که از شورش فتنه آتش بجانم

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of Ghazals:

ای در طلب نام تو آواره نشانها گم کرده ره معنی وصف تو بیانها

Móty Mažall, the autograph written in 1157; Tópkhánah, a copy bearing the seal and signature of the author, the seal bears the date 1160; As. Soc. No. 1223, 128 pp. 13 bayts, a bad copy, it contains merely the Ghazals and Rubá'ys.

(204) مشغوبی واله سلطان تصنیف فقیر (P.)

The Loves of the Poet Wálih, who is the author of the Tadzkirah, see pp. 132 *suprà*, and of Khadyjah Bégam, the daughter of Hasan 'alyy Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

آمد چو بدل خیال تاریخ شد نظم منیع سال تاریخ
تاریخ دیگر شخص معنی ظاهر شودت اگر بچوئی

It contains 3,230 bayts and begins:

ای واله حسن دلکشت جان عشق تو بهردو کون سلطان
Faraz-bakhsh copied in 1161; As. Soc. No. 464, 332 pp. 11 lines.

(205) شمس الضحی (P.)

The Noon-Sun, a Mathnawý by Faqyr, in praise of the Imáms, it is therefore also called معجزات چهارده معصوم.

He composed *it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words :

سایه از نام او چو دور آمد سال تازیخ در ظهور آمد
عدد بیتها ز هشت هزار آید افزون اگر کنند شمار
ای بنامت زبان سحر طراز نطق را داده مایه اعجاز
Farah-bakhsh, 280 pp. 31 lines.

(206)

تحفة الشباب

(P.)

The Present of Youth, a short Mathnawý composed by Faqyr in 1143 as stated in the conclusion :

سال این منظوم گرام دلست یکهزار و یکصد و سه با چل است
مرحبا ای صبح ایام وصال مرحبا ای افتاب بی زوال
Bg.

Tópkhánah, In a note which I have taken of a volume of the Mótý Mazál containing this and the preceding Mathnawý, the name of the author is written ملا محسن میر شمس الدین دهلوی

(207)

مولد امام مهدی

(P.)

The Birth and Miracles of Imám Mahdiy, a Mathnawý by Faqyr. It begins :

خداوند را تغرید بنمای بروی من در توحید بکشای
Tópkhánah, 300 pp. 17 lines.

(208)

کلیات فرد

(P.)

Complete poetical works of Abú-l-*Hasan Fard*, who is called Ni'maty, because his father was the saint Sháh Ni'mat Allah, and he is also called Mojbby, because Mojbby a man of great learning and sanctity was his grandfather.

Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywáns of Ghazals 338 pp. and 465 pp. generally of 20 bayts; Rubá'ys, Qačydahs and Mathnawies, &c. from p. 466 to 586. Beginning

ای نعمت تو پیش ز حد قیاس ما کی درخور نوال تو باشد سپاس ما

Printed, Calcutta, 1268, 4to. in two volumes.

(209)

مثنوی فارغ

(P.)

A Poetical Story composed by Fárigh in 1000. All we know regarding the author and his poem, we learn from the following verses:

جان محمد درست قول سلیم	خلف پاک میر ابراهیم
قصه نشر پیش من آورد	کین سخن نظم کن چو دانی کرد
سال تاریخ این خجسته کتاب	سنه الف است از طریق حساب
که درین سال شاه عالمگیر	کرد گیلان بعدل خرد تسخیر

It is dedicated to Sháh 'abbás and begins:

لله الملك انه مالك هو باقی وغیره هالك

Móty Mahall, Svo. 90 pp. defective at the end.

(210)

دیوان فرید احوال

(P.)

The Dywán of Faryd aldyn Ałwal (the squinting) whose takhalluç is Faryd. He was a native of Isfaráyn in Khorásán, but he came first to celebrity at Ispahán, Adzor p. 247 and Khoshgú I. No. 180 are therefore of opinion that he was a native of Ispahán. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shyráz, and his talents were an introduction for him to the court of the Átábukhs,

at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which *Táqyy Káshy* has seen 5000 verses. (Dawlat-sháh 3; *Khol. alash'ár*, No. 44.)

This copy of his Dywán contains Qačydahs and a few Qir'ahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naçr, one is on Spring and some on moral subjects. Beginning

یا واهب الحیوة ویا حی لم یزل علمت محیط کلي وجز ویت درازل

Móty Mažall, 38 pp. 44 bayts; a splendid copy.

(211)

دیوان فوجی

(P.)

The Dywán of Myrzá Mohammad Moqym *Fawjy*. He was born at Shyráz and his takhalluç, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (*Arzú*; Shyr Khán Lódy, p. 259 and *suprà* p. 96.) We find in his Dywán the following chronogram for 1059:

پیر خرد ز شادی تاریخ سال ان خندید وگفت اب نشاط و رواق عیش

* Sarkhúsh of whose *Tadzkirah*, I consulted two copies, one belonging to me and one to Mr. Hall, says simply فوجی از شغرای بنگاله بود اما صاحب فکر بوده (see p. 113 *suprà*). I fear this notice is incomplete, for in one of the Lucnow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.

Contents : Qačydahs and Tarjy'bands, 110 pp. 19 bayts.
ای جهان را از جمال خویش بینا ساخته خاک را آئینه رخسار زیبا ساخته

Ghazals, 210 pp. 14 lines.

Beginning

نهان از دیده ها *** رفت بخلوت خانه دلها

شدی در پرده پنهان از میان برخاست حایلها

Rubá'ys, Mafla's, Chronograms, 40 pp.

Móty Mahall, a good copy.

(212)

دیوان فیض

(P.)

The Dywán of the distinguished mystical philosopher and theologist, Mollá Moħsin Káshány, whose takhalluġ as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 *suprà*), and of Sayyid Májid Bokháráy and he was by marriage connected with the philosopher Čadrá Shyrázy. Moħsin, says Adzor, succeeded to bring reason and positive religion, and dialectics and Čufism into harmony. He flourished under Sháh 'abbás II. who treated him with great respect, and he has written a great number of works many of which will he described in their respective places. Adzor mentions كتاب اصفی and كتاب صافی which are two commentaries on the Qorân, حجة البیضا and كتاب رانی on Hadyth and Law, and مفاتیح on ethics. He died at Káshán under or after Sháh Solaymán, and his tomb is a place of pilgrimage (*A'tishkádah*, p. 330 ; Wálíh, No. 122, for a further notice see the chapter on Čufism).

Contents : A preface in prose 21 pp. 18 lines, containing a vocabulary of Čúfy terms, which has the title of المشراق. He says that mystical poetry is of five kinds : either true love عشق حقیقی is poetically described or it

consists of dithyrambs, in which the poet describes his desire to meet the beloved, or he describes the beauty of the divinity which he beholds in the mirror of the perfection of the human figure, or he writes moral sentences, or he paints the love of the initiated (literally of the perfect saint). On the first four subjects Faydh wrote a book called "the desire of love" شوق عشق and on the fifth he wrote one which has the title of شوق المهدى. Subsequently he divided the Shawke 'ishq into its four constituent parts and gave to each part a separate name, viz; 1, Desire of Love شوق العشق; 2, Desire of Truth شوق الحقیق; 3, Desire of Beauty شوق الجمال; 4, Desire of Perfection شوق الکمال. He gives to expressions like the curl, the mole, the cheek, &c. the metaphorical meaning which is explained in the Gulshane Ráz. It appears this copy contains only the first part, viz. the شوق العشق for I find no such division in it as mentioned above. It consists of Qačydahs, alphabetically arranged, 24 pages of 18 bayts. They begin:

چه سان گویم ثنای حق تعالی نیم چون من سزای حق تعالی

Ghazals, 186 pages and some Rubá'ys:

ای در هوای وصل تو گسترده جانها مالها

Móty Mažall, an elegantly written copy.

(213)

روضة الغیض

(P.)

The Garden of Grace or of Faydh, a Mathnaw by Faydh al-Hasan of Saháranpore, whose takhalluṣ is Faydh, composed in 1263.

Beginning

ای که من مرغ ثنا خوان توام طوطی شاخ گلستان توام

Lithographed, Lucnow, Mortadhy press, s. A. 36 pp. the margin covered with text.

(214)

کلیات فیضی

(P.)

Complete poetical works of Faydhy (see pp. 127, and 62 *suprà*). According to Táqyy Awhady *apud* Arzú, he left in all about 20,000 verses.

Contents: A preface in prose 6 pp.: Qaḡydahs, Tarjy'-bands and Marthiyahs 194 pp. of 17 bayts. Bg.

یا ازل الطهور یا ابدی الخفا نورک فوق النظر حسنک فوق الثنا

Ghazals in alphabetical order about 400 pp.

Beginning سخن میرسد از دل بلب ما

An Arabic poem without dots, Mo'ammás, chronograms, Mafla's, Rubá'ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Mótý Mahall without the Qaḡydahs 406 pp. of 13 bayts, written in 1004; *Ibidem* another copy containing the Qaḡydahs and preface in prose, 584 pp. of 21 bayts.

(215)

مرکز ادوار

(P.)

The Centre of Circles, a Mathnawý by Faydhy. This poem is also called مبداء فیض.

منكه چنين گنج نهان يافتم از نظر شاه جهان يافتم
شد چو ز فیض ازل انجام او مبداء فیض نهم نام او

In the Lucnow copy is a postscript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here. سال سیام الهی نهصد و نود و سه هجری ان فارس عرصه سخنوری را پسیم ان شد که زمین خمسة را جولانگاه طبع اسمان گرای سازد * برابر مخزن اسرار مرکز ادوار سه هزار بیت گوهر افزای بینش گردد * مقابل خسرو شیرین سلیمان و بلقیس نو باوه از بستان سرای دانش سر برزند * بجای لیلی و مجنون نل دمن که از

داستانهای باستانی هندوستان است از باطن فیاض تراوش نماید
 و هر يك بچهار هزار بیت پیرایه بلند نامی گیرد * و در وزن هفت بیکر
 هفت کشور به پنج هزار بیت پذیرای آبادی شود * و در بحر سکندرنامه
 اکبرنامه قرار گرفت که در همانقدر ابیات فهرسی از چراید شکوه
 شاهنشاهی نگاشته آید * و در همان روزگار آغاز نخستین کتاب شد
 Bismillah الرحمن الرحیم گنج ازل راست طلسم قدیم
 Tópkhánah, 180 pp. of 15 bayts; Mótý Mahall, 122 pp. of 21
 bayts; As. Soc., 32 pp. of 60 bayts.

(216)

نل دامن

(P.)

Nal Daman, a Mathnawý by Faydhý.

Beginning ای در تگ و پوی تو ز آغاز

Lithographed at Lucnow, Mortadhy press, 1263, 144 pp. in three columns, one column covering the inner háshiyah, on the outer háshiyah is a short gloss. Lithographed, Calcutta, 1831, 8vo.

(217)

دیوان فائز

(P.)

The Dywán of Fáyz (see pp. 127 and 158 *suprà*).

Contents: Ghazals 94 pp. of 15 bayts and a few Rubá'ys.
 Beginning

الهی در غم اباد جنونم بادشاهی ده مرا از ترک دنیا دولت صاحب کلاهی ده
 Mótý Mahall, a fair copy.

(218)

جار جنامه

(P.)

"The George-námah of Mullá Feruz bin Káwus, chief priest of the Pársi Kadmis of Bombay, edited by his

nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bayts of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Punah by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse:

خجسته در آغاز و در ابتدا بود بیگمان نام پاک خدا

(219)

دیوان فدوی

(P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents: Ghazals, 160 pp. of 26 lines, Qačydahs, a Mathnawý, Rubá'ys, &c. 33 pp. 26 lines. Beginning

پاک ز جمله عنصراست حضرت ذوالجلال ما
داده ز آب زندگی پرورش نهال ما

Tópkhánah, a good copy.

(220)

دیوان فغانی

(P.)

The Dywán of Bába Fighány of Shyráz. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sultán

Ya'qúb. This would imply that he first tried his luck at the court of Sultán Hosayn Myrzá and Myr'alyy Shyr; for under "the poets of Khorásán" no doubt the poets which surrounded that court are meant. Sámy and Taqyy Káshy relate that he proceeded to Tabryz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya'qúb who conferred the title of Bába or Bábaye Sho'ará upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá'yl took that town he made a celebrated Qačydah on Imám Músà and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little Háfiz, Taqyy Káshy has seen a Dywán of 6000 verses of his. (Bland, *A Cent. of Pers. Ghazals*; Sámy, No. 215).

Contents: Qačydahs 9 pp. 16 bayts. Beginning

زبان خامه ندارند سرزقوم و رسوم بجز مذاقب ذات مقدس مخدوم

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

ای سرنامه نام تو عقل گره کشای را ذکر تو مطلع غزل طبع سخن سرائی را

Móty Mažall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qačydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.

(221)

رباعیات فکری

(P.)

The Rubá'ys of Sayyid Mohámmad *Fikry* of Herát who was originally a weaver, and is therefore called Jámah-báf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفر نمود میر رباعی. (see pp. 52, 62, 44 *suprà*, the mistake of Taqyy Káshy in supposing that he was still alive in 985 is to be accounted for by the great distance). Specimen

دارد فکری سری که سامانش نیست
درد ایست بدل نهان که درمانش نیست

Móty Maḥall 74 pp. the commencement is wanting.

(222)

شاهنامه

(P.)

The Sháh-námah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhalluḡ of Abú-l-Qásim Hasan (or Manṣúr) b. Isḥáq. Some authors say that he chose this takhalluḡ because his father was gardener in a garden called Firdaws. He was born near Tús in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of Tús. Sulṭán Maḥmúd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at Tús, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Maḥmúd having seen his per-

formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of Maḥmúd and wrote satyres against him. He died at *Tús* in 411.

Moḥammad 'awfy says that 20,000 verses of the *Sháh-námah* are by Daqyqy, and the other 60,000 by Firdawsy. Táqyy Káshy further informs us that the last 4000 verses are by Asady who completed the book at the request of Firdawsy during his last illness. According to this account the *Sháh-námah* would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from Moḥammad 'awfy's account that in his time, 670 years ago, complete copies of the *Sháh-námah* were rare, the text usually read being "The Selection اختيارات from the *Sháh-námah*" made by Khwájah Mas'úd. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of Daqyqy was, according to the *Ātishkádah*, Mañúr b. *Aḥmad*, he was a native of Bokhárá and flourished under the Sámánide dynasty, and it is said that he put the story of Gustásp into verse by order of Núh b. Mañúr who was deposed in A. H. 387.

Asady *Túsy* was the teacher of Firdawsy. He died during the reign of Mas'úd the son of Maḥmúd, his portion of the *Sháh-námah* begins with the inroad of the Arabs into Persia. He is also the author of a poem

called Gershásp-námah گرشاسب نامه and of some Qačydahs and of dialogues containing disputations.

I have given a full notice of Khwájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywáns, one in the Persian, one in the Arabic and one in the Hindústány language of that day. He is the earliest Musalman poet who wrote in Hindústány of whom we have any account.

Beginning بنام خداوند جان و خرد

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1266, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdu has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

(223)

يوسف وزليخا

(P.)

Yúsof and Zalykhá, a romantic epose by the author of the Sháh-námah.

Beginning

به اخبار و گفتار پیغمبران سخن راند هرکس به قدر توان

Tópkhánah, about 400 pp. 19 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

(224)

ديوان فريبي

(P.)

The Dywán of Firyby. According to the postscript the name of Firyby was Sháhpúr and he was of Teherán.

The verses quoted of poets of this takhalluṣ in Wálih and in the *Nafá'is almáthir* are not found in this Dywán.

Contents: Ghazals 54 pp. 22 lines, Rubá'ys, &c. 9 pp.

Bg. برد براه عدم هجر یار مرا
نگه ندارد اگر ذوق انتظار مرا

Móty Mahall, a bad copy apparently containing merely selections, written in 1165.

(225)

دیوان فطرت

(P.)

The Dywán of Myr Mo'izz *Fitrát* who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *suprà*).

Contents: A Qaṣydah in praise of 'alyy; Ghazals 200 pp. 18 bayts. Beginning of Ghazals:

تمام از شور سودایت نمکدان کاسه سرا

Tópkhánah, defective at the end; As. Soc. No. 1397, in this copy and in one copy of the Tópkhánah, the Ghazals begin:

جنونم کوس شهرت زد بدامن چون کشم مارا

There is another copy in the As. Soc. No. 873, containing Ghazals and Rubá'ys, alphabetically arranged 88 pp. 16 bayts. Bg.

به پیروی شد فزون داغ محبت جسم زار مرا

(226)

دیوان فرصت

(P.)

The Dywán of Mohammad Bég *Furṣat*. He was in the service of Sháh 'abbás II. and died under Sháh Solaymán (Wálih; see also p. 127 *suprà*). It contains merely Ghazals. Beginning

خدایا تعبہ داغ محبت کن دل مارا

زیارتخانه شور جذون اب و گل مارا

Tópkhánah, 170 pp. 15 bayts, probably merely extracts.

(227) (P.) نسبت نامه شهریاری

The History of the Qotobsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mohámmad Quly, composed by Hosayn 'alyy Sháh Fursy in فرسی in 1016.

Beginning نخست ای خردمند دانش فزای زبانرا بنام خدابركشای

Móty Maḥall, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 35, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of تواریخ قطبشاهی it is divided into four cantos مقاله and appears to be an abstract of the Nasab-námah; in page 5 line 6 occurs the takhalluḡ of Fursy, but in the postscript it is ascribed to Hirá Láíl Khóshdíl, Munshiy of Haydar Quly Khán, and his takhalluḡ also appears in the poem:

خدایا تو آن سید کامگار بداری همیشه چو گل در بهار
که خوشدل بمدحش ثنا گستر است چو او فیضبخشی دگر کمتر است

(228) (P.) دیوان غالب مسمی بحدایق الاحداق لزمرۃ العشاق

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mohámmad Sa'd Ghálib. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion:

سال تمام او چو طلب کردم از خرد آمد ندا زغیب که ترتیب نیک داد

Contents: preface in prose.

Beginning سپاس طاعت اقتباس و شکر نزهت لباس

Ghazals 170 pp. of 17 bayts; Tarjy'bands, short Mathnawies, Rubá'ys, &c. 96 pp.

Beginning of Ghazals, الهی مهربان کن بر من آن شوخ جفا جو را

Móty Maḥall, a very fine copy.

(229) قصاید فخر الدین غالب (P.)

The Qaṣydahs of Myr Fakhr aldyn Moḥammad Ho-sayny *Ghālib*, he says at the end that he completed this collection in the 6th year of Moḥammad Shāh—1136.

Beginning من و ابرو کمان شوخی که عالم گشته قربانش
Móty Maḥall, 226 pp. of 8 bayts, apparently an autograph.

(230) دیوان مرزا اسد الله خان غالب (P.)

The Dywán of Myrzá Asad Allah Khán *Ghālib*, who is now, 1853, alive at Dilly (see p. 228). I am told that he is engaged at the request of the king of Dilly in compiling a history of the Moghol Emperors of India from Tymur to this day.

Beginning یگانه یزدان را بزبانیکه بخشیده اوست
Lithographed at Dilly, 1261, 8vo. 506 pp.

(231) مثنوی غنیمت (P.)

The Mathnawý of Mohammad Akram *Ghanymat* (see pp. 127, 113). It has the title of نیرنگ عشق it was composed under Awrangzéb, and contains the story of Shāhid and 'azyz.

Beginning بنام شاهد نازک خیالان عزیز خاطر اشفته حالان

Lithographed, Lucnow, Mortadhawy press s. a. (about 1263), 35 pp. of 46 bayts with glosses by Moḥammad Ḡāliḡ and others. In the Tópkhánah are two copies of the Dywán of Ghanymat, it consists of Ghazals, 150 pp. 11 lines.

Beginning ای سایه سحاب عطای تو کشتها کردی زکوچه تو هوای بهشتها

(232) دیوان غنی (P.)

The Dywán of Mawláná Moḥammad Tāhir *Ghanyy* of Kashmyr, who died in 1079. He was a pupil of Mollá

Mohsin Fáníy and his takhalluṣ is a chronogram for the year in which he chose it, viz. 1060; Wálih has seen about 2000 verses of his (see *suprà* pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzá Mohámmad Máhir who collected the poems:

Beginning ای ذات تو سر دفتر افراد وجود

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kalym d. 1061, of Iláhy d. 1052, of the Amyr al-omará Islám Khán d. 1074.

Beginning جنونی کو کہ از قید خود بیرون کشم پارا

Lithographed, Lucnow, Moṭafā press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

(233) آثار شباب تصنیف غزالی مشہدی (P.)

Remnants of youth, this is the title of a Dywán of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestán in the 'iráq and after a long stay in that city he proceeded to Káshán. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 *suprà*). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqyy Káshy has seen besides this Dywán another Dywán of Ghazals entitled انیة الخیال and one of Qaṣydaḥs named بحر مذاقب and he believes that he has left a third Dywán of Ghazals

which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrâr which are entitled نقش بدیع انوار | مشهد انوار | and a Mathnawy entitled عاشق و معشوق in imitation of Khosraw wa Shyryn, and one entitled محمود و اباز in imitation of Laylá wa Majnún, he also imitated Kátiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns تپنڈیس.

Contents: a preface partly in prose and partly in verse, Qačydahs, Tarjy'bands, 76 pp. 15 lines. Beginning.

بسم الله الرحمن الرحيم اینست شهاب از پی دیورجیم

Ghazals alphabetically arranged 388 pp. 14 bayts.

Beginning ای زکمال کبریا هر دو جهان را تو

A Sáqiy-námah, Rubá'ys, Qiz'ahs, &c. 66 pp.

As. Soc. No. 319, a bad copy, written in 1184.

(234)

دیوان گرامی

(P.)

The Dywán of Girámy. I have not been able to find in the Dywán the quotations which occur in Tadzkirahs from poets of this takhalluğ.

Contents: Ghazals about 800 pp. of 9 bayts.

Beginning شست و شوی ده بخون عاشقان میخانه را

A few Qačydahs, Rubá'ys, Tarjy'bands, &c. 76 pp.

As. Soc. No. 590, a good copy. There is a fragment of a Dywán of Girámy in the Móty Mahall, 52 pp. 13 bayts, in which mention is made of Nádir-sháh's return from India to Persia, but I do not know whether this fragment and the above Dywán are by the same poet.

(235)

دیوان غیاث

(P.)

The Dywán of Ghiyáth Halwáy, he was of Shyráz but settled at Ispahán, he lost his eyesight and is there-

fore called Ghiyáthe Kúr, the blind Ghiyáth, by Wálih. He died by a fall from the roof of a house under Sháh Qafyy (see p. 91 *suprà*; *A'tishkadah* p. 388).

Contents: Qačydahs 26 pp. of 12 bayts.

Beginning چه نوراست اينكه پيدا و نهان بيگذد اعيانش

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تودورون پياله ها شوقت فتيله سوخته در مغز لانه ها

Móty Makall, an old MS. without date.

(236) لمعات الطاهرين تصنيف غلام علي خان (P.)

Flashes of the Pure, by Gholám 'alyy Khán *Gholám*, who it appears from the preface flourished under 'álamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah *Káfiy*.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnawý divided into 110 chapters upwards of 1000 pages of 12 bayts. Beginning of Mathnawý. بسم الله الرحمن نعم الرحيم حكيم قدیر علي عظیم

As Soc. No. 319, a good copy.

(237) محبوب نیرنگ تصنيف گلابي (P.)

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwájah Mohámmad Táhír *Guláby*, who composed it in India in 1133. The chronogram is ریاض الفوائد. It begins after a short preface in prose: پس از حمد و ثنای ایزد پاك از نعت و درود شاه لولاك

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

(238) کلیات حاذق (P.)

Complete poetical works of Hakym Hádziq. He belonged to a family of distinguished physicians which was

originally of Lahyján in Gylán. His grandfather *Hakym* 'abd al-Razzáq enjoyed a great reputation in Persia and was in high favour with Khán Ahmad the ruler of Gylán and with Sháh Tahmásp. He had three sons, Abú-l-Fatḥ in whose praise 'orfy and others have written panegyrics, Núr aldyn Mohammad Qaráry and Najyb aldyn Humám, who is the father of *Hádziq*. After the death of their father, the three brothers went to Ardebyl to prosecute their studies. And subsequently they proceeded from Ardebyl, in the disguise of merchants, to India. They were introduced at court and Abú-l-Fatḥ gained the entire confidence of Akbar and was one of the most influential men about him, but, says Badáwny, he was a great free-thinker. He died in 997. Humám was less distinguished than his brother and died in 1004. *Hádziq* was born at Fatḥpúr Sykry as he informs us himself.

اگرچه مولد من است فتحپور و ليک رواني دلمن پر زبور يوناني است

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. Naṣrábády says that he was extremely egotistical and considered himself equal as a poet to Anwary. (*Máthire Rahymy* fol. 619).

Contents: Ghazals, Qaṣydahs, Qit'ahs not alphabetically arranged and Mathnawies. Beginning wanting.

Móty Maḥall, an autograph, written in 1033, 476 pp. of 11 lines.

At the end is the following postscript: روز چهارشنبه نوزدهم شهر ذی القعدة که منتظم است در سنت یک هزار و سی و سه در قصیده شوهده علی سبیل الاستعجال در عرصه پانزده روز مسوده نمود راقم وقایله الراجی الی غفران ربه و مزید کرمه عبدالحامد بن حکیم همام گیلانی

(239)

دیوان حافظ

(P.)

The Dywán of Shams aldyn Mohámmad Háfiz of Shyráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley *Not. of Pers. Poets* p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywán has been arranged by Mohámmad Gulandám.

Beginning *الا يا ايها الساقى ادر كسا و ناولها*

Beautiful copies of this Dywán are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; *ibidem*, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabryz, Constantinople 1257, Bulak 1256.

(240)

مخمسات غزلهای حافظ

(P.)

The Ghazals of Háfiz converted into Mokhammas' by a poet of the takhalluḡ of 'alyy.

Contents: a short preface in prose. Mokhammas' alphabetically arranged.

Beninning *فنادم در ره عشقت بجست و جوى منزلها*

Tópkhánah 350 pp. 5 Mokham. in a page.

(241)

كشفا الاستار من وجوه مشكلات الاسفار

(P.)

Removal of the Veils from the difficulties of Books, by Mohámmad Afdhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are

explained with the exception of the Mathnawý of Jalál aldyn Rúmy and the *Hadyqah*, and that it consists of sixteen treatises رساله. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on *Háfiz*, and we gather from it that the preceding number contains a commentary on the *Sikandar-námah*. The Commentator flourished under Sháhjahán.

زبان میکشایم بشکر خدا که از کشف استار ان بیدتها
Tópkhánah, 180 pp. 17 lines; Móty Mazall, 136 pp. 23 lines.

(242) شرح دیوان حافظ (P.)

A commentary on the *Dywán* of *Háfiz*, erroneously ascribed to Mawlána Hilály. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor's library. He explains difficult verses and tries to force a mystical meaning into them.

الایا ایها الساقی الخ الا حرف تنبيه يا حرف ندا ايها وصله وتوسط Bg.

Major Anderson's collection, 8vo. about 50 pp. 24 lines copied in 1123 in a cramped hand: I had it copied and it fills about 800 pp. 8vo. of 13 lines. In the *Móty Mazall* is a commentary without a preface, 8vo. 256 pp. of 21 lines, which begins: الایا الخ الا حرف تنبيه I have a commentary by an anonymous author, without introduction which begins الایا الخ الا حرف تنبيه است وايها براي فصل است درميان حرف ندا

(243) شرح بعض ابیات دیوان حافظ (P.)

Commentary on some of the verses of *Háfiz*, by Moḥammad Ibráhyim b. Moḥammad Sa'yd. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the

whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning اندیشه حمد شایسته نعمای الهی تصویر بست

First verse explained دوش از مسجد سوی میخانه آمد پیر ما
Móty Makall, 110 pp. 23 lines.

(244)

دیوان حالتي

(P.)

The Dywán of Qásim Bég *Hálaty*; though born and brought up at *Teherán*, he seems to have spent the greater part of his life at *Qazwyn*. The time when he flourished is fixed by a number of chronograms for 954, 963, 985, &c. which occur in his Dywán, thus the date of the accession of Sháh Ismà'yl, 983, is commemorated in the following verse:

بر تخت سلطنت چو نشستى قضا نوشت تا بیخ این جلوس نه نوشیدوران عصر

Contents: Ghazals 135 pp. of 15 bayts. Beginning.

می شنیدم ز پس پرده شب اواز ترا می توان یافت از آن حسن تو و ناز ترا

Mo'ammás, Rubá'ys, Qifáhs and chronograms, about 100 pp., at the end are some Qačydahs, &c.

Móty Makall, a splendid copy, dated 1011.

(245)

دیوان حالي

(P.)

The Dywán of Sayyid 'abd Allah *Hály*, a pupil of Cáyib (see p. 138 *suprà*).

It contains merely Ghazals.

Beginning نظر باید زخود پوشید جوای تجلی را

As. Soc. No. 704, 176 pp. of 13 bayts, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 bayts, is a Mathnawý by a poet of the takhalluğ of *Hály*, a disciple of Khwájah Qotb adyn Mo'hammad Yahyà b. 'obayd Allah. It is entitled باغ ارام and contains the story of Bihruz and Bahrám. Beginning wanting, last verse
باجا بذك واثق ظني يا سمیع الدعاء اجب عني

(246) عصمت نامه تصنیف حمید (P.)

The Book of Innocence, a poem celebrating the loves of Sâtin and Mynâ, composed by *Hamyd* in 1016, during the reign of Jahângyr. He is probably identical with Mollâ *Hamyd* who has written the history of the commencement of Shâhjahân's reign (see p. 109).

ای کنج نہان و پردہ غیب اسم تو طلسم کنج لا ریب

Móty Mazall, 56 pp. of 16 bayts, a splendid copy, dated 1097.

(247) دیوان حسن دہلوی (P.)

The Dywân of Khwâjah, or Amyr Najm aldyn *Hasan* Sinjary, a son of 'alâ aldyn of Dilly. *Hasan* was his name as well as his takhalluḡ. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzâm aldyn Awliyâ and an intimate friend of Amyr Khosraw and Dhiyâ Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as *Hasan*. He died at Déógyr according to the *Mirât alkhiyâl*, p. 67, in 707 but this is the date with which his memoirs of Nitzâm aldyn which have the title فواید الفوائد begin, they end with the year 720. Taqyy Kâshy says he died twenty years after Amyr Khosraw, and Tâlib says he died in 738. He left besides a Dywân of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الاولیا and, according to Jâmy, *Nafahât*, several Mathnawies. Taqyy Kâshy ascribes to him also a commentary on some Qaṣydahs of Khâqâny ('abd al-*Haqq* Dihlawy, *Biogr. of Indian Saints*; Bland, *A Cent. of Pers. Ghaz.* Khoshgú; *Habyb alsiyar* III. folio 613).

Contents : Qačydahs 35 pp. of 14 bayts. Beginning
ای حاتم جهان و جهان داور حکیم محدث همه بدایع و نو مبدع قدیم

Ghazals 410 pp. 13 bayts ; Rubá'ys 23 pp. 9 bayts.

Bg. ای برفراز سرو برآورده ماه را بر ماه کی نهاده بشوخی کلاه را

Móty Maḥall; Tópkhánah; As. Soc. No. 663, a splendid copy, which offers important variants; Ibidem 412. This copy begins:

رسید وقت صباح و وزید باد صبا

(248) دیوان حسن شاعلو (P.)

The Dywán of *Hosayn Shámlú*, who had the takhalluq of *Hasan*. He was governor of Herát under Sháh 'abbás II, and under Sháh Solaymán, who died in 1109, (*A'tish-kadah* p. 23).

Contents : a preface in prose, 3 pp. ; Rubá'ys alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry :

یارب این مخمور غفلت را می اسرارده همچو آهم بر در دلهای روشن بارده

Tópkhánah, apparently incomplete.

(249) تحفه میمونه شریفه (P.)

A Mathnawý of *Mohammad Hasan* of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.

بود ثلاث و عشر سال فزون از هزار قطب حرم فوت شد حضرت عبدالوهاب

The Mathnawý is interspersed with Qačydahs and Qit'ahs and contains the praises of the prophet, of his chaste wives and of great saints.

Bg. بسم الله الرحمن الرحيم نرد خدا رحمت خود را عمیم

Móty Maḥall, 280 pp. of 14 lines.

(250) دیوان هاشم (P.)

The Dywán of Hášhim. We learn from his Dywán that he was a Naqshbandy Ğúfy, and flourished at Burhánpúr in the Deccan in 1030, he was a disciple of Aḥmad Fárúqy, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qaṣydah, a Shash-band, some Rubá'ys, a Tarjy'-band called خرقه لیلی 45 pp. of 16 bayts.

Beginning اگر برسی ز قدش سرو باغ رستان آمد

A Sáqi-y-námah divided into seven cantos اختر 16 pp.; several short Mathnawies 74 pp.; Ghazals 144 pp.; Rubá'ys, chronograms, 112 pp.

Beginning of Ghazals: بسمله دلها بود بسم الله عنوان ما

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual geneology to Naqshband as it bears on the history of Ğúfism.

الف ثانی را مذکور گام جانها راز لال
پیر ایشان خواجه باقی در دریای شهود
مرشد او والد او خواجه درویش ولی
شیخ او خواجه عبدالله سرآرور دین
پیر او سلطان بهاء الحق والدین نقشبند
شیخ احمد مجمع البحرین علم حال و قال
شیخ ایشان خواجهی ممکنه بدر الکمال
قدوة عالم محمد زاهد اورا پیرو خال
پیر ایشان شیخ یعقوب ان صه چرخ کمال
خواجه نوشیده این می از خمخانه میو کلال

(251) مظهر الآثار تصنیف هاشمی (P.)

A mystical Mathnawý, by Hášhimy Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tatah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Moḥammad and some saints, as Ni'mat

Allah Walyy, Moḥammad Láhiyy, &c. follow first three chapters called روضه and then twenty chapters inscribed مرعظه.

Beginning

بسم الله الرحمن الرحيم فاتحه آرای كلام قدیم

As. Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

(252)

لیلی مجنون هاتفی

(P.)

The Loves of Laylá and Majnún, a poem by 'abd Allah *Hátify* of Jám. He was the son of Jámý's sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Sháh Isma'yl in his return from the conquest of Khorásán passed through Jám, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawý, it was his ambition to imitate the five poems of Nitzámy, he wrote however only four. (Sám No. 211; Ouseley p. 143).

The poem begins with a verse of Jámý :

این نامه که خامه کرد بنیاد توقیع قبول روزیش باد
طغراش بدام پادشاهی کافرشت چو عرش بارگاهی

Móty Mažall, a splendid copy, 60 pp. 31 bayts, transcribed by Mawláná 'abd Allah in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylá Majnún has also been published at Tabryz, but it is not stated whose.

(253) تیمور نامه هاتفی (P.)

The exploits of Tymúr, a romantic epos by Hátify in which he imitates the Sikandar-námah of Nitzámy. At the end he gives an account of his former productions.

Beginning بدام خدائی که فکر و خرد نیارد که با ننه او پی برد

Móty Mažall, 156 pp. of 31 bayts, copied in 908 from the autograph; Faraž-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

(254) شیرین و خسرو (P.)

The Loves of Shyryn and Khosraw, by Hátify. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem. Bg.

خداوند! بعشقم زندگی ده بفرم تاج عز بندگی نه

Móty Mažall, 66 pp. 31 bayts, copied from the autograph in 908.

(255) هفت منظر هاتفی (P.)

The Seven Aspects, a Mathnawý by Hátify, in which he imitates the Haft Paykar of Nitzámy.

Beginning این نگارنده صعیفه غیب نام تو صدر صفه لاریب

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

(256) دیوان حاتم (P.)

The Dywán of Hátim (see p. 235 *suprà*).

Contents: Ghazals 90 pp. 13 bayts; Rubá'ys and Fards 6 pp. Beginning

همچو نی از سوز دل آتش بجان داریم ما نالها در کوچه های استخوان داریم ما

Móty Mažall, an autograph written in 1179, as we learn from the postscript *تحریر فی التاريخ هفتم شهر رجب سنه یکهزار و یکصد و هفتاد و نه هجری قایله و کاتبه فقیر حاتم*. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postscript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

(257) دیوان حیدر کلوج (P.)

The Dywán of *Haydar* of Herát. As he was originally a baker he is called *Haydare Kalúj* or *Haydare Kalychah*, *Sám* No. 232 speaks of him in the present tense (see p. 74 *suprà* see also *A'tishk*. p. 202).

Contents: Ghazals, 84 pp. 14 bayts. Bg.

ای در دوجہان دولت وصلت هوس ما وصل تو بصد کونہ هوس ملتمس ما

Móty Mažall, this copy probably contains merely selections.

(258) دیوان حیدر (P.)

Dywán of *Haydar*. It consists of Qačydahs in praise of Načyr aldyn *Haydar* who reigned from 1242 to 1252. Beginning

مطلع دیوان حیدر مصدر حمد خدا مصرعش بال سما و مصرعش بال هما

Faraž-bakhsh, about 100 pp. of 9 bayts. In the *Tópkhánáh* is a Dywán of Ghazals and Rubá'ys of *Haydar*, but I have not ascertained which *Haydar*. It has 120 pp. of 12 bayts. Bg.

بیابار یاربم تا روزی ماه رخت شبها شب و روز از خدا وصل تو میخوام بیا ریا

Another Dywán of Ghazals of a poet of the *takhalluğ* of *Haydar* in the same collection (about 100 pp. 11 bayts) begins:

ای هرد و نیک از تو شده نامزد ما از روز ازل بر تو عیان نیک و بد ما

(259)

دیوان حیرتی

(P.)

The Dywán of *Hayraty*. He was originally of Marw but he declared himself that he was of Tún. Wálih says that he was of Má-wará-l nahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdád he went to Adzarbáyján; being much given to drinking he found it necessary to proceed to Mazánderán, where that vice was less punished, and he spent five years in the house of Áqá Rostam, the governor of that province. In reward for a *Qačdah* which he composed in praise of Sháh Tahmásp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a *Mathnawý* under the title *بہجۃ المباحج*. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Káshán, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another *Mathnawý* to which he gave the title of *گلزار* and which is an imitation of the *Bostán*. All his verses amount to about 40,000. (*Taqyy Káshy* No. 234; *A'tishkadah* p. 95; *Khizánah' ámirah*; and p. 75 *suprà*).

Contents: Ghazals, about 400 pp. 15 lines. Bg.

ای بجان بنده ات سفید و سیاه ما بر خداوندی تو خلق کواه ما

Móty Mahall, a bad imperfect copy, ending with the letter *mym*.

(260)

کلیات حزین

(P.)

Complete poetical works of *Hazyn*, who died in 1180 (see page 135 *suprà*). He collected his works in 1155; up to that time his poems formed four Dywáns.

- Contents: a preface in prose 3 pp. Beginning
افتتاح نامه نام آوران کیمان خدیو سخن
- Forty-six Qačydahs 100 pp. of 20 bayts. Beginning
غیرنقی غیرت یکتای بی همتاستی نقش لاد چشم وحدت بین من الاستی
- Sixty-two Qit'ahs, 28 pp. Beginning
یاخاتم الذبیین غمخوار عالمی تو پیش تو چون فذالم از جور اسمانی
- 1,451 Ghazals, 700 pp. 18 bayts; 484 Rub'ays, and
792 verses of Fards, &c. Beginning
درین دریای بی پایان درین طوفان شور افزا
- a Mathnawy, containing chiefly stories, 30 pp.
18 bayts. Beginning after a short preface in prose:
تذاهای شایسته دلدار را سپاس فراوان زما یار را
- A Mathnawy in imitation of the *Hadyqah*, it has the
title *بدیعة البدیعة*, 62 pp.
Beginning *كلما في الوجود ليس سواه وحد لا اله الا الله*
- a Mathnawy, 24 pp. Beginning
تذاما است پیر خرابات را که شست از دلم لوث طامات را
- a Mathnawy, 14 pp. Beginning
بنام آنکه اذر را چمن ساخت دل دوزخ شر را انجمن ساخت
- a Mathnawy, 6 pp. Beginning
ای دل افسرده خروشت کجا است خاموشی از زمزمه جوش کجا است
- a Mathnawy, 15 pp. Beginning
بنام نگارنده هست و بود فرازنده این رواق کبود
- a Mathnawy, 22 pp. Beginning
ساقی زمئی موحدانه ظلمت بر شرک از میانه
- Móty Mažall, a splendid copy. Most of his works are in the
As. Soc. Nos. 411 and 1034.

(261)

دیوان هجری

(P.)

The Dywán of Hijry. He was of Kúnbán but lived in Bengal, and in several of his poems he expresses

a lively desire to see his home again. The Dywán contains several chronograms for 1171, 1174, 1180, &c.

Contents: a Qačydah in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every Mičra', you have a Qiř'ah in praise of Nawáb Sayyid Močammad Ridhá Khán Motzaffar-jang. Some letters in the Qačydah are written in red, if you read them by themselves you have a Ghazal, and certain letters in the Ghazal form a Rubá'y, and certain letters in the Rubá'y form a Mičra'. Beginning

منبع و سرچشمه احسان علیست حیدر صفدر جهان را جان علیست

Qačydahs, Tarjy'-bands; Ghazals, &c. 226 pp. 10 bayts; Rubá'ys 20 pp. Beginning of Ghazals.

بده حسن قیولی از کرم یارب بیانم را

Móty Mačall, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

(262)

دیوان هلالی

(P.)

The Dywán of Badr aldyn Hilály. He was by origin of Chaghatáy, but was born at Astrábád. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jámy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nar-gisy, with whom however he had several controversies. When he had attained to celebrity he visited 'iráq and Adzarbáyján, and was every where well received by the great; he remained for some time with prince Abá-lnaçr Sám Myrzá, the author of the Tadzkirah mentioned in

page 12 *suprà*. Love for his native soil brought him back to Herát, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qačydah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the *Atishkadah* p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá ó Majnún (Sám No. 210; Taqyy Káshy No. 207; Khoshgú II. No. 60). Beginning

ای نور خدا در نظر از روی تو ما را بگذار که در روی تو بینیم خدا را

Lithographed, Lucnow, Mortadhawy press, 1263, 35 pp. three columns in a page. This copy does not contain the Qačydahs; Tóp-khánah, MS. 176 pp. 12 bayts.

(263)

صفات العاشقين

(P.)

Qualities of Lovers, a Mathnawý by Hilály divided into ten chapters. مقاله. Beginning

خداوندا دری از غیب بکشای جمال شاعد لاریب بکشای

Tópkhánah, 80 pp. 13 bayts, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayts, a good copy, written in 1066. *Ibidem* No. 991, a good copy, written in 970.

(264)

شاه و گدا

(P.)

The King and the Beggar, a mystical Mathnawý, by Hilály in 1344 verses. Beginning

ای وجود تو اصل هر موجود هستی و بودی و خواهی بود

As. Soc. No. 1498, 12mo. 112 pp. 12 bayts.

(265) دیوان ناصر خسرو حجت (P.)

The *Dywán* of *Nâçire Khosraw Hojjat*. It appears from more than one passage of his poems that he was of *Khorásán* (and not of *Ispahán*) and flourished under the *Fâtimite Khalyfah Ma'add b. 'alyy Mostançir*, who succeeded in 427 and died in 487.

ترا باد از جهان ناصر امام حق مستنصر
مبدا افضل تو قاصر ازین بنده خراسانی

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'alyy, he mixed himself up in the religious and political disputes which then divided the *Mohammadan* world, and was one of the great champions of the *Shy'ahs*. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher *Faryáby*. When he had obtained a name he went to *Egypt* and was appointed *Wazyr* by the *Khalyfah Mostançir*, subsequently he was compelled to take flight from *Egypt* to *Baghdád*, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to *Khorásán*, and finally he retired to *Badakhshán* and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a *Qaçydah* in praise of 'imad aldyn *Abú-l-Ma'áliy* ruler of *Badakhshán*. It is said that he left many works, among them are some

on the occult sciences, Taqyy Káshy has inserted a short memoir of his which has the title رسالة الذمامة في زاد النقيامة, in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-sháh mentions two works of *Hojjat*:—the كنز الحقائق which is in prose and the روشنای نامه, which is a Mathnawý. Jámy in his Baháristán mentions a سفرنامه or Journal of *Hojjat* in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywán has, according to Dawlat-sháh, 30,000 verses, and according to Taqyy 20,000. It consists of Qačydahs most of which treat on philosophy and morals.

Bg.

آب خوش بی تشنه بس ناخوش بود مرد سید آب آب خوش را مفکرست

Another copy commences :

پادشاه بر کامهای دل كه باشد پارسا پارسا شو تا شوی بر مراد پادشاه

Móty Makall, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the روشنای نامه is in the library of Leyden, see Dozy's *Catalogus*, it was composed in 343 (443 ?), it is divided into several Maqálahs and treats on philosophical subjects.

(266)

رياض الصالحين

(P.)

The Gardens of the Good, being a Tarkyb-band, with Qačydahs on the margin by Motzaffar *Hosayn*, who had the takhalluç of *Hosayn*, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning دوستان اشفته حال و بیسر و سامان منم

Tópkhánah, 28 pp. copied by Mòhammad 'aly b. Mòhammad-baksh *Ashúb* b. Mòhammad Ghiyáth Badakhshy.

(267) کلیات حسینی (P.)

Complete poetical works of *Hosayny*, collected in 1145. He may be identical with *Hosayn-dóst Hosayny* (see pp. 134 *suprà*).

Contents : a short preface.

Beginning دیباچه دیوان حسینی چو به بیند

Mathnawies, Qačydahs, chronograms, &c. 250 pp.; Ghazals 200 pp. of 13 lines. Beginning of Ghazals :

کرده ام ورد زبان تا مد بسم الله را شمع یزم دل نمودم ذکر او الله را

Móty Mahall, a very elegant copy in 16mo.

(268) زاد المسافرين تصنیف حسینی (P.)

Provision for Travellers by Amyr Kabyr aldyn *Hosayn* b. 'álim b. Abú-l-*Hosayn Hosayny* of a village in Ghór. He possessed considerable learning, and was a great Čúfy, and a disciple of Bahá aldyn Zakariyá of Multán, where he first devoted himself to Čúfism ; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of Awħady and Fakhr aldyn 'iráqy, the author of the لمعات. Jámy Nafahát, No. 568, says, he died on the 16th Shawwál 718 ; this is wrong, for it appears that he composed this poem in 729.

در هفتصد و بیست و نه ز هجرت کشت اخرا این کتاب ختمت

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the *Zád* and *Kanz alromúz* a Dywán and several prose works as the روح مزاج and نزهة الروح and صراط المستقیم and الارواح which will be described in the chapter on Čúfism.

The *Zád almosáfiryn* may be considered as an imitation of the *Hadyqah* of Sanáy. It is divided into eight chapters *مقاله* containing the rules of ascetic life, interspersed with apologues and legends of saints *حكايت*.

Beginning *ای برتر از آن همه که گتند آنانکه بدید یا نهفتند*

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; *Tóp-khánah*, 45 pp. of 34 bayts, this copy begins: *ای اول تو درای اول*

(269)

کنز الرموز

(P.)

Treasury of Mysteries, a poem by Myr *Hosayny*.

After the praise of God and his prophet, and of *Shiháb aldyn Sohrawardy*, of *Shiháb aldyn Zakariyá*, of *Shaykh Çadr aldyn Moḥammad Zakariyá* and of the *Amyr Kabyr Núr Allah Modhaji'ah*, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c. Bg.

باز طبعم را هوای دیگر است بلبل جانرا نوای دیگر است

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. *Tópkhánah*, about 750 bayts.

(270)

مطلع العاشقين

(P.)

A collection of descriptive poems and verses from various poets, by *Hosayn Hosayny Tabsy*. It is divided into 47 chapters *باب* and contains descriptions of and bon-mots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, 'yd, autumn, &c.

Beginning *سپاس بی قیاس قادریرا که دل عاشقان*

Móty Maḥall, 164 pp. 14 lines.

(271) دیوان هما (P.)

The Dywán of Sayyid Imtiyáz Khán *Humá*, a son of Mo'tamid Khán and a brother of Sayyid Ahmad Khán *Dhamyr*. It contains merely Ghazals. Beginning

بدست غم چو جان امد بلب ساقی بده مارا
می کز دل برد بویش غم دنیا و عقبی را

Tópkhánah, about 60 pp. 10 bayts, written by 'alyy Básiṣṭy.

(272) دیوان همایون (P.)

The Dywán of Amyr Humáyún of Isfaráyin. He went early in life to Tabryz, and was supported by the Qádhīy 'ysà and Sultán Ya'qúb, who called him the second Khosraw خسرو کوچک, after the death of his patrons he came to a place in the neighbourhood of Káshán, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Káshy No. 153; *A'tishk*. p. 94).

Contents: Ghazals.

Beginning

بی توجائی که شود خاک دل آنجا تا ابد ناله بر آید دل چاک آنجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

(273) خاور نامه تصنیف ابن حسام (P.)

The Book of the East, a Mathnawý by Mohammad *Ibn Hosam* of Khwáf in Qohistán. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Qadr aldyn Mohammad Rawwásy 'okáshy and spent much of his time in solitude. He died in 875

and left a *Dywán* of *Qačydahs* containing about 4000 verses, and a collection of *Ghazals* (*Dawlat-sháh*, 7, 3; *Taqyy Káshy* No. 119).

This epic poem contains an account of the wars of 'alyy, of the wars of Bahman and Sháh Tahmásp, &c. *Taqyy Káshy* says, though it is not founded on history, it has considerable poetical merit. Beginning

نخستین مرأین نامه دلکشای سخن نقش بستم بنام خدای

Móty Mažall, 540 pp. 31 bayts, a splendid copy; *As. Soc.* No. 1316, 828 pp. 19 bayts, a splendid copy: *Ibidem* Nos. 1311 (incomplete), and 1325, this copy begins *خرد جان خداوند بنام*.

(274)

کلیات ابن یمین

(P.)

The complete poetical works of the *Amyr Fakhr aldyn Mažmúd b. Amyr Yamyn aldyn Možammad Mostawfiy of Faryúmad*, which is three days journey from *Sabzwár*, he is generally known by his *takhalluž*, *Ibn Yamyn*, i. e. the son of *Yamyn aldyn*. He was of a wealthy Tatar family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of *Khorásán* was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the *Sarabdár* (or *Sarabdál*) princes and some *Ghazals*, but it is particularly his *Qit'ahs* which are celebrated, many of his poems however were lost by him in 743 in war. *Qit'ah* or *Moqatta'ah* is defined to be a poem consisting of several verses of the same metre and rhyme, but without a *Mafla'*. If it has a *Mafla'* it is either a *Qačydah* or a *Ghazal*. It may be added that most *Qačydahs* are panegyrics and most *Ghazals* are erotic poems, whereas *Qit'ahs* contain

more frequently moral reflexions, yet many are panegyrics. (Iláhy; Taqyy Káshy No. 76; Dawlat-sháh 5, 7).

Contents: A preface by one of his friends, it is dated 753, 20pp. Bg. الحمد لله الذي خلق بقدرة العالمة من الماء

Qačydahs, all of which are panegyrics, about 200 pp.

Beginning ای دیده در شناختن حال كائنات

Rubá'ys and Qitahs about 250 pp. 15 bayts. Bg.

بنام خدای که هستی ازوست زبردستی و زبردستی ازوست

Tópkhánah, a splendid old copy; in the same collection there are three copies of the Dywán of Ibn Yamyn, the fullest copy has about 300 pp. of 14 bayts, containing Ghazals, Tarjy'bands, &c.

Beginning ای خداوند قادر یکتا مبدء كون خالق اشیا

In other shorter copies, the first 13 Ghazals are omitted, they begin: تعالی الله که بنمودان دلا را جمال خویش را بر ما هم از ما

Selections from Ibn Yamyn, As. Soc. No. 1134, written in 1055.

Beginning بیا از این بزمین ای دوست بشنو

The Qit'ahs of Ibn Yamyn have been very elegantly translated into German, Ibn Jemin's Bruchstücke aus dem Persischen von Baron O. M. von Schlechta-Wssehrd, Vienna, 1852.

(275)

دیوان عصمت

(P.)

The Dywán of Khwájah Fakhr aldyn 'içmat Allah 'içmat of Bokhárá. He was descended from 'alyy, and his ancestors were settled at Bokhárá. His father Khwájah Mas'úd was one of the most distinguished men of that city and a good poet. 'içmat received a good education and was well informed even in history and mathematics. He stood in high favor with the prince Naçyr aldyn Sulfán Khalyt, a son of Myrán-sháh, and he used in his honor in some of his Qačydahs the takhal-luç of Naçyry. He died at an advanced age in 829. It

is said that he imitated chiefly Myr Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqqy Káshy No. 106; Dawlat-sháh, 6, 5; *Habyb alsiyar*).

Contents: Qačydahs and Qit'ahs in praise of Sultán Khalyl, Sultán Ibráhym, Ulugh Bég, &c. about 400 pp.

15 bayts. تعالی الله زهی قیوم دانا تعالی الله زهی حی توانا

Ghazals about 200 pp.; Mo'ammas, Rubá'ys, &c. 13 pp. Beginning ای زعشق اوازه در کون و مکان انداخته

Móty Mahall, small 4to. beautifully written by Myrak Bokháry in 1030.

(276)

قصاید اکسیر

(P.)

The Qačydahs of Myrzá 'atzymáy *Iksyr* of Ispahán. He was in the service of 'umdat almulk Ačaf-jáh and Čafdar-jang, and died under Nawáb Siráj aldawlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (*Anys alahib-bá*, and p. 162 *suprà*).

Contents: a short preface in prose, Qačydahs, and at the end a few Qit'ahs, &c.

Beginning of preface: سپاس بیفاس سزاوار احدیست

Beginning of Qačydahs: مرا ز زلزله درد دوری دلداری

Móty Mahall 326 pp. of 17 lines, a splendid copy.

(277)

دیوان الهی

(P.)

The Dywán of Myr Iláhy, a son of *Hojjat* aldyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqqy Awhady (see p. 95) and of Mohammad

Ján Qodsy. The Dywán contains a chronogram for 1052 and according to a chronogram on his death by Ghanyy he died the same year, but Tálíb places his death in 1060 and Siráj in 1064. The author of the Hamésháh Bahár confounds him with the Hakym Masyẖ alzamán Iláhy, who came to India under Akbar (see p. 66 *suprà*).

Contents: Qačydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

بدل خوشست الهی نگهبانی راز زبان شناس مکن حرف لب گذار برا

A Mathnawy in praise of Sháhjahán, 26 pp. and some Ruba'ys. Beginning بسم الله الرحمن الرحيم قافله سالار كلام حكيم

Private collection, the commencement and end are wanting, and the last pages much injured.

(278)

ديوان الهام

(P.)

The Dywán of Ilhám. He is probably identical with the poet Malúl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

Beginning هست اعجاز مسیحا حرفی از دیوان ما

Qačydahs, 48 pp. 14 bayts.

Beginning نطق من راز نهان را در بیان انداخته

Faraẖ-bakhsh, a very carefully written copy, 8vo.

(279)

کلیات عماد فقیه

(P.)

Complete poetical works of the Khwájah 'imád aldyn Faqyh, whose takhalluḡ is 'imád. He was a native of Kirmán, and when he had completed his studies at Shyráz

he proceeded after a visit to his home to Yazd, with a view of being initiated by 'izz aldyn Mahmúd Káshány, the translator of the 'awárif alma'árif into the mysteries of Qúfism. During the reign of Mohámmad Motzaffar who died in 741 and Sháh Shujá', he founded a Khánqáh in Kirmán, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of *Háfiz*.

ای کبک خوشخرام کجا میروی بنار غره مشو که گریه عابد نماز نرد

Most authors place his death in 773, but Taqyy Káshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a *Dywán* of about 8000 verses.

Contents: 1. مصباح الهداية. The Torch of Guidance, a mystical Mathnawý, 160 pp. 18 bayts, it is divided into ten chapters باب and each of them is subdivided into ten sections فصل composed in A. H. 716 + 34 = 750.

چو دل در شهریار از مهر بستم فتاد از غیب تاریختش بدستم

Bg. بنام آنکه جانوا دانش آموخت بنور عقل شمع مجلس افروخت.

2. Ghazals, near 200 pp. and a few Rubá'ys.

هر دم از عطای تو کام دگر مرا

3. Companion of the Righteous, a Mathnawý, 66 pp. in two cantos مقالة, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, &c. appeared to him, and episodes from his own life: he composed this poem in 766.

هفتصد و شصت و شش می سال بود کاخر این نظم نکو فال بود

Bg. حمد الهی نگار ای دبیر چون رقم از مشک بر هر سریر.

4. Occasional poems, 65 pp., most of them are panegyrics on Sultán Sháh Shujá', Wazyr Shams aldyn,

Rokn aldyn 'amyd almulk, Qádhíy 'alyy Yazdy, Queen Radhyyat aldyn, Fath Allah Yazdy, &c.

ای حکمت زبانرا فضل الخطاب داده Beginning

5. صحبت نامه A poem on mystical love, 53 pp. divided into ten cantos مقالة, composed in 731.

هجرت شد هفتصد و سی و یک

بنام خدائی که توفیق ازوست دل زنده را نور توفیق ازوست Bg.

6. صحبت نامه صاحب دلان The Book of Love, 48 pp. in eight chapters باب composed in 722, the name is a chronogram. It begins after a short preface in prose.

بنام آنکه در کاشانه دل صحبت را معین کرد منزل

7. ده نامه A Mathnawý divided into ten Epistles نامه addressed to the king, &c. 40 pp. Beginning

بنام آنکه معجز نامه اوست حروف کائنات از خامه اوست

As. Soc. No. 337, a good copy, but some pages wanting; Mótý Mahall, written in 997, incomplete.

(280) گلسته تصنیف عمان الدین (P.)

The Nosegay, a Mathnawý composed in 1075, by imád aldyn Mohamammad, who as he informs us, was a native of India (see p. 116 *suprà*). Beginning

ای بتو شاهي و ملك جاردان از تو شد كون و مكان و لامكان

Tópkhánah, 18 pp. 34 bayts.

(281) بدایع الاخبار عمان (P.)

Strange Stories, a Mathnawý of 1,634 verses by 'imád. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawý divided into eight chapters باب ۱ توحید ۲ صفت مسلمانان ۳ صفت عشق باب

۴ صد و شکر ۵ ترک دنیا ۶ دانستن قدر عمر ۷ مذمت دنیا ۸ قضا
و قدر

ای صفات تو صفای دل ما ز آب عشق تو مخمر گل ما

Móty Maẓall, copied in 1075.

(282)

دیوان عمادی

(P.)

Dywán of 'imad aldyn *'imády*, the panegyrist of 'imád aldyn Daylamy, who, if he is identical with the 'imád aldawlah mentioned in the Shyráz-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawy, and he resided at Shahryár not far from Ráy, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawy and 'imady Shahryáry were two distinct poets, the former of whom flourished at the time of Mahmúd, and the latter under the Seljúqians. If the distinction be founded, this Dywán must be ascribed to 'imády Ghaznawy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlym, Khoshgú and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Dywán consists of Qačydahs or panegyrics.

سبحان خالقي كه بياراست از دو حرف

این هفت قبه را كه به شش روز بر كشيد

Móty Maẓall, 108 pp. 14 lines, another copy has 40 pp. of 44 bayts.

(283)

دیوان امامی

(P.)

The Dywán of Abú 'abd Allah Moḥammad (or Abú Moḥammad 'abd Allah) b. Abú Bakr 'othmán *Imámy*.

He was of Herát, but spent the greater part of his life in Kirmán and Ispahán. He possessed much learning, and was a contemporary of Sa'dy, whom in the opinion of some critics, he surpassed in the Qačydah. He died in 686 or 674.

The poems are not alphabetically arranged, in this Dywán. It contains Qačydahs, Ghazals, and at the end 15 pp. of Rubá'ys.

Bg.

در جهان جان بعون میدع اشیا

As. Soc. No. 413, 4to. about 200 pp. of 12 verses, a splendid copy.

(284)

دیوان عراقی

(P.)

The Dywán of the Čúfy poet, Fakhr aldyn Ibráhym b. Shahryár 'iráqy of Hamadán. In his early years he learned the whole Qorán by heart, and when he was seventeen years of age he became a pupil of the celebrated Čúfy Shiháb aldyn Sohrawardy. He repented so much a hasty answer, which he had given to his spiritual guide, that he turned a wandering qalandar and went to India. At Multán he met Bahâ aldyn Zakariyá who gave him his daughter in marriage, and who on his death-bed declared him as his successor and as the spiritual guide of his flock. In India he composed some very beautiful elegies expressive of his love for his native country. After twenty-five years' residence in India, being obliged to give way to the jealousy of some of the followers of Bahâ aldyn, he performed the pilgrimage to Makkah and went thence to Aleppo and Rúm (Iconium?) where he met Čadr aldyn Mohámmad Qunyawy, and he studied the Fočúč of Ibn 'araby with him. Whilst he read this book he composed a work called *Lam'át* لمعات (sparks or inspirations). He

was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688 : Dawlat-sháh places his death in 709.

Contents : Qačydahs and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá'ys and Fards.

Beginning عشق جانبازان اگر جویای جانای

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

راہ باریکست و شب تاریک و مرکب لنگ و پیرو

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of "عشق نامه" by "iráqy who is known by the name of Fakhr aldyn."

It contains a Mathnawý and some Ghazals.

هر که جان دارد و روان دارد واجب است شکر آنکه جان دارد

(285) کار نامه تصنیف عرفان (P.)

The Exploits of 'alyy Mardán Sháh, the Amyr al-omarâ of Sháhjahán, by Moḥammad Ridhá b. Moḥammad Ján 'irfán of Khorásán.

After a short preface in prose, the poem begins :

بنام خدای که شد نامها ز آغاز او ختم انجامها

Tópkhánah, 350 pp. of 30 bayts. In the Mótý Mahall is a copy (possibly an autograph) of the Dywán of 'irfán, it is however, not certain whether he is identical with the author of the above Mathnawý, it is more likely that he is identical with 'abd Allah 'irfán see p. 113 *suprà*. The Dywán contains Qačydahs 42 pp. of 17 lines ; Ghazals 156 pp. 13 lines ; Rubá'ys 14 pp. Beninning of Qačydahs :

من ان نیم که دهم دل بجلوه زیبا

(286) دیوان عشقی (P.)

The Dywán of Shaykh Moḥammad Wajyh 'ishqy, a son of Gholám Hosayn Mojrím of Patna. He was for

ten years *Tahsyldár* under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (*Nastare ishq* and *suprà* p. 183.)

Contents: Ghazals, Rubá'ys and a short Mathnawý.

دستی که پیکر خوب تو آفرید خدا چه آفرین که نه بر آفرین شنید خدا

Collection of Mawlawy Mòhammad Wajyh, 80 pp. of 13 bayts, this book contains merely extracts from the Kullyyát of this poet.

(287)

دیوان عشقی

(P.)

The Dywán of 'ishqy. It contains 216 pp. 9 bayts and 27 Rubá'ys. Beginning

ای تازه زگلزار جمالت چمن ما وز خنده شیرین تو شیرین دهن ما
As. Soc. No. 705, at the end, under the head خانمہ "conclusion" are five verses, from which we learn that the Dywán was completed in the 24th year of Mòhammad Sháh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that Shaykh Burhán is the copyist, and therefore it may also be the date of the copy. In the Tópkhánah is a Dywán of Sháh Abú-l-Barakat 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the Dywán of the As. Soc. it runs: بیا ای دل بکن در وصف ان مهر و رسایلها

(288)

دیوان عشرت

(P.)

The Dywán of Myrzá 'alyy Ridhá 'ishrat, who collected his poems into a Dywán, under Mòhammad Sháh in 1160, and died shortly after.

Contents: Ghazals 266 pp. of 12 lines; Qačydahs in praise of Shujá' aldawlah 37 pp. Beginning

گل برگ کند رنگ ندای تو زبان را حمد تو بهار است گلستان بیانرا

A Sáqiy-námah.

Beginning

رحمد خدا تا شوم تر و ماغ کشایم لب خویشترن چون ایاغ

Móty Mažall and Tópkhánah, the latter copy does not contain the Sáqiy-námah.

(289) قصائد عبد الواسع جبلي (P.)

The Qačydahs of 'abd al-Wási' b. 'abd al-Hámiy ('abd al-Jámi'?) *Jabaly* Sultány. He was born in the mountains of Ghurjastán; hence his takhalluç, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herát, where he applied himself to study and thence he proceeded to Ghaznah. He found a patron in Bahrám Sháh, who succeeded to the throne of Ghaznah in 512 and died 543. This is the same prince to whom Sanáiyiy dedicated his *Hadyqah* and for whom *Hamyd* aldyn Naçyr Allah, a pupil of Abú-l-Mažámid Ghaznawý translated the *Kalylah wa Damnah* from Arabic into Persian. When Sultán Sinjar took Ghaznyn *Jabaly* composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Káshy has seen 6000 verses of *Jabaly*, Wálíh says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-sháh 2, 2; Taqyy Káshy No. 17; Shyr Khán Lódy p. 37; Ouseley, *Biogr. Not. of Pers. poets* p. 108).

His Qačydahs are not alphabetically arranged, and begin—

که دارد چو نبتو معشوق نگار و چابک و دلبر
بنفشه زلف لاله روی نرگس چشم نسوین بر

As. Soc. No. 73, about 360 pp. of 15 bayts, copied in 1243.

(290) *مثنوی جعفر* (P.)

A Mathnawī by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Sháhjahán.

Beginning بنام خدا ابتدا کرده ام خدا را بخود رهنما کرده ام

As. Soc. No. 929, 64 pp. of 13 bayts.

(291) *چار درویش تصنیف جافی* (P.)

The Story of the four Darwyses by Myr Abú-l-Hasan Khán *Jáfiy*, (*Kháfíy*?) Beginning

بنام یزدان که مورث کام است بر زبانم همیشه این نام است

Tópkhánah, 120 pp. of 10 bayts, a beautiful copy written in 1192, probably for the author. It has the following postscript: يك قصه

چار درویش تصنیف میرو صاحب میرابوالحسن خان متخلص بجافی ۱۳ ربیع الثاني سنه ۱۹ جلوس شاه عالم سنه ۱۱۹۲

(292) *قصائد جگت نراین* (P.)

Qačydahs of Jagat Naráyan, in praise of Ačaf aldawlah, who died in 1212. Beginning

خالق جان و دل تن سر خدا مالک ملک و ملک افسر خدا

Móty Mazall, 150 pp. 15 bayts.

(293)

دیوان جلالی

(P.)

The Dywán of Sayyide 'álam Mohammad *Jalál*, or *Jalály*. He informs us in a *Qit'ah* that he was a native of Ahmadábád and that his father and spiritual guide was Myr Sayyid Jalál b. *Hasan*, a descendant and follower of Sháhe 'álam *Habyb*, his entire spiritual genealogy is recorded in a *Qaṣydah*: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al Ghafúr, Sayyid *Aḥmad*, Sayyid Mohammad Rájú, Mohammad Sháhe 'álam, Sayyid Burhán who settled in Gujrat, Nácir aldyn Mohammady, Jalál aldyn *Aḥmad*, Makhdúm *Aḥrár*, Sayyid Kabyr aldyn *Aḥmad*, 'alyy and Jalál who settled in India, Mohammad and Ja'far, Sayyid Mahmúd, *Aḥmad*, Sayyid 'abd Allah, 'alyy, Ja'far, Naqyy, Taqyy, Imám Ridhá.

Contents: *Qaṣyda*hs 7 pp. of 14 bayts; Ghazals 94 pp.; Rubá'ys 23 pp. Beginning of Ghazals—

الا اي مست ناز از حد مبربی اعتدالي را

As. Soc. No. 531, a fine copy.

(294)

مدح محمد شاه تصنیف عبد الجلیل

(P.)

A Mathnawý by 'abd al-Jalyl in praise of Mohammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

Bg. بهاری کرد کل عالم چمن شد شگفتن عام در هر انجمن شد

Tópkhánah, 25 pp. 25 bayts.

(295)

دیوان جمال الدین

(P.)

The Dywán of Jamál aldyn Mohammad of Ispahán, a son of 'abd al-Razzáq and the father of the poet Kamál

aldyn. He flourished under the Çáyid dynasty and most of his Qačydahs are encomiums on them. He died at Ispahán in 588 (Tačyy Káshy No. 29 ; Dawlat-sháh, 3, 3).

It consists of Qačydahs alphabetically arranged.

Bg. دگر باره چه صنعت كرد با ما سپهر سرکش و فرتوت رعا
Móty Mazall, 66 pp. 44 bayts.

(296) بیان حقایق احوال سید المرسلین (P.)

Explanation of the verities of the history of the prophet by Fadhl Allah *Jamály* of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-*Haqq*, died in 901, at an advanced age. *Jamály* was a great traveller, he made the acquaintance of *Jámy* (who died in 898) at Herát and wrote an account of his own travels سفرنامه. He was deeply versed in Çúfism and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the *Kotob minár*, eleven miles from Dilly. The *Jamály* mentioned in p. 48 *suprà* either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the *A'thár alçanádýd*, p. 165, places the death of the author of this work in 922, and says that خسرو عند is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled مصباح الارواح, and the seventh and last part شرح الواصلين وسم الغافلین. وشهد المرضيین وسيف للجاهلین. The date of the composition of the first part, 868, is contained in the following line:

هشت سال و شصت سال و هشتصد رفته بد از هجرت شاه رعد

The work contains a mystical view of the life of Mohammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

ای طالب انوار اسرار معانی و جویای تجلیات ظاهر

The Sharḥ al-wācīlyn begins—

نام بسم الله الرحمن الرحيم می سراید بر صراط مستقیم

As. Soc. first part, No. 632 about 400 pp. of 15 bayts, a splendid copy, at the end are Rubá'ys, &c. about 60 pp. Sharḥ al-wācīlyn, As. Soc. No. 1285, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words *تم الكتاب المسمى بشرح الواصليين و بانها تم الاقسام السبعة الموعود من الكتاب الوارد في بيان حقائق احوال المصطفى صلعم*. After this follows a short Mathnawī, 27 pp. which has the title of *مهر القلوب* and probably belongs to the work. Beginning *مي كشد هر روز نيغ آفذاب*.

(297)

کلیات جامی

(P.)

Complete minor poems of Núr aldyn 'abd al-Raḥmán Jámī. He was born at Jám in 817, and died in 898. For a full account of his life I refer to Rosenzweig's *Biographische Notizen über Mewlana Abdurrahman Dschamí*, Vienna, 1840. Taqyy Káshy gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Iláhy. شواهد الذبوة * نفحات الانس * نقد النصوص * رساله طريق صوفيان (بطريق خواجگان) * اشعة اللمعات * شرح فصوص الحکم * لوايح * شرح قصيدة ابن فارض * شرح رباعيات * شرح بيتين از مثنوي مولوي * لوايح * شرح بيت خسرو غلوي * شرح حديث ابي ذر عقيلي * سخنان خواجة پارسا * ترجمة چهل حديث * مناقب حضرت مولوی * مناقب خواجة عبد الله انصاري * رساله تحقيق مذهب صوفي و متكلم و حکيم * رساله في تحقيق الوجود * رساله سوال و جواب هندوستان *

رساله لا اله الا الله * رساله مذاسك الحميم (رساله منظومه در حرم) * هفت اورنگ مشتمل بر هفت كتاب اول سلسله الذهب ثاني سلمان و ابسال ثالث تحفة الاحرار رابع سبحة الابرار خامس يوسف وزليخا سادس ليلى و مجنون سابع خرد نامه اسكندري * ديوان اول و ديوان ثاني و ديوان ثالث * بهارستان * رساله كبير در معما رساله متوسط رساله صغير * رساله منظومه واصغر در معما * رساله عروض * رساله قافيه * رساله موسيقي * رساله منذرات * فوائد الضيائية في شرح الكافية * شرح بعضي از مفتاح الغيب منظوم و منثور *

Ilâhy adds to this list : * رساله صرف و منطق * : حليلة الحلال * حليلة العروة * حليلة الكحل * شرح قصيده برده منظوم see Hâjy Khal. No. 4,614, and Dorn's *Cat. des. MSS. de la Bibl. Imp. de St. Pétersb.* p. 372, it contains logogriphs extracted from the *حلل المطرز* of Sharaf aldyn 'alyy Yazdy who died in 850.

Von Rosenzweig and Dorn, *loco cit.* give us very valuable details regarding the above works, and the former author mentions in addition ارشاديه (see Hâjy Khalyfah, No. 567,) and تاربخ هرات and تجنيس اللغات.

Contents: the minor poems of Jâmy are divided into three Dywâns, each of which has a separate title:

1. "Beginning of Youth;" it contains Qâçy-dahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubá'ys and a few Tarjy'bands.

بسم الله الرحمن الرحيم اعظم اسما عليهم حكيم

2. "The Centre of the Necklace." This Dywán contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

دربن صحيفه چو اغاز كردم املا را

3. "Conclusion of Life." This Dywán fills 134 pp. of 19 lines; at the end are a few Rubá'ys. Jâmy made the fair copy of it in 896.

آنكه تسبيح حصا بر صدق او امد گواه

Two or three very beautiful copies of these Dywáns are in the Mótý Mažall: every Dywán has a short preface in prose.

(298)

هفت اورنگ جامی

(P.)

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawý has a separate name: and the last five of them together have also the title of خمسة جامی, they are—

1. سلسلة الذهب *Catena aurea*, it is in the same measure as the *Hadyqah* of Sanáy, the *Haft Paykar* of Nitzámy, and the *Jáme Jam* of Awḥady, viz. : فاعلان. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning لله الحمد قبل كل كلام بصفات الجلال والانوار

The second book has 28 pp. 38 bayts.

Bg. بشغو ای گوش بر فسانه عشق از صریر قلم ترانه عشق

Third book, 80 pp. of 38 lines.

Bg. حمد ایزد نه کار تست ایدل هرچه کار تو بار تست ایدل

2. سلمان و ابسال. The Adventures of Salámán and Absál 34 pp. 38 bayts, it is in the same measure as the *Manfiq altayr* of 'attár, and the Mathnawý of Jalál aldyn Rúmy, viz. : فاعلان فاعلان فاعلات.

Bg. ای بیداد تازه جان عاشقان زاب لطف تو زبان عاشقان

Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3. تحفة الاحرار. Present to the Free, 36 pp. of 50 bayts, It is in the measure of the *Makhzan alasarár* of Nitzámy, viz. مقالة مفتعلن مفتعلن مفتعلن فاعلات. It is divided into 12 cantos and it was composed in 886.

Beginning بسم الله الرحمن الرحيم هست علای سرخوان کریم

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. سبحة الابرار The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. فاعلاتن فاعلاتن فعلان فعلان and is divided into three cantos عقد. In some copies is a short preface. Beginning

ابتداء بسم الله الرحمن الرحيم المتوالي الاحسان

Printed at Calcutta, 1811, 4to.; Lithographed at Calcutta 1818, 4to. Edited by F. Falconer, London, 1849.

5. يوسف وزليخا The Loves of Yúsof and Zalykhá, 86 pp. 50 bayts. It is in the measure of Nitzámy's Khosraw Shyryn, viz. : مفاعيلن مفاعيلن فعولن.

Bg. الهی غنچه امید بکشی گلی از روضه جاوید بنمای

Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat Akmad and Qabúl Akmad with useful notes, 1262. I have a MS. copy which was written by Myr 'imád (on whom see p. 89 *suprà*) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yúsof ú Zalykhá has been written by 'abd al-Wási' of Hânsy. Tópkhánah 220 pp. 13 lines. Beginning مکتوبتدوین مقالات شرح قصه ستایش

Mohammad Sájid Qádiry a son of Faydh Moammad of Jhan-jánah wrote in 1157, glosses on the margin of this poem, and they were subsequently at his request copied out by Mohammad Sháh, who added after his death a preface and made a separate work of it under the title of شرح عجیب which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

Beginning زهی قادر مطلق بیچون که از قدرتش صفحه

6. لیلی مجنون The Story of the two Bedouin Lovers Laylà and Majnún; this story has first been handled by Arabic poets. It is in the metre of the Tohfát al'irá-

qayn, viz, مفعول مفاعیل فاعول. The poet informs us that he completed the poem in 889, and that it has 3860 verses.

Beginning

کوتاهي این بلند بزیاد در هشتصد و نه فداي هشتاد
ور تو بشماران بری دست باشد سه هزار و هشتصد و شست
ای خاک تو تاج سر بلندي (سر بلندان) Beginning

Translated into French by Chézy, Paris, 1808, and into German by Hartmann, Leipz., 1808. (See Zenker's *Bibl. Orient.*)

7. خرد نامه سکندري The Wisdom Book of Alexander 55 pp. 50 bayts. It is in the measure of the Firāq-námah of Salmán, and of the Sikandar-námah, Sháh-námah and Bóstán, viz.: فاعول فاعول فاعول فاعول.

الهي کمال الهي تراست جمال جهان بادشاهي تراست Bg.

A beautiful copy of these seven poems is in the Mótý Maħall, it was written in 955, there is also a copy of the Khamsah in the same collection which was written in 921. In the As. Soc. Nos. 381 and 208, are two very fine copies of all the seven poems, the former was written by Jamál aldyn. In complete copies, each poem has a short preface in prose. Zenker in his *Bibliotheca Orient.* Leipz. 1846, p. 55, says that the کلیات جامي or "œuvres complètes de Djami" have been printed at Calcutta, 1811, in one 4to. volume. He quotes the postscript, from which it appears that the book which he alludes to is the Roq'áte Jámy to be mentioned hereafter.

(299)

فتوح الحرمین

(P.)

Conquest of the two Holy Cities, Makkah and Mady-nah, a poem in which these two holy places and the ceremonies of the pilgrimage are described by Jámy. His name occurs in the following verse:

گر بودت از سخن من ملال نوش کن از عارف جام این مقال
ای همه کس را بدرت التجا کعبه دل راز تو نورو صفا Bg.

Mótý Maħall, 98 pp. of 15 bayts, beautifully written in 983; As. Soc. Nos. 463, 659, 788, 985. Some copies begin اي دوجہان غرقۂ آلاي تو

(300)

شرح رباعیات

(P.)

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámy. Beginning of preface حمد الله هو بالحمد حقیق Specimen :

واجب که وجود بخش نوو کهن است تصویر وجود بخشش قول کن است
گویم سخن نغز که مغز سخن است هستی است که هم هستی و هم هست کن است

Móty Maḥall, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámy's Pyr, Sa'd aldyn Káshghary; As. Soc. No. 828, 44 pp. 9 lines.

(301)

دستور عشق

(P.)

Dastoor-i-ishk, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

(302)

لطیفه شوق تصنیف جنونی

(P.)

Desirable Amusement, by Jonúny, dedicated to Awrang-zéb. The names of the poet and of the emperor occur in this verse.

گر جنونی نکردی این تحریر که نوشتی ز مدح عالمگیر

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed لطیفه

Beginning بلبل بوستان دانای می هر اید چنین : گو پای

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.

(303)

کلیات جویا

(P.)

Complete poetical works of Myrzá Dáráb Bég *Júyá*. He was by origin a Persian but was born in Kashmyr. He died in 1118, the chronogram on his death is سخن پر نور Arzú says that most poets of Kashmyr who flourished in the commencement of the 12th century were pupils of *Júyá*, as for instance Mollá Sáfi'y.

Contents: a short preface in prose; Qaṣydaḥs in praise of God and the Imáms, &c. 180 pp. 11 bayts.

Beginning مراچه حد ثنا لا اله الا الله کجا من و تو کجا لا اله الا الله
Ghazals about 500 pp. 10 bayts. Bg.

البی رہ نما سوی خود این گمراه غافل را

Rubá'ys 38 pp. 8 bayts; and short Mathnawies, one in praise of Kashmyr.

Beginning بسم الله الرحمن الرحيم راه نمائنده امید و بیم
Móty Maḥall, copied in 1128; Tópkhánah.

(304)

دیوان کلیم

(P.)

The Dywán of Abú Tàlib *Kalym* of Hamadán, the principal court poet ملك الشعراء and panegyrist of Sháh-jahán. He died in 1061, (see pp. 90, 128, 113, 151, 116 *suprà*).

Contents: Qaṣydaḥs in praise of God, Sháh-jahán, &c. 236 pp. 17 bayts.

Beginning شوق هر کس را که در راه طلب سر میدهد

Ghazals, 329 pp.; Rubá'ys 17 pp. Beginning

بدل کردم بمستی عاقبت زهد ریائی را

Móty Maḥall, several copies, one written in 1093; As. Soc. Nos. 600 and 1079, containing merely the Ghazals; *ibidem* 1442, containing his Qaṣydaḥs as well as the Ghazals.

(305) شاهنشاه نامه کلیم (P.)

The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

Bg. بنام خدائیکه از شوق جرد در عالم عطا کرد و سایل نبود.
Móty *Mahall*, 710 pp. of 21 bayts.

(306) دیوان کمال اسمعیل اصبهانی (P.)

The Dywán of Kamál aldyn Ismá'yí of Ispahán, a son of Jamál (see p. 445 *suprà*) whom he surpassed. He was like his father a panegyrist of the Qá'id family, and owing to the novelty of ideas he is called Khalláq alma'aniy. He also occupied himself with Qúfism, and Shiháb aldyn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádà I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldyn Aḥmad Abú Bakr, Shiháb aldyn, Fakhr b. Nitzám aldyn, &c. and a few Rubá'ys.

Beginning ای جلال تو بیانیها را زبان انداخته

Móty *Mahall*, 260 pp. 17 lines; my own collection 748 pp. 16 bayts, an old and correct copy.

(307) دیوان کمال خجندی (P.)

The Dywán of Kamál aldyn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at

Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipcháq, but after four years he effected his escape and returned to Tabryz, Sultán *Hosayn* a son of *Oways* received him with great respect and built a Khánqáh for him. He died during the reign of Sultán *Myrán-sháh* who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. *Kamál* was a contemporary of *Háfiz*, and they possessed each other's esteem, but were not personally acquainted with each other. In reference to the elder *Kamál* he has the following rubá'y.

دو کمال اند در جهان مشهور یکی از اصفهان دگرز خجند
این یکی در غزل عدیم مثال و آن دگر در قصیده بے مانند

The author of the *Kholāṭah* has seen about 10,000 verses of *Kamál Khojandy* (*Ouseley, Pers. poets*, p. 192; *Bland, A Cent. of Ghazals*).

Contents: A *Qaṣṣdah*, then *Ghazals*, most of which consist like those of *Salmán* of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; *Rubá'ys*, *Qit'ahs*, &c. 25 pp. 19 bayts.

Beginning of *Qaṣṣdahs* کمال اهل کند آن به که

Bg. of *Ghazals* از تو یکساعت جدای خوش نمی آید مرا

Farah-baksh, a splendid copy; also several copies in the *Móty Mahall*; *As. Soc. Nos.* 448, 573.

(308) چراغ نامه تصنیف کامل (P.)

The *Lamp Book* by *Kámil*. It consists of *Ghazals* all of which rhyme in *chirāgh*, and the first letter of every verse of the first *Ghazal* is *alif*, of the second *b* &c.

Bg. از شب زلف او بهار چراغ وز گل روی او نگار چراغ

Lithographed at *Lucnow*, on the margin of the *Qáf-námah*, see p. 312 *suprà*.

(309) *حربه حیدری تصنیف کرم* (P.)

The History of 'alyy and his son *Hosayn*, in verses by Karam, who composed it in 1135 (see p. 128 *suprà*).

Bg. *نمای که مستان کنند ابتدا بنام خدائیسست جل و علا*

Faraḥ-bakhsh, about 300 pp. of 50 bayts; *As. Soc. No. 680*, 788 pp. 18 bayts.

(310) *رباعیات کریم* (P.)

The *Rubá'ys* of Karym. After the *Rubá'ys* follow *Qaṣydaḥs* with a short introduction in prose, from which we learn that the name of the poet was Myr *Mohammad Kátzim* that he was a son of *Fikr*, and that he flourished under *Qotobsháh* of the *Deccan*.

Contents: a short preface; *Rubá'ys* alphabetically arranged 440 pp. of 14 bayts: *Qaṣydaḥs* 28 pp. Bg.

هر مصرعه دیباجه مستانه من رمزیست زراز دل دیوانه من
دیباجه کریم بر رباعیانم کنجیست که باشد ان بریرانه من
Móty Maḥall, a good copy.

(311) *مجموعه راز تصنیف کشفی* (P.)

Collection of *Mysteries*, by *Mohammad Ḡalīḥ Kashfī*, composed in 1030.

Beginning *ای دوست بعاشقان شیدا بنمای جمال عالم آرا*

Lithographed *Lucnow*, *Masyḥáy press*, s. a. 21 pp. on the margin of this edition is a *Mathnawī* by *Akbar* which has the title *نهیید و نهید* and begins: *بنام انکه نے را ناله اموخت* and *اختر*

In the *Móty Maḥall* is a copy of the *Qaṣydaḥs* of *Kashfī*, 175 pp. 12 lines, they are chiefly in praise of the *Imáms*, I am not certain whether the *Mathnawī* and *Qaṣydaḥs* are by the same poet.

Beginning *ان کلبن باغ وفا ان سرو بستان صفا*

(312) هفت بند ملا کاشی (P.)

A poem in praise of 'alyy, in seven stanzas, by Mollá Kamál aldyn *Hasan* (Wálih writes *Mohsin*) *Káshy*. He was born and brought up at Ámol but his family was of Káshán, and he therefore adopted the takhalluḡ of Káshy. He was a man of considerable learning and very religious, and all his poems—Taqqy Káshy has seen 6000 verses—are in praise of 'alyy and the Imáms. He died young about the year 720 (*Dawlat-sháh* 5, 10; Taqqy Káshy No. 63).

Beginning

السلام ای سایه ات خورشید رب العالمین

Faraḡ-baksh, 80 pp. with a commentary which has the title of *معدن الرضا* and begins *كلامی كه مطلع و مقطوع بحلیه مبانی*, there is only one line of text on each page. Another commentary has the title of *اعجاز اسدی*, the author is *Mohammad 'alyy b. Mohammad Ḡadiq Hosayny Nayshápúry*, and it is dedicated to the Nawáb Shujá' aldawlah *Mohammad Khán Asad-jang* (hence the title), it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149.

Beginning

الحمد لله الذي خلق الانسان لعبادته واصطفاه على ما سواه

Under Ghazi aldyn *Haydar* d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins *الحمد لله العلى والصلوة والسلام على سيد الانبياء*

The poem has been lithographed, Lucnow, Sulḡány press, s. a. 21 pp. with copious glosses.

(313) دیوان کاتبی (P.)

The *Dyván* of *Shams aldyn Mohammad b. 'abd Allah Kátiby*. He was born in a place not far from Tarshyz, but he proceeded early in life to Nayshápúr, and applied himself, under the tuition of *Symy*, to calligraphy—hence

his takhalluç. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanghor, but as a Qačydah rhyming in نركس which he made "to order" in imitation of one of Kamál Ismáyl did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amyr-zádah Ibráhym, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in گل. After having visited Adzarbáyjân, Tabaristán and other provinces to earn his livelihood by composing panegyrics on great men, he turned a religious mendicant and took Čáyin aldyn as his spiritual guide. He diligently studied the Čúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works, گلشن ابرار the Rose Garden of the Pure. مجمع البحرين Combination of two Metres (see on this Mathnawý p. 322 *suprà*) سی نامه. Thirty Epistles. ده نامه Decalogue. Other authors add the names of the following works حسن و عشق ناصر و منصور | بهرام و گل اندام | محب و محبوب | تجنیسات

Contents: Qačydahs, 112 pp. 14 bayts, in praise of God and the Imáms, Čáyin aldyn, Amyr Tymúr, Myrzá Sháhrokh, Sultán Baysanghor, Padsháh Sayf aldyn and Manuchihr b. Sultán Ibráhym, Amyr Moḥammad Mo'yn aldyn.

Beginning

ای دل آدم بخمر جان مخمر ساخته خاک ره را کیمیای مهرتوز ساخته

Ghazals, 192 pp. 13 bayts.

Beginning

آفاق پر صدا است ز کوه کناه ما کوه کناه چند بود سنگ راه ما

Qit'ahs and Rubá'ys, among them is the following chronogram:

چو شد منوچهر را قتل واقع دلم کرد تاربخش از جان کدای
چو بشنود جان نالها کرد و گفتا منوچهر دارای دوران کجای

After the minor poems follow again Qačydašs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawiy of 58 pp. 15 lines.

Beginning باسم الله الرحمن الرحيم تاج حکومت و کلام قدیم

Another Mathnawiy with a preface in prose, 56 pp.

Bg. ای شده از قدرت تو ماء و طین بود دیباچه دنیا و دین

Several smaller Mathnawies, Serápás, &c.

Móty Mažall, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawies. I have a beautiful old MS. containing the Ghazals and Tajnysát of Kátiby, 184 pp. 13 bayts, written in 888 by Možammad Herawy.

(314) *فرحنامه^ء فاطمه تصنیف کاظم* (P.)

The Book of Joy of Fatymah, an epic poem in which the life of the daughter of Mohammad is described by the physician Kátzim, who had the title of *Hádziq almulk*, and was a son of the Mojtaħid (Shy'ah divine) *Haydar 'alyy Tostery Najafy*. The date of the composition, 1150, is contained in the last verse.

هزار و صد و باز پنجاه بود ز هجرت كه این دو لقم رخ نمود

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imáms and gave it the title *احسن السیر*. One day some one mentioned to him the *Hamlahé Haydary* of Bádzil (see p. 368 *suprà*) and the *صولت صفدری* by *Mokibb 'alyy Khán*, this induced him to imitate the example of these two poets, and to write a sacred epos.

for which he chose Fátimah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Moẓibb 'alyy had written in praise of Fátimah, and which formed a separate poem.

Bg. of preface زبیدترین حدیثی که بابل ناطقه بیان در گلستان
Beginning of the poem بدام خداوند عرش عظیم

Móty Maḥall, 394 pp. of 19 lines.

(315) قصهٔ کامرُپ تصنیف کورّا مل (P.)

The Story of Kámrúp, a poem by Chawdhry Kawṛamal, who died on the 16th May, 1848.

Bg. ای خامه بشو زبان کشای در حمد و ثنای کبریای

Lithographed, Dilly, 1265, 136 pp. of 29 bayts, edited by Kály Ráy, Deputy Collector, a son of the author.

(316) دیوان خالص (P.)

The Dywán of Myrzá Sayyid Hosayn Imtiyáz Khán *Kháliç*, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 *suprà*).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubá'ys, 16 pp. of 10 bayts.

Beginning (see p. 345 *suprà*). چنان دارند شوق وصل بسم الله عنوانها

A Mathnawý, 8 pp. 15 lines, and Qačydahs, 82 pp. 15 bayts.

Beginning دم صبحی که موج از نور میزد نم خجلت بروی طور میزد

Móty Maḥall, a splendid copy; my own collection, a good copy.

There is another Dywán of Khálig in the Mótý Mažall which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:

تاریخ فتور استرآباد لعنت با نوشه لعین باد

It contains Ghazals and some Mathnawies, the longest of which has the title گلستان خیال. The Dywán has in all 242 pp. of 11 bayts. Beginning of Ghazals: ای زم فیض تو ناز دل و جان ما.

(317)

دیوان خاموش

(P.)

The Dywán of Ráy Ğáhib Rám *Khámósh*, who died previous to 1229 (see p. 167 *suprà*).

Bg. ای برتر از آنکه گوید ادراک وصف تو ز علم و عقل ما پاک

As. Soc. No. 553. Collection of Mawl. Mohámmad Wajyh, Ghazals, 405 pp. Rubá'ys, &c. 65 pp. Beginning of this copy

اگر یاری نماید در ره او همت دلها باهی میتوان چون برق کردن قطع منزلها

(318)

دیوان قصائد خاقانی

(P.)

Dywán or collection of Qačydahs of Afdhal aldyn Ibráhyim *Kháqány* (according to the commentator, his name was 'othmán and not Ibráhyim). He was a son of 'alyy and a native of Shirwán. His verses were first corrected by Nitzám aldyn Abú-l'olà, who gave him his daughter in marriage, and introduced him at the court of Manúchihr the sovereign of Shirwán, whose title was Kháqán. In honor of this prince, he changed his former takhalluç *Haqáyqy* into *Kháqány*. He rose to high dignity and obtained the title of Amyr, noble; but he ill-requited the kindness of his benefactor; he and Abú-l'olà became jealous, and wrote biting satyres against each other. When *Kháqány* was tired of the life of a courtier he

solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqán, brought back to Shirwán and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the *Tohfát al'iráqayn*. He died at Tabryz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Sháhfúr Ashhary Nayshápúry, (Ouseley, *Pers. poets*, p. 157; Hammer *Schöne Redek. Pers.* p. 125; Jámy *Nafah*. No. 569; Moḥammad 'awfy, fol. 124; Taqyy Káshy, No. 23; Dawlat-sháh 2, 14; *Mirät alkhiyál*, p. 38; *A'tishkadah*, p. 53; *Khizánah 'ámirah*).

His Dywán consists of Qačydahs, and Qit'ahs, some are mystical, but most of them are panegyrics on the Kháqán, the Atábuk Nuçrat aldyn Qizilarslán, Sultán Ghiyáth aldyn Moḥammad b. Mas'úd b. Malik-sháh, king Sayf aldyn Daráy of Darband, &c. at the end are about 120 Rubá'ys.

Beginning *دل من پیر تعلیمست و من طفل زبان دانش*

Móty Makall, five or six good copies, the fullest has 706 pp. of 17 lines; As. Soc. No. 75, this copy contains Ghazals as well as Qačydahs; As. Soc. Nos. 386, 578, good copies; *Ibidem*, No. 75, containing also Ghazals, Rubá'ys, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning *عروس عافیت آنکه قبول کرد مرا*

(319)

شرح قصاید خاقانی

(P.)

A commentary on the Qačydahs of Kháqány, in which only difficult verses are explained, by Moḥammad b. Dáwúd b. Moḥammad b. Mahmúd Shádyábády.

Bg. جواهر زواهر سپاس بے قیاس نثار حضرت صمدیت

Móty Maḥall, 592 pp. 17 lines, written in 1062; As. Soc. No. 1282, 996 pp. 9 lines; *Ibidem*, No. 1348.

(320)

فرح افزا

(P.)

Increase of Delight, by Qabúl Mohammad, the author of the Haft Qulzum. This book is divided into ten chapters خزانه each of which contains a commentary on a Qaṣṣdah of Kháqány. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of هفت گنج رفعت.

Farah-bakhsh, 550 pp. 17 lines.

(321)

تحفة العراقيين

(P.)

Present to the two 'iraqs, or a description of these two countries, a Mathnawý by Kháqány of about 3000 verses.

Beginning بِسْمِ اللّٰهِ اَبْتَدَا زَكْلَام مِّنَ الْيَقِيْنِ

Some copies have a preface which begins:

خَيْر مَا اَعْتَصَم الْمَرْءُ بِحَبَالِهِ كَلِمَةُ التَّكْوِيْنِ بِقُصُوْرٍ بِالِ

Copies are frequent. There are several in the Tópkhánah and Móty Maḥall, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 467, Bg. مَا يَمِيْمَ نَظَارِ كَانْ غَمَاكْ

(322)

شرح تحفة العراقيين

(P.)

A commentary on the Toḥfat al'iráqayn by Shaykh 'abd alsalám.

Beginning

بَعْدُ حَمْدُ وَ نَعْتُ وَ بَدَلُ شَيْخِ عَبْدِ السَّلَامِ غُفَرَ اللّٰهُ لَهُ مِيفَرْمَايِدْ

The first verse commented upon is :

مایم نظارگان غمدان این حقه سبز و مهره خاک

(323) دیوان خاشع (P.)

The *Dywán* of *Kháshiy*. It consists of *Ghazals*, at the end are a few *Qaṣydahs* in praise of the *Imáms* and several *chronograms*, I copy one of the latter as it fixes the date, 1092, of the poet.

کرد خاشع سال تاریخش رقم منزل محمود و جای عیش اوست

Móty Maḥall, about 300 pp. 15 bayts, beginning and end wanting.

(324) ربا عیات عمر خیام (P.)

The *Rubá'ys* of 'omar *Khayyám* of *Nayshápúr*. He was originally a tent-maker and hence his *takhalluṣ*. Among his school fellows were *Hasan Ḥabbágh*, and a youth who subsequently filled the post of *Wazyr* to *Malik-sháh* under the title of *Nitzám almulk Túsí*. After he had risen to his high office he invited 'omar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 *mithqáls* from the *Nayshápúr* treasury. Baron *Hammer-Purgstall* *Gesch. d. Schönen Redek. Pers.* p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of *Ḥúfism*. He died in 517 (*Khoshgú* I. No 38; *A'tishkadah*, p. 185).

After a short introduction in prose by a later author the *Rubá'ys* begin :

ای سوخته سوخته سوختنی دی که آتش دوزخ از تو انروختنی
تا که گوئی که بر عمر رحمت کن حق را تو کجای رحمت اموختنی

Tópkhánah, 34 pp. of 24 bayts; *As. Soc.* No. 1548.

(325) دیوان خیالی بخاری (P.)

The Dywán of Khiyály of Bokhárá. He was a pupil of Khwájah 'içmat Allah, and though he spent the greater part of his life in his native country, he was two years at Herát in the service of Ulugh Bég, during whose reign, 850—853, he died. Taqyy Káshy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qaçydahs in praise of God, 10 pp. Bg.
ای حرم عزت مملکت ہے انتہا نقش دو عالم زدہ بر علم کبریا
Ghazals, 110 pp. 13 bayts.

Beginning چرن نے اگرچہ عمری خوش می نواخت ما را
Móty Makall, an old copy.

(326) دیوان امیر خسرو (P.)

The Dywán of Yamyn aldyn Abú-l-*Hasan*, who is known by the name of Myr Khosraw. He is the greatest poet among the Musalmans of India. His father Sayf aldyn Mahmúd was one of the chiefs of the tribe of Láchyn, which lives in the Hazárah near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patyálah (Müminábád), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldyn 'ally-sháh succeeded to the post of his father, and the young Myr Khosraw was educated by his maternal grandfather 'imád almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend *Hasan* the service of prince Mohammad Sul'tán Khán, a

son of Ghiyáth aldyn Balban, who was then governor of Multán, he was the keeper of the *Qorân* مصحفدار and Hasan keeper of the inkstand دواتدار. After the death of his patron he came to Dilly, and entered the service of Amyr 'alyy, and subsequently he was admitted to the court of the emperor Jalál aldyn Khiljy. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his Toghlaq-námah. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosraw had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat-sháh places his death in 715, as his authority has misled many learned men as Hammer, Garcin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb طوطي شكر مقال; another chronogram is عديم المثل. The Çúfies celebrate his wedding (death) on the 18th Raby' II. this date is commemorated in the following verse of the Adáb al-tálibyn:

ربیع دوم هژده در ابر رفت آن مه
زمانه چون شمار بیست داد پنج هفتصدرا

It is said by Adzory *apud* Dawlat-sháh, that Sa'dy, for whom Khosraw entertained the highest respect, came in his

old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhalluṣ of Sultány (Firishtah II. p. 754 ; *Safynat alawliyá* No. 117 ; Ouseley, Pers. Poets, p. 146).

Khoshgú gives the following details regarding his works : مشهور است که نود و نه کتاب تصنیف کرده اما آنچه از مثنویات متداول است این تفصیل دارد خمسۀ که مطاع انوار و لیلی مجنون و خسرو شیرین و هشت بهشت و ائینه سکندری هزده هزار بیت و عشقیه چهار هزار بیت و قران السعدین پنجهزار بیت و نه سپهر چهار هزار بیت و تغلق نامه ناتمام سه هزار بیت و تعداد دیوان غزل و غیره مشخص نیست و در نثر اعجاز خسروی و تاریخ دهلی و خزائن الفتوح و مناقب هند و چند رساله دیگر در علم اسب (؟) و موسیقی و رساله خالق باری را هم بدو منسوب دارند که اطفال هندوستانیان بعد شناخت حروف تهجی آنرا میخوانند * و آن بتقریب گفته و آنچه در هندی زبان کارستانها کرده هیچ شاعری را دست نداده چنانکه اشعار مطایبه در میان شادیها بهندوستان رایج است و لطایف و ظرایف آن غازه قبول و شهرت بر رو دارد

Contents : the minor poems are divided into four Dywáns, each of which has a separate title and preface in prose, and contains Qaṣydaḥs, Ghazals, Rubá'ys, &c.

1. تحفة الصغر 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left, حمدیکه ز او زادن تابان زاد زاد وجود بود

2. در دیباجة تحفة الصغر ذکر کرده شده است که بر سر هر شعری در وصف آن یک بیت ثبت افتاده است از آن جمله ابیات شعری تمام میخیزد و این خاص وضع منست که در آن کتاب مکتوبست و بعد ازین در جمله ابیات سلسله هم از آن باب خواهد بود ۰۰۰ مقصود اینست که چنانکه در تحفة الصغر وضع صفت نو رفته است درین دیوان نیز طریقه غریب و اینکه آمده است که پیش ازین هیچ مدصری را در نظر نیامده ۰۰۰ مگر افضل الدین خاقانی که در ترجیعات نگاه داشت یک

قافیه در هر خانه وضعی است اما استاد خاقانی نامه شعر را در شارع
ابیات راه نداده است و هم در سر شعران نام را عنوان گردانید ولیکن بنده
این قدر تصرف زیاده دارد که نامه شعر را در آخر همان شعر در بیتی
درج کرده است تا آن شعر را بدان نام خوانند

Beginning of preface بفضل الله قد سطرت هذه الصفحات

Beginning of poetry حمد رانم بر زبان لله رب العالمین

3. I have unfortunately lost my notes regarding this part of the Kullyyât. It is in the preface to it that Myr Khosraw states that Khwájah Mas'úd has written a Dywán in the language of India.

4. 176 pp. Beginning of the preface:

حمدیکه نقیه بقیه ان تحریر بر جراید

Beginning of poetry بقیه ایست نقیه زفیض طبع من این

Móty Maḥall, a very fine copy.

(327) (P.) خمسه امیر خسرو

The five Mathnawies of Amyr Khosraw. It is asserted by Khóshgú, in the life of Khwájú, that Khosraw was the first poet who imitated the Khamsah of Nitzámy.

Contents: 1. مطلع الانوار The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos مقالة.

ور همه بیت آوری اندر شمار سیصد و ده بر شمر و سه هزار

سال که از چرخ کهن گشته بود از پس ششصد نود و هشت بود

صبح که خورشید چنابش نبشت مطلع انوار خطابش نوشت

خطبه قدس است بملک قدیم بسم الله الرحمن الرحیم

2. شیرین و خسرو The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses:

پس از کلام چکیده شربت نو که نامش کرده ام شیرین و خسرو

در آغاز رجب فرخ شد این فال ز هجرت ششصد و هشت و نود سال
و گریسی که بیتش را عدد چیست چهار الف و چهار است و صد و بیست
خداوند ادم را چشم بکشای بمعراج یقینم راه بنمای : Bg.

3. The Loves of Laylā and Majnūn. It was composed in 698, and consists of 2,360 verses.

نامش که زغیب شد مسجل لیلی مجنون بعکس اول
تاریخ ز هجرت آنچه بگذشت سالش نود است و ششصد و هشت
بیتش بشمار راستی هشت جمله دو هزار سیصد و شصت
ای داده بدل خزینه راز عقل از تو شده خزینه پرداز : Begins

4. Regulations of Alexander, 124 pp. of 38 bayts. Beginning

جهان بادشاهای تراست ازل تا ابد بادشاهی تراست

5. The Eight Paradises, or one week's adventures of Bahram. It was composed in 701, and consists of 3,350 bayts.

همه بیتش بعرض گاه شمار سیصد و پنجه و دویسه هزار
سال هجرت یکی و هفتصد بود کین بنا برد سر بچرخ کبود

The poet gives the plan of the Khamsah in these verses.

روشنائی ز مطلع الانوار	دادی اول بگنبد دوار
شهد شیرین و خسرو اندر جام	کردی انگاه با نشاط تمام
شور مجنون و لیلی افکنده	باز در عالم خرد مندی
شرح راز سکندری کردی	پس زبان پر در دزدی کردی
می نگاری صکیفه پنجم	وین زمان کز جواهر انجم
که فزون آید از چهار نخست	کوش کز خط چنان نویسی جست
کارم از سینه لولوی لا	دل نهادم بهمت والا
نکتهای کتاب را ترتیب	کنم اول بصفه های غریب
از لب لعبت فسانه سرای	گویم افسانه های طبع فزای
حور و کوثر درو تمام کفم	هر یکی را بهشت نام کنم
هشتم ان گاندر و بود هر هفت	هفت باشد بهشت و کوثر هفت
نام این هشت خانه هشت بهشت	پس نویسم بکلی مشک سرشت
نقش پیوند کار گاه وجود Bg.	ای کشایند خزانه جود

Móty Maḥall, several good copies; As. Soc. Nos. 379, 1385; Laylā Majnún has been printed, Calcutta, 1811, lithogr. Cal. 1818.

(328) قصهٔ خضرخان و دول رانی (P.)

The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

و گرداننده پرسد بیت چند است در این نامه که از عشق ارجمند است
بصد خوبی نشانند در دل و جان غم خوبی دول رانی خضرخان
چو بر بالا کشد این پرده را کس چهارالف است و دویست این قدیرس
سرنامه بنام آن خداوند که دلها را بخوبان داد پیوند Bg.

Móty Maḥall, 310 pp. of 15 lines, an old copy; another copy of the same collection is most beautifully written and illustrated with pictures and belonged once to the library of Sháhjahán, it is dated 1010; As. Soc. No. 990, lettered عشیقۀ امیر خسرو, Khoshgú, see p. 467 *suprà*, calls this poem عشقیه

(329) قران السعدین تصنیف امیر خسرو (P.)

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Náçir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.

Beginning شکر گویم که بتوفیق خداوند جهان

Lithographed at Lucnow, Hasany press, 1261, 8vo. 194 pp. of 21 bayts, with glosses edited by Mawl. Qudrat Allah. In the As. Soc. No. 541, is a beautiful old copy, in which the first two bayts are omitted, it begins حمد خداوند سرایم نخست

(330) نور العين شرح قران السعدين (P.)

Light of the Eyes, being a commentary on the Qirân alsa'dayn by Núr al-*Haqq*, a son of the celebrated 'abd al-*Haqq* Dihlawy Bokháry. The preface is written by some one else. The date of the book is 1084—70=1014.

چشم عیب از میان برون آرند میشوید شرح قران السعدين

Bg. of Introduct. شكر هزاران هزار بر حضرت پروردگار خالق اللیل

Bg. of Comm. خطبه كبريا و جلال مر بادشاهي را كه بادشاهي

Tópkhánah, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirân alsa'dayn by 'abd al-Rasúl Qásim of Garah, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمد و ثنای بی انتهای مانعی را كه چندین هزار مصنوعات

In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins شكر گویم بتوفیق خداوند جهان منتخب شرح قران السعدين

(331) کلیات خواجو کرمانی (P.)

Complete (minor) works of Khwájú Kirmány. He was born on the 20th of Dzú-l-hajj, 689. His name was Abú l'aẓā Kamál aldyn Maẓmúd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Čúfy 'alâ aldawlah Samnány, the author of the مفتاح and several other works on mysticism (see p. 81 *suprà*) and became his disciple. He remained with him six years in Čúfyábád at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Ispahán and then to Shyráz where he found a liberal supporter in Abú

Isḥāq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says:

شد بتاریخ هفت صد و چل و چار کامد این نقش آذری چو نگار

He died at Shyráz in 745, or according to Āzād in 753, and according to Khoshgú (who probably copied incorrectly the blunder of Dawlat-sháh, who places his death in 742) in 762.

Taqyy Káshy says that all his poetical works which he had seen, contained 20,000 verses; Dawlat-sháh says, his Dywán alone comprises 20,000 verses, whereas Khoshgú thinks it contains half of that number. He left five Mathnawies in imitation of the Khamsah of Nitzámy. (*Habyb alsiyar* III. p. 580; Dawlat-sháh 4, 19; Taqyy Káshy 73, see also Erdmann in the *Ztschft für d. K. d. Morgl.* II. 205).

Contents: Qačydahs in praise of the Imáms, Sayf aldyn Bákharzy, Amyn aldyn Kázorúny, Sulṭán Motzaffar Mas'úd Sháh, &c. 42 pp. of 56 bayts; Ghazals not alphabetically arranged, 60 pp. Beginning of Qačydahs:

ای نهاده خشت زر بر وزن سیمین بام
وی فکنده چین شب در گیسوی مشکین شام

Móty Maḥall, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

(332) مثنویات خواجو کرمانی (P.)

Mathnawies of Khwájú Kirmány. 1. روضة الانوار, The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos مقالة and is in the metre of the Makhzan alastrár.

زیفت الروضة فی الاول بسم الله صد مفضل

2. هما و همايون The Loves of Humá and Humáyún,
142 pp. of 44 bayts. Beginning

بنام خداوند بالا و پست که از هستیش هست شد هرچه هست

3. کمالنامه The book of Perfection, 44 pp. of 44 bayts,
it is an ethical poem, composed in 744.

Beginning بسم من لا اله الا هو

4. گهر نامه بهائی The Precious Book of Jewels, a
Mathnawý of 1,032 verses, mostly in praise of great men.
The date 745 when this poem was completed, is twice
stated at the end :

چو کریم گوهر افشان نوک خامه گهر نامه نهادم نام نامه
شب آدینه بود و روز برجیس سعود آسمان ناظر بتسدیس
ز تیروز مه یک نیم رفته ز هجرت ذال و او و میم رفته
بنام نام بخش نامداران گدای درگاه او شهریاران

Beginning مفاتیح القلوب و مصابیح الغیوب Keys of the Hearts
and Torches of Mysteries, 140 pp. of 54 bayts. This
Mathnawý is divided into twenty-eight chapters باب.

The following are some of the headings : توحید و نعت و
مناقب * حقیقه و نصیحة * القسم و ما یقسم به * مدایح اوصاف
و تشبیهات * الصباح و الزواج * مکاربه و مصالحة * معاشرت * مکاتبات
و مراسلات * المکبة و الوفا *

The poem is preceded by a short preface in Arabic
prose which begins :

الحمد لله الذي انزل على عبده الكتاب المبين

6. The Rose and New Year's-Day, a poetical story, 86
pp. of 56 bayts. Beginning

بنام نقش بندی صفحه خاک عذار افروز مه رویان افلاک

Móty Mahall; As. Soc. 288, a fine copy written in 991, it contains
only three poems, Nos. 2, 3 and 4.

(333)

دیوان کهتری

(P.)

The Dywán of Kihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá'ys. Beginning

در هر دلی نهان خبر دلستان ما بر هر رخ عیان اثر بی نشان ما

As. Soc. No. 1418. This copy has the following postscript: تمام شد دیوان کهتری تصنیف شیخ اسد الله منشی وزیر خان فوجدار چکله سهرند روز شنبه بتاریخ بیست و هفتم شهر صفر سن هجری یکهزار یکصد و نه تحریر یافت. "Here ends the Dywán of Kihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khán, the police officer of the district of Sahrand; it was copied on the 29th of Çafar, 1109." If the person who wrote this sentence understood the meaning of the word تصنیف Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

(334)

دیوان کنور

(P.)

The Dywán of Rájah Apurv Kishen Dev *Kunwar*. He lives now, 1853, in Sobha Bázár at Calcutta.

Contents: three Qačydahs in praise of Amjad 'aly Sháh, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

رحیق العشق هب لی ایها الساقی بعجلتها

Farağ-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

(335)

دستور محبت

(P.)

Usages of Love, being the story of Bismil, by Munshiy Lachmy Naráyan, a Khatry. His ancestors were of Kanjawah near Láhór, and his grandfather settled

under 'álamgyr at Dilly. He was a pupil of Arzú and resided first at Awrangábád and subsequently at Bareily, and flourished under Akmad Sháh and Aḥaf aldawlah who died in 1212. I have been told that Lachiny Naráyan died at Dilly about twenty-five years ago.

Beginning بنام آنکه حسن و عشق هر دو

Lithographed at Lucnow, Moçtafáy press, 1259, 22 pp.

(336)

دستور همت

(P.)

The Story of Kámrúp, in Persian verses by Himmat Khán *Láyiq*, a son of Islám Khán. Moḥammad Yúsof says that he was the father of Islám Khán and the son of the Khánejahán *Láyiq*. According to another statement the poet's name was Moḥammad 'áshiq and his takhalluḡ Himmat. The former account is borne out by several verses in the Dywán.

بیا لایق سخن را مختصر کن ز دل اندیشه دیگر بدر کن

Towards the end he says :

بحمد الله كه اين نظم دلارام گرفت از فكر لایق رنگ انجام
خطابش مطلع دیوان همت فروغ شمس دیوان همت
دل و چشم طمع از خوان او پر جهان خود همت خان بهادر

Yet it is probable that the Mathnawý is the production of Moḥammad 'áshiq, and that he had besides the takhalluḡ of Himmat also that of *Láyiq*, for this poet was in the service of Himmat Khán (see Yúsof Khán's Tadzkirah and p. 113 *suprà*) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses :

چو سال ختم کردم انتخابش بهمت خان موافق شد حسابش
دران ساعت كه میگردم تمامش خرد دستور همت گفت نامش

خداوندا بفکرم تازه جان کن Beginning

Tópkhánah, 302 pp. 15 bayts; other copies are smaller: Tópkhánah 172 pp. 24 bayts; Móty Maʔall, 294 pp. 11 bayts.

(337) دیوان لسانی شیرازی (P.)

The Dywán of Wajyh aldyn 'abd Allah *Lisány* of Shyráz, a son of Myr Moḥammad Mushk-farúsh. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdád and after that city had been taken by Sháh Ismá'yl, he proceeded to Hamadán where he was supported by Najm aldyn II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

زهی عشقت بباد بی نیازی داد خرمنها Beginning

خم فتراک شوقست سرکشانرا طوق گردنها

As. Soc. No. 1231, 80 pp. of 12 bayts, an old copy.

(338) دیوان مغربی (P.)

The Dywán of Moḥammad Shyryn *Maghriby*. He was a native of Náyyn and a disciple of Shaykh Ismá'yl Sysy who belonged to the flock of Shaykh Núr aldyn 'abd al-Raḥmán Isfaráyiny. The reason why he chose the takhalluḡ of Maghriby, the man of the west, is that on a journey to the Maghrib (Northern Africa) he received the garb of a Darwysh from a disciple of Moḥyy aldyn

'araby. He was a friend of Kamál Khojandy, and like him a profound Ġúfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley *Pers. Poets*, p. 106). He is the author of Arabic glosses حاشیه on the Fotúhát and of the جام جهانما. He died at Tabryz, where he had spent the greater part of his life, in 809, and is buried in Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jámy, *Nafah*. No. 574; *Habyb alsiyar* III. fol. 695; Khoshgú II. No. 277; Taqyy Káshy, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy'bands and Rubá'ys 29 pp. Beginning of Ghazals.

خورشید رخت چو گشت پیدا ذرات دو کون شد هویدا

Móty Maẓall, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá'ys. Baron Hammer-Purgstall, *Gesch. d. schönen Redek. Pers.* p. 78, translates three poems of Maghriby, in them occurs the following verse in which the metre would suffer, were we to read Mo'izzy.

چو خویان مظهر روی نگارند در ایشان مغربی حیران ز آنروست

In the Tópkhánah, 16 pp. 18 bayts, is a Mathnawý of Maghriby which he dedicated to Sháhrokh it begins:

بس از بدنی درین دیوان اشعار خرابات و خراباتی و خماری

(339) گلشن راز تصنیف محمود شبستری (P.)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postscript he is called Sa'd aldyn, and in one copy Sa'd b. Maẓmúd) Maẓmúd Jabish-tary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works a رساله شاهد

which treats on love, and which he dedicated to Shaykh Ibráhym a relation of Ismá'yíl Sysy for whom he entertained an admiration bordering on madness (Khoshgú II. No. 223). He wrote this poem in 717. It is an answer in 976 verses to seventeen metaphysical questions which were proposed by Amyr Sayyid Hosayny (see p. 430 *suprà*) and contains a very useful outline of the speculations of the Qúfies.

Beginning بنام آنکه جانرا فکرت اموخت

Tópkhánah, 80 pp. 24 bayts; printed with a German translation by Baron von Hammer-Purgstall, Pest, 1838.

(340) مفاتیح الاعجاز فی شرح گلشن راز (P.)

A commentary on the preceding work by Moḥammad b. Yahyà b. 'alyy Jylány Láhijy Nár-bakhshy *Asyry* who compiled it in 877 (see p. 70 *suprà*; Dozy, *Catal. Leyd.* II. p. 117, says that this commentary was compiled in 879).

Beginning باسمك الاعظم الشامل فیضه المقدس لكل موجود

Móty Maḥall, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15 lines, a very bad copy; private collection very correct. In the Móty Maḥall (9 pp. 18 lines), is a copy of a commentary on the verse بعد الحمد لله كما يستحق والصلوة تفكر فتن از باطل سوي حق الخ

(341) دیوان مجد همکر (P.)

The Dywán of Majd aldyn Hibat Allah, who had the takhalluṣ of Majd, and is usually called Majde Hamkar, i. e. the weaver. He was of Shyráz in Fárs and has therefore the patronymic of Fársy and he derived his

descent from Anushyrywán; his wit and refined manners introduced him at court, and he was in high favor with the Atábuk Sa'd b. Abú Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispahán, where he found a warm reception from Bahâ aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Abáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imámy Herawy and Badr aldyn Jáarmy. Taqyy Kashy, No. 47, has seen about 6,000 verses of his.

Contents: Qaṣydahs in praise of 'adhod aldyn, Tzahyr aldyn, &c. 375 pp. 15 bayts; some Qit'ahs and Rubá'ys, 116 pp.

Beginning کجاست در همه ملک جهان سلیمانی
که ملک دل نسیان بدست شیطانی

Móty Maẓall, a splendid old copy.

(342)

دیوان مجذوب

(P.)

The Dywán of Myrzá Moẓammad Majdzúb of Tabryz. He was a great scholar and profound Ḡúfy. According to a chronogram, he collected this Dywán in 1063.

بی تاریخ این دیوان محشر که خوانی باشد از لعل و گهر پر
سروش عالم غیبی بکوشم ندا در داد و گفتا خوان پر در

Tāhir Naṣrábády speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

بهر تاریخش آنکه درها سفت شاعران نجات دلها گفت

Besides this Dywán and the Mathnawý شاعران نجات he composed two other Mathnawies, one in the measure of

the Sháh-námah and one in the measure of the Mathnawý of Jalál aldyn Rúmy.

Contents: Ghazals, 248 pp. 14 bayts; Rubá'ys, &c. 18 pp.

Beginning الهی عبدك العاصي اناك مقرا بالذنوب قد دعاك

Móty Mažall, a good copy; Tópkhánah, about 200 pp. of 18 bayts; As. Soc. No. 1366. This copy contains also a few Qačydahs.

(343) دیوان مخفی (P.)

The Dywán of Zéb alnisá Bégam, a daughter of 'álamgyr; her takhalluç was Makhfiy and she died in 1114. The chronogram on her death is وادخلي جنتي.

Contents: Qačydahs, 28 pp.

Beginning دل من بلبل عشق است و باغ غم گلستانش

Ghazals, 480 pp. 12 bayts; Wásókht, Tarjy'bands, &c. 46 pp. Beginning: ای زابر رحمت خرم گل بستان ما

Faraž-bakhsh, a splendid copy; Móty Mažall, five copies; As. Soc. No. 297.

(344) لیلی و مجنون تصنیف مکتبی شیرازی (P.)

Laylà and Majnún a Mathnawý of 2,160 verses by Maktaby who was a schoolmaster of Shyráz and composed it in 895 (see Sámy, No. 359, *A'tishkudah*, p. 392 and Dozy *Catal. Bibl. Lugd. Bat.* II. p. 121.)

چون مکتبی این کتاب بکشد تاریخ کتاب مکتبی بود
ابیات که در حساب پیوست آمد دو هزار و یکصد و شصت

Beginning ای بر احدیت زآغاز خلق ازل و ابد هم آواز

As. Soc. No. 796, about 200 pp. of 15 bayts.

(345)

دیوان مکین

(P.)

The Dywán of Mohámmad Fákhir *Makyn*, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mohámmad Mohsin,

بی سال تاریخ ان نغز شاعر رقم کرد محسن مکین رفت هیبات

Contents: Qačydahs, 38 pp. 17 bayts; Ghazals, 308 pp. 11 bayts; Mokhammas, 7 pp. Beginning of Ghazals:

مگردان جز بحرف حق خداوند زبانه را

Móty Mažall, two copies, one was written during the author's lifetime and contains his autograph; in one copy the Ghazals begin:

اگر پروای عقبی داری واندیشه مولی

(346)

کلیات ملک قمی

(P.)

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbáshes and other great men of Persia. Yet for some unexplained reason, he left his native country and came to Ažmadnagar in India where he met the Khán Khánán. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At Byjápúr he fell in with Tzohúry, who married his daughter and introduced him to Ibráhyim 'ádilsháh. He composed a poem of 9000 verses for his patron and called it گلزار ابراهیم. According to Azád the name of the book is نورس. The king made him a present for it of 90,000 Láríes. At present, 1024, says the author of the *Máthire Rah*, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by Kalym is او سر اهل سخن بود

Contents: a preface in prose of 9 pp.; Qačydaḥs and some Tarjy'bands, 180 pp. 22 bayts: Ghazals, 150 pp.; about 400 Rubá'ys. Beginning of the Qačydaḥs:

دل استاد رموز و خاموشي ايات برهانش

9 نهـر، a Mathnawý divided into 17 chapters منبع الانهار
pp. 23 bayts. Beginning

بسم الله الرحمن الرحيم اهدنا الصراط المستقيم

Another mystical Mathnawý in the style of the *Hady-qah*, 84 pp. 23 bayts, incomplete.

Beginning اى طرب ساز غم نگارنده هم نگاري وهم نگارنده

Móty Mažall. In the same collection, and in the As. Soc. No. 840, there is a Dywán of Malik Qommy, which contains some of the Qačydaḥs, the Ghazals and minor poems, but not the Mathnawies; اي زبامت تاج گوهر بر سر ديوان ما از نشانت بي نشاني سرخط عرفان ما Bg.

(347)

ديوان ملول

(P.)

The Dywán of Sháh Malúl of Morádábád, who had also the takhalluḡ of Ilhám (see pp. 239, 254, 436 *suprà*.)

Contents: Ghazals, 438 pp. 14 bayts. Bg.

شد عشق رهنمون من حيرت دليل را در خلوت دگر ره نبود جبرئيل را
a Mathnawý composed in 1191, the name هفت ميخانه
is a chronogram, 34 pp. 15 bayts and a Tarjy'band.

Bg. بمن چشمكي چشم جانان نه زد كه بايد بميخانه پيمانه زد
Tópkhánah, a fair copy.

(348)

ديوان منصور

(P.)

The Dywán of Mančúr, he is probably identical with the poet of this takhalluḡ mentioned by *Tāhir*, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.

Beginning پیامی می فرستد شوق بر شونهان ما

Qačydahs, 144 pp. some are in praise of Sháh 'abbás II. who died in 1078 and of 'abbás Quly Beg.

Beginning ای بملک صنع صیت دار و گیر انداخته

Móty Mažall, a good copy.

(349) دیوان منوچهری شصت گله (P.)

The Dywán of Manúchihry, who had the sobriquet of Shačt-gallah. His name was *Hakym Najm aldyn Ahmad b. Ya'qúb b. Ahmad Manúchihry*. He informs us in his poems that he is a native of Damághán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-lfaraj Sinjary, and lived at the court of Maḥmúd of Ghaznah, and of his two sons Mas'úd and Moḥammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shačt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-lma'áliy 'abd almalik b. Moḥammad Jowayny. He died in 483.

The Dywán consists almost exclusively of short Qačydahs in praise of the three princes at whose court he lived.

Beginning ای ترک من امروز نگوئی که کجائی تا کس نفرستیم و نخوانیم نیائی

Móty Mažall, small 8vo. 188 pages of 14 lines, possibly a mere extract copied in 1010.

(350) دیوان مانی کاسه گر مازندران (P.)

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.

His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to Moḥammad Moḥsin Myrzá, a son of Sulṭán Hosayn Myrzá, and he was killed in his service by the Uzbeks in 913.

Contents: after four Ghazals in praise of God, the Dywán begins as follows:

ای زتو شاخ گل اموخته رعنائی را آب و رنگ از تو بود گلشن زیبائی را
Móty Maḥall, 82 pp. 17 bayts.

(351) نون نامه و قافنامه تصنیف مقبول (P.)

The Nún-námah and Qáf-námah by Maqbúl Aḥmad whose takhalluṣ is Maqbúl. I believe the poet is alive and resides at Lucnow. All the verses of the Nún-námah end in n, and the first letter of every verse of the first Ghazal is alif, of the second b, &c.

Beginning ای دیده مدهوش غمت عشرت جبحون

In the Qáf-námah, the first letter of every verse is q and the first Ghazal rhymes in alif, the second in b, &c.

Bg. قادرا کارسازی همتا خالق بی نمون ارض و سما

Lithographed, Lucnow, 1263, 16 pp.: the Qáf-námah is written on the margin.

(352) دیوان مروی (P.)

The Dywán of Khwájah Hosayn Marwy (see p. 63).

Contents: Qaṣydahs, 31 pp. of 12 bayts in praise of Akbar; Ghazals, 100 pp. and a few Rubá'ys among them, is a chronogram for 953, on the composition of a work of Humáyún which has the title of نکتہای حکمت

and of which in fact the title itself is a chronogram.

Beginning of Ghazals : ای بادشاه عرصه شطرنج کائنات

As. Soc. No. 842.

(353)

دیوان مسعود

(P.)

The Dywán of Khwájah Mas'úd b. Sa'd b. Salmán who died in 525, according to a Biyádh of the As. Soc. No. 931, his death happened in 420 (for 520 ?) (see p. 407 *suprà*). He usually writes "Bandah" instead of his name or takhalluṣ, but in one instance he gives us his whole name :

شکر منظور مرا نخواهی یافت تو چو مسعود سعد سلمان

I have not succeeded in finding the verses quoted by Dawlat-sháh in this Dywán, but the Rubá'y which according to Khóshgú, he sent from his prison to the Sultán is in it, it runs :

در بند تو ای شاه ملکشه باید تا بند تو پائی تاجداري شاید
انكس كه ز پشت سعد سلمان زاید گرزهر بود ملك ترا نگزاید

Khóshgú has in addition to this another Mas'úd, whom he calls Mas'úd Rázy and of whom he says that he was at the court of Sultán Mas'úd.

Contents : Qaṣydahs about 500 pp. of 21 bayts mostly in praise of Sultán Mas'úd, Ibráhyim and Bahráim Sháh, at the end are a few Ghazals and Rubá'ys and Mokhammas.

Bg. دوش در روی گنبد خضرا مانده بود این در چشم من عمیا

As. Soc. No. 1245.

(354)

دیوان مسعود بک

(P.)

The Dywán of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhalluṣ, and in the concluding verse of the last Ghazal, he gives us his full name.

مخصوص بهر خاتمه نبشست این کتاب
مسعود بک احمد محمود نخشبى

From Iláhy (see p. 84 *suprà*) it would appear that he was of Má-wará-l nahr but 'abd al-Haqq Dihlawy *Akhbár alakhýár*, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters Shiháb aldyn into Báhá aldyn) one of the most profound Čúfies of the school of Chishty. He wrote several works on Mysticism, one is entitled تمهیدات and is on the plan of the تمهیدات عین القضاة همدانی and another one has the title of سرآة العارفين. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálih says that he was a disciple of Chirágh Dilly.

Contents: Qaṣyda's, 25 pp. 15 bayts.

Bg.

برای افتاب جان ز شوق چرخ روحانی
منور کن همه عالم از ان رخسار نورانی

Ghazals, 150 pp. 13 bayts and 70 Rubá'ys.

Bg.

سپاس و شکر بگوئیم و حمد بزدان را
که داد خلعت توحید روح انسان را

Móty Makál, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naḡyr aldyn. This copy begins
ان سوداست نه در دیده دهد نور یقین

(355) قصه منوچهر تصنیف مسیح (P.)

The Story of Manúchihr, a Mathnawý by *Hátim Masýh* composed in 1070 and dedicated to Sháhjahán.

Bg. زبسم الله اغار سازم سخن كه او آفرید این سرای سخن
Tópkhánah, about 600 pp. of 15 bayts, a good copy.

(356) دیوان متین (P.)

The Dywán of Shaykh 'abd al-Ridhá b. 'abd Allah *Matyn*. He was a native of Ispahán, but of Arabic origin. He came under Bahádur Sháh to India (Arzú says that he came in the commencement of the reign of Mohammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see Arzú and Tálíb).

Contents: a preface in prose, 68 pp. 13 lines.

Beginning هو المتكلم بكل لسان ومبدء المعاني والبيان

Qačydahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qačydahs:

حمد الواهب خلق النطق والبيان شكر له من النعم الحمد باللسان

A story in verse 30 pp. Bg. دبیر خامه با لفظ خدا داد

Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.

Beginning جز حدیث عشق حرفی نیست در دیوان ما

Móty Mahall, probably an autograph.

(354)

دیوان مسعود بک

(P.)

The Dywán of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhalluṣ, and in the concluding verse of the last Ghazal, he gives us his full name.

مخصوص بهر خامه نبشست این کتاب
مسعود بک احمد محمود نخشبى

From Iláhy (see p. 84 *suprà*) it would appear that he was of Má-wará-l nahr but 'abd al-Haqq Dihlawy *Akhbár alakhhyár*, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters Shiháb aldyn into Báhá aldyn) one of the most profound Čúfies of the school of Chishty. He wrote several works on Mysticism, one is entitled تمهیدات and is on the plan of the تمهیدات عین القضاة همدانی and another one has the title of مرآة العارفين. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálih says that he was a disciple of Chirágh Dilly.

Contents: Qaṣydahs, 25 pp. 15 bayts.

Bg.

برای افتاب جان ز شوق چرخ روحانی منور کن همه عالم از ان رخسار نورانی

Ghazals, 150 pp. 13 bayts and 70 Rubá'ys.

Bg.

سپاس و شکر بگوئیم و حمد یزدان را که داد خلعت توحید روح انسان را

Móty Maẓall, a good copy written in 1012; As. Soc. 1871, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naṣyr aldyn. This copy begins
ان سوداست نه در دیده دهد نور یقین

(355) (P.) قصه منوچهر تصنیف مسیح

The Story of Manúchihr, a Mathnawý by Hátim Masyh composed in 1070 and dedicated to Sháhjahán.

Bg. زبسم الله اغار سازم سخن كه او آفرید این سرای سخن
Tópkhánah, about 600 pp. of 15 bayts, a good copy.

(356) (P.) دیوان متین

The Dywán of Shaykh 'abd al-Ridhá b. 'abd Allah *Matyn*. He was a native of Ispahán, but of Arabic origin. He came under Bahádur Sháh to India (Arzú says that he came in the commencement of the reign of Mohammad Sháh,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwysh, and received a pension from Burhán almulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see Arzú and T'alib).

Contents: a preface in prose, 68 pp. 13 lines.

Beginning هو المتكلم بكل لسان ومبدء المعاني والبيان

Qačydahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qačydahs:

حمد الواهب خلق النطق والبيان شكر له من النعم الحمد باللسان

A story in verse 30 pp. Bg. دبیر خامه با لفظ خدا داد

Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.

Beginning جز حدیث عشق حرفی نیست در دیوان ما

Móty Mažall, probably an autograph.

(357)

دیوان مظہر

(P.)

The Dywán of Jánjánán *Matzhar*. Arzú confirms the statement of Shórish (see p. 256 *suprà*) that the name of this poet was originally Jáneján, but that he was subsequently called Jánjánán, and he says that he heard it from his own lips.

Contents: preface in prose which contains an autobiography; Ghazals, 80 pp. of 13 bayts. Bg.

ابی نژد بروی گرانخواب بخت ما با آنکه گریه داد بسیلاب رخت ما
 Móty Mahall; As. Soc. No. 1165. I insert here his autobiography: جانى بعد حمد و صلوة فقير جانچانان متخلص بمظهير پسر مرزا جان جانى: تخلص علوي نسب هندي مولد حنفي مذهب نقشبندي مشرب است احوال خود را بعرض احباب ميروساند كه سال شانزده از عمر بر روي اين خاكسار غبار يثيمي نشست و در بست مشيت خاك خود را بدامان درويشان بست مدت سي سال بر در مدرسه و خانقاه چاروب كشيد و ايام گزيده عمر درين اشغال شريف گذرانيد بحول الله و قوته در طول مدت زندگي دست طلب به لوث دنياي دون نيالود و پاي سعوي نفرمود امروز كه هزار و صد و پنجاه هجريست و عمر به شصت رسيده از بست سال كنچ عزلت ارميده است و به امر حضرات مشايخ بتصحيح نسخه وجود بني نوع خود مشغول است با آنكه فرد باطل شخص او هنوز هزاران غلط دارد و هنگام جواني به تحريك شور عشقي كه نمك خميرش بود ناله هاي با مزه و موزون ميكرد به اين نقریب نام خود را به شاعري برآورده و از والا همتي سر جمع مسودات و سواد كليات نداشت بيشتر سرمايه سخذش بباد رفت و در باقي ارباب نقل و روايت تصرف هاي نمايان كرده نسخه هاي غلط را رواج دادند و كور سوادان چشمي كه نداشتند از انصاف پوشيده نقصان عايد به شان قابل كردند و به مغز سخن نارسيده در پوست اين ناتوان افتادند و درين كم فرصت ها كه انديشه مردن بيش از پيش و تدبير سفر غريبي در پيش است به اختيار خود به خسران نقصان پرداختن معلوم نوجواني سراپا جانى جمع و تصحيح اين كلمات را تكليفم كرد بعد از تفحص از سفينه هاي بسيار از هشت هزار قريب يك هزار بيت انهم بي ترتيب رديف بدست امد و از نظر گذشت هرچه خارج از اين جمع است طرح دانند مگر از واردات تازه كه بسيار كم اتفاق مي افتد يا از مسودات كهن آنچه ميسر امد و از نظر مي گذرد درج نموده مي شود مسلم است و پيش از اين بست سال عزيزي مشتي از اشعار فقير فراهم آورده بعرض رسانيده تمناي تحريش كرده بود چند سطري از قلم ريخته حالا انرا معتبر نشناسند كه ان مطلب در ضمن اين عبارات داخل است *

(358) *مثنوي مظہر* (P.)

The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 *suprà*) dedicated to Awrangzéb. Beginning

الهي مست جام بيهوشم کن : صہبای محبت سر خوشم کن
Tópkhánah, 130 pp. 15 bayts.

(359) *مخبر الواصلين* (P.)

Information for Aspirants by Abú 'abd Allah Moham-mad Fádhil b. Sayyid Ahmad b. Sayyid Hosayn Hosayny Tirmidzy Akbarábády who is usually called *Matzhar alhaqq*. He flourished under Sháhjahán and composed this book as the title indicates which is a chronogram, in 1060 and died in 1101.

This book contains chronograms in verse on the principal dates in Mohammdan history, particularly on the death of great men—of the prophet, of the Khalifs, of poets, &c. Bg. برترین نلمیکه عارفان معارف سخن سازي و واقفان

Lithographed at Lucnow, Moçffāyiy press, 1265, 12mo. 130 pp.

(360) *مثنوي مولوي رومي* (P.)

The celebrated mystical poem of Jalál aldyn Moham-mad who is generally known by the name of Mawlawy Rúm or Rúmy in India, and by the name of Jalál aldyn Rúmy in Europe. Qúfy authors call him usually Mawlawy Ma'nawy. It is said that he used Mawlawy, Mawláná, Khámúsh and Shams as his takhalluç. He was born at Balkh on the 6th of Raby' I. 604, or 592. His father Bahâ aldyn was a man of good family, and of great

learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Balkh, jealous of his influence with the public did everything to annoy him. At length Bahâ aldyn thought it best to leave Balkh, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljûq dynasty which ruled over Rúm and hence our poet is called Rúmy. The Seljûq princes were great patrons of learning, and both Bahâ aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalâl aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalâl aldyn were men like Çalâh aldyn Zarkúb, and Cheleby Hosâm aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabryz, a most disgusting cynic. Jalâl aldyn, according to Jâmy, died at sunset on the 5th Jumâdâ II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is نور الله مرقدہ (Ouseley *Pers. poets*, p. 112).

This poem is called emphatically "the Mathnawý" or Mathnawý ma'nawý; it is divided into six cantos دفتر. The second canto was composed two years after the first in 662.

Beginning

بشد و ازني چون حكایت میکند كز جدائیها شكایت میکند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; *Ibidem*, 1266, 8vo. in the Naskhy character; *Ibidem*, 1267 in Naskhta'lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1251,

3 vols. see Hammer-Purgstall's notice of this edition in the Sitzungsbericht d. W. Akad. 1851. Valuable MS. copies are in the As. Soc. Nos. 40, 138 (this copy contains also the glossary) and 604.

(361) لب اللباب (P.)

Extracts from the Selections of the Mathnawý of Jalál aldyn Rúmy, by Hosayn b. 'alyy Wá'itz Bayhaqy Káshify (see p. 71 *suprà*). The author made, at the request of Bahá aldyn Mohammad b. Mohammad b. al-Hosayn Balkhy Rúmy, selections from the Mathnawý and gave them the title of لباب المعنوي في انتخاب المثنوي. Subsequently at the request of some of his Çúfy friends, he made an abstract of these selections and arranged it into three chapters عين which respectively contain the verses on revealed religion مخزن ; asceticism جامع اطوار شريعت and theosophy مطالع ادوار حقيقت اسرار طريقت Bg.

ای کمینه بخششت ملک جهان من چه گویم چونقودانائی نهان
بعد تقدیم وظائف ثنائی حضرت واجب الوجود

Móty Maḥall, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the As. Soc. Nos. 421, 989. There is a copy of the لباب المعنوي in the Tópkhánah about 100 pp. 45 bayts, the text begins بشنوازني الخ. The preface begins:

هذا الكتاب المثنوي المعنوي اصول الدين في كشف الاسرار والوصول والتعبد

(362) نهر بحر مثنوي (P.)

Stream from the Ocean of the Mathnawý, or selections from Mawlawý Rúmy made by 'alyy Akbar Kháfíy in 1081. The title is a chronogram.

الصلامتيقيدان معنوي

Móty Maḥall, 146 pp. 15 bayts, written in 1137.

(363) جواهر اللالي (P.)

Extracts from the Mathnawý, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose الحمد لله رب العالمين حمد الشاكرين وصلوة.

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

(364) در مكنون (P.)

The concealed Pearl, being selections from the Mathnawý systematically arranged with explanations by a disciple of Sayyid 'abd al Fattáh Hosayny 'askary, or rather by himself.

Every chapter is headed by the words در مكنون and a few observations in prose.

Beginning الحمد لله الذي هدانا الى صراط المستقيم الذي هو مرصاد

Móty Mažall, 8vo. about 300 pp.; As. Soc. No. 1270.

(365) مفتاح المعاني (P.)

A commentary on the Mathnawý of Mawlawý Jalál aldyn, by Sayyid 'abd al-Fattáh Hosayny 'askary, collected by his pupil Hidáyat Allah in 1049.

Bg. حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف

Bg. of 2d. d. الدفتر الثاني . . . اگر حکمت الہی بذہ را معلوم

Bg. of 3d. daft. الحکم . . . حکم بکسر اول حکمتها درست گفتن

Bg. of 4th daftar الدفتر الرابع . . . از آنچه مرا در اندوہ آورد

Bg. of 5th daftar گره . . . چونکہ سامع مسحوب است وبا کثافت

Bg. of 6th daftar الدفتر . . . قوله تعالى انا كل . . . یعنی آفریدیم

As. Soc. No. 581, in all about 1500 pp. of 19 lines.

(366) جواهر الاسرار وزواهر الانوار (P.)

A commentary on the Mathnawy by *Hosayn b. Hasan* who died according to *Hájy Khal.* No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work كذو السقائق في رموز الدقائق which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary discourse divided into ten chapters مقالة, the first of which contains biographies of celebrated Çúfies beginning with 'alyy, and the second an explanation of some of their technical terms, in this chapter he follows Qoshayry. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word متن or م. Beginning

حمد ببحمد و غایت و ثنای بیعد و نهایت بادشاهیرا که سرادق

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three daftars. The account which *Hájy Khalyfah* gives of this book, is confused and erroneous.

(367) کشف اسرار معنوی در شرح ابیات مشنوی (P.)

Explanation of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-*Hamyd b. Mo'yn aldyn Mohammad b. Mohammad Hashim Hosayny Qány Rifá'y* of Tabryz, with introductory remarks on *Jalál aldyn Rúmy's* system of theosophy, illustrated by his own verses.

Beginning حمد ببحمد و ثنای بیعد ذات احدیت سمات

Móty Maḥall, 658 pp. of 21 lines. This volume contains merely the first part.

(368) حاشیه داعی (P.)

A commentary on the Mathnawý, by Nitzám aldyn Dá'iy (see p. 387 *suprà*). Beginning

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد واله وصحبه
اجمعين بدانكه اين فاكر بربست معنوي بر موارد مثنوي كه از قلم داعي
رقم می يابد بانصاف تلقى بايد نمود قوله من الخطبة وهو اصول اصول
اصول الدين يعنى مشتمل است بر علم حقايق الخ

First verse explained بشنو ازني الخ ترغيب باستماع اواز ني

Móty Mažall, 222 pp. 22 lines, written in a clear hand; As. Soc. No. 830, there is also a copy in my collection.

(369) لطائف المعنوي من حقايق المثنوي (P.)

A commentary on the Mathnawý, by 'abd al-Latýf b. 'abd Allah 'abbásy dedicated to Sháhjahán. The author translates and explains Arabic sentences, traditions and Qorán verses, and illustrates difficult Persian verses.

Beginning شرح بعضی ابیات مشکله فارسي و ترجمه

Bg. of 2d d. مدت الخ در نفحات الانس مذکور است كه بعد از ان

Bg. of 3d. daftar الحكيم حكمتها يعنى دانشهای استوار

Bg. of 4th daftar قوله الحمد . . . حمد ستایش و سپاس

Bg. of 5th daftar وعندہ مفاتيح . . . اين مجلد پنجم است

Bg. of 6th daftar گر مني . . . مني اول بمعني انانيت

As. Soc. No. 846, 240 pp. of 19 lines; in the Tópkhánah is a commentary on the Mathnawý by 'abd al-Latýf, which has the title of مرآة المثنوي I do not know whether it is identical with the لطائف المعنوي. In that collection are also the fourth and fifth parts, (about 300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah (*Afrym*), composed in 1130.

Beginning اى ضياء الحق حسام الدين توبتي . . . چنان افقاب نور افتاده

(370) مکاشفات رضوی (P.)

A commentary on the Mathnawý, by Mohámmad Ridhá, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word متن.

Beginning نه هر حمدی سزاوار آفریدگار جهان و جهانیان است

Bg. of 2d daftar مدتی الخ اشارتی میفرماید بآنکه هر

Bg. of 3d daftar ای ضیا الخ بعدی روی ارادت بیار که

Bg. of 4th daftar نور الخ کما قال الله تعالی و هو الذي

Bg. of 5th daftar چاره الخ ای آنچه نه مدح تست

Bg. of 6th daftar راز الخ یعنی کذایت دقیق را که صریح

As. Soc. No. 549 about 600 pp. of 13 lines, written in 1167;
Ibidem, No. 623, the first daftar only.

(371) مخزن الاسرار (P.)

The Treasures of Mysteries, being a commentary on the Mathnawý, by Walyy Mohámmad of Agra, compiled in 1140. The text is introduced by قوله.

Beginning سپاس و ستایش من حضرت وجود مطلق را

As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning حمد می گویم خدای پاک را کوفرت خواجگ لولاك را

Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bg. حمد حق گویم که حمد او را . قوله کی بطوف حوله من لم یطف

(372) شرح مثنوی تصنیف نورالله احراری (P.)

A commentary on the Mathnawý, by Sháh Myr Mohámmad Núr Allah Ahráry, who according to a note in

the fly-page resided at Arcot آرکانه. The text is introduced by the words قوله قدس الله سره.

Beginning الحمد لله العلى الاعلى الوهاب الذى انزل على

Bg. of 2d daftar تا ترا الخ لفظ بخت اگرچه بفتح مشهور است

Bg. of 3d اى ضيا الخ سنت خود مطلق مراعات عدد طاقست

Bg. of 4th گرزبان الخ يعنى اگر از وي نميگريختم مرا

Bg. of 5th سر حسام . . . سفر بکسر الاول کتاب

Bg. of 6th d. قصه دعوت نوح . . . خجل بفتحين مصدر است

As. Soc. No. 484, 384 pp. of 21 lines.

(373) اسرار مثنوي و انوار معنوي (P.)

Mysteries of the Mathnaw, or Spiritual Lights, being a commentary on the above poem by Mo'yn aldyn 'abd Allah called Khalyfah Khwyshtaky Chisty of Qoçúr in the Punjáb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings : شرح متعدده ديوان خواجه : حافظ كه موسوم به بحر الفراسته و خلاصة البحر و جامع البحرين اند و شرح نزهة الارواح كه مسمى برائة الاشباح است و مخزن الحقايق و شرح كنز الدقايق و شرح حرف عاليات و معارج الولايت كه در بيان مشائخ هندوستانست *

Beginning سپاس كبريا اساس خداوندى را كه تلام

Móty Mažall, 408 pp. of 24 lines, containing only the first daftar.

(374) شرح مثنوي تصنيف عبد العزيز (P)

A commentary on the first Daftar of the Mathnaw, by 'abd al'azyz b. Shaykh 'alyy Moħammad b. Mollá Khodádád of Mathrá.

Beginning

احمد الحق حمد الحق كما هو الحق واصل على من جاء بالحق و به ظهر الحق

Tópkhánah, 110 pp. of 15 lines.

(375)

کلیات شمس تبریز

(P.)

Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalál aldyn Rúmy is generally known, because instead of inserting his own takhalluṣ in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jámy, *Nafahát*, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjy'bands, 46 pp. and about 4000 Rubá'ys. Beginning

الحمد لله الذي خلق الثريا والثري الفاطر الفرد الذي رفع السموات العلي
Móty Maḥall, a splendid copy with occasional marginal notes.

The copies usually met with of the Dywán of Shams Tabryz, contain selections from the Kulliyat, some of them begin with *آمد بت میخانه ما* other copies begin with *الذي قوته نعت الازل* *خانه برد ما*. Rosenzweig has published selections from the Dywán with a German translation, Vienna, 1888, 4to.

(376)

دیوان میلی

(P.)

The Dywán of Myrzá Quly *Mayly* of Herát (see *suprà* pp. 54, 64, 43).

Contents: Qacydahs, 60 pp. 24 bayts.

Beginning چنان حرارت خورشید بارشد جانکاه

Ghazals, 54 pp. 25 verses.

Beginning

کوفریب وعده جان بلا اندوز را تابشغل انتظارش بگذرانم روز را

Tópkhánah and several copies in the Móty Maḥall, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy *دلا رسیده بجائی کمند ناله ما*.

(377) دیوان منّت (P.)

The Dywán of Qamar aldyn *Minnat* (see pp. 258 and 171 *suprà*).

Contents: Ghazals about 250 pp. Mokhammas', Qita'hs and Rubá'ys, 15 pp. Beginning

ای کثرت شیون بجمالت نقابها کو برق جذبه نه بسوزد حجابها

The Loves of Hyr and Ranjhá, a Mathnawý in 1120 verses dedicated to Mr. Jones. Beginning

خداوندا طلسم راز بکشای بمن سر نیاز و ناز بنمای

Collection of Mawl. Moẓammad Wajyh, written in 1214.

(378) دیوان مسکین (P.)

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Qúfy of that name mentioned in the *Rashaẓát* (see chapter on Qúfism).

Contents: Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning چو حمد تو بگویم یا الهیا ثنای تو بگویم یا الهیا

As. Soc. No. 387, a good copy.

(379) دیوان مبتلا (P.)

The Dywán of Shaykh Gholám Moẓyy aldyn Mobtalá (see p. 187 *suprà*).

Contents: Ghazals, 110 pp. 12 bayts; Fards, Rubá'ys, Satyres, &c. 32 pp. Beginning

الهی برگ و بار آرزو ده شاخسارم را بهار شاخسار آرزو کن برگ و بارم را

Móty Maẓall, this copy contains also the چار چمن which he composed in 1187; my private collection.

(380)

دیوان مصاحب

(P.)

The Dywán of Myrzá Moçáhib, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qačydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas' &c. 16 pp. Beginning of Ghazals:

از هجر دل فگارم بشنو زمن الها غیر از تو کس ندارم بشنو زمن الها

Móty Maḥall, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime تمام دیوان تصنیف بسالت وشهامت مرتبت مرزا مصاحب سنه ۱۱۵۸. In another copy the Ghazals begin یارب رسان به لعل لب او ایام ما about 300 pp. of 14 bayts.

(381)

دیوان مفید

(P.)

The Dywán of Mollá *Mofyḍ* of Balkh (see pp. 114, 151, 107, 129 *suprà*). From a chronogram in Wálíh it appears that he died in 1091—6 = 1085.

برکشید آه و سال تاریخش گفت ملا مفید بلخی مرد

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá'ys, among them are some chronograms, one is for 1062.

Beginning

ای خون گرفته از لب لعلت پیاله ها منسوخ در قلمرو خط رساله ها

Móty Maḥall, written in 1149; As. Soc. No. 1177, imperfect.

(382)

دیوان محمد

(P.)

The Dywán of Mollá Moḥammad Čúfy. His Sáqiynámah has been mentioned p. 386 *suprà* under Čúfy, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluḥ is Moḥammad and not Čúfy.

Contents: Qačydahs, 18 pp. of 14 bayts.

(377) دیوان منت (P.)

The Dywán of Qamar aldyn *Minnat* (see pp. 258 and 171 *suprà*).

Contents: Ghazals about 250 pp. Mokhammas', Qita'hs and Rubá'ys, 15 pp. Beginning

ای کثرت شیون بجمالت نقابها کو برق جذبه نه بسوزن حجابها

The Loves of Hyr and Ranjhá, a Mathnawý in 1120 verses dedicated to Mr. Jones. Beginning

خداوندا طلسم راز بکشای بمن سر نیاز و ناز بنمای

Collection of Mawl. Moẓammad Wajyh, written in 1214.

(378) دیوان مسکین (P.)

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Ğúfy of that name mentioned in the *Rasha'át* (see chapter on Ğúfism).

Contents: Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning چو حمد تو بگویم یا الهی ثنای تو بگویم یا الهی

As. Soc. No. 387, a good copy.

(379) دیوان مبتلا (P.)

The Dywán of Shaykh Gholám Moẓyy aldyn Mohtalá (see p. 187 *suprà*).

Contents: Ghazals, 110 pp. 12 bayts; Fards, Rubá'ys, Satyres, &c. 32 pp. Beginning

الهی برگ و بار آرزو ده شاخسارم را بهار شاخسار آرزو کن برگ و بارم را

Móty Maḥall, this copy contains also the چار چمن which he composed in 1187; my private collection.

(380)

دیوان مصاحب

(P.)

The Dywán of Myrzá Moçáhîb, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qačydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas' &c. 16 pp. Beginning of Ghazals:

از هجر دل فگارم بشنوز من الها غیر از تو کس ندارم بشنوز من الها

Móty Mažall, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime دیوان تمام تصنیف بسالت وشهامت مرتبت مرزا مصاحب سنه ۱۱۵۸. In another copy the Ghazals begin about 300 pp. of 14 bayts.

(381)

دیوان مفید

(P.)

The Dywán of Mollá *Mofyđ* of Balkh (see pp. 114, 151, 107, 129 *suprà*). From a chronogram in Wálîh it appears that he died in 1091—6 = 1085.

برکشید آه و سال تاریخش گفت ملا مفید بلخی مرد

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá'ys, among them are some chronograms, one is for 1062.

Beginning

ای خون گرفته از لب لعلت پیداله ها منسوخ در قلمرو خط رساله ها

Móty Mažall, written in 1149; As. Soc. No. 1177, imperfect.

(382)

دیوان محمد

(P.)

The Dywán of Mollá Mohammad Čúfy. His Sáqiy-námah has been mentioned p. 386 *suprà* under Čúfy, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluç is Mohammad and not Čúfy.

Contents: Qačydahs, 18 pp. of 14 bayts.

Beginning آه ازین اسمان آتش بار داد ازین روزگار مردم خوار
 Ghazals, 44 pp.; Rubá'ys, 16 pp. and then the Sáqiynámah. Beginning

بزلف و چهره بیا راستی غم مارا بر آفتاب به بستنی شبان یلدا را
 Collection of Mawl. Moẓammad Wajyh, a fine copy.

(383) دیوان مکتشم (P.)

The Dywán of Moẓtashim Káshy (see page 23 *suprà*).

Contents: Ghazals and on the margin a marthyyah and Qaḥydahs in praise of the Imáms. Bg.

ای گوهر نام تو تاج سردیوانها ذکر تو بصد عنوان آرایش عنوانها

Móty Maẓall, 106 pp. of 20 lines in the text, and 14 lines in the margin. This MS. contains apparently merely selections from the three Dywáns of Moẓtashim. As. Soc. 1361, a fine old copy containing merely Ghazals, 186 pp. of 14 bayts.

(384) رساله جلالیه تصنیف ملا مکتشم (P.)

A Dywán of 64 Ghazals by Mohtashim, which has the name Jalályyah became the letters of "Jalál" contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet's intercourse with his friends. At the request of his friend Hisáby, who commenced in 980 to compile a Tadzkirah (see p. 23 *suprà*) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

بر ضمیر منیر انینه

The first Ghazal begins: نیست لوزان از هوا پر بر سر شاطر چال

Móty Maẓall, correct copy written in 1040.

(385)

دیوان محیی

(P.)

The Dywán of Mo'hyy. According to the copyist the author of these poems is Shaykh 'abd al-Qádir Gylány, whose takhalluṣ was Mo'hyy and who was born in 471 and died in 561 (see chapter on Qúfism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts. Beginning

بی حجابانه درآ از در کاشانه ما که کسی نیست بجز درد تودر خانه ما

Tópkhánah, two copies. As. Soc. No. 1123, about 200 pp. of 10 bayts, is another Dywán ascribed to 'abd al-Qádir in which he has the takhalluṣ of Qádiry.

Beginning زبهرت قطره عالم زجا نیست جوعه دریا

(386)

دیوان محیی

(P.)

The Dywán of Mo'hyy who, as it appears from a chronogram contained in the Dywán, flourished in 1001.

اگر برسی از سال فوتش زمن رقم زد زمانه قلیماق گشت
تا داده است ذات تو نوین را ضیا روح القدس بخاک درت کرد التجا

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'ys and Qit'ahs, 9 pp.

Móty Makall, a fine copy in 12mo.

(387)

کلیات معزی

(P.)

Complete works of Abú Bakr Mo'hammad Mo'izzy of Samarqand; according to Dawlat-sháh he derived his origin from Nasá, and according to Khóshgú from Nay-shápúr, this however is probably a clerical error for Nasá. His father 'abd al-Malik *Burhání* was a poet and flourished under Alparslán, but did not come to celebrity. After his death Mo'izzy, who it would appear made himself first known as a poet under the successors of

Maḥmúd of Ghaznah, chose the military profession, and he rose under Sultán Jalál aldyn Maliksháh to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of Ramadhán. The king observed it first, and Mo'izzy made on the spot so elegant a Rubá'y that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to Rúm (Iconium) and he brought back forty camels' loads of precious goods to Ispahán. His end was tragical, "it is said," relates Moḥammad 'awfy, "that one day Sinjar, the successor of Malik-sháh, was practising archery in his camp, and a missing arrow pierced the body of Mo'izzy, who was sitting in his tent." This happened in 480 according to a note in an old album (As. Soc. No. 931). Sanáy wrote an elegy on his death. Taqyy Káshy however thinks that he lived to the time of the Khwárezmsháhians, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents: Qaḥydahs most of them in praise of Abú-l-Fatḥ Moḥammad Maliksháh, Sinjar, the Atábuk Nitzám almulk Abú 'alyy Ḥasan b. 'alyy b. Isḥáq, and his son Fakhr almulk Moḥammad Qiwán aldyn, &c. about 120 Rubá'ys. Beginning

زمشوق تاحد مغرب شناسد هر كه دين دارد
كه دين رونق بتائيد امير المومنين دارد

Móty Maḥall, 650 pp. 19 bayts, a splendid copy. A very beautiful copy of Mo'izzy is in the As. Soc. No. 1368, Qaḥydahs about 100 pp. of 15 bayts and Rubá'ys, 30 pp. Beginning

باز آمد و آورد خزان لشكر سرما بشكست و هزيمت شد ازو لشكر گرما

(388)

دیوان مجیر

(P.)

The Dywán of Abú-l-Makárim Mojyr aldyn of Baylaqán, a town of Arán in A'dzarbáyján. He was a pupil of Kháqány, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the A'tábuks. At the instigation of his enemies who wished to remove him from the court, he was sent to Ispahán to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn 'abd al-Razzáq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálih in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; *A'tishkadah*, p. 41; Khoshgú, No. 123).

Contents: Qácydahs chiefly in praise of the Sultán Atábuk Qizil Arslán, at the end are some Qif'ahs, elegies on the death of great persons, Rubá'ys, &c.

Beginning مساز حجره وحدت درین مضیق خراب

که روی صبح سلامت بماند زبر نقاب

Móty Mañall, 158 pp. of 20 bayts, a splendid copy.

(389)

دیوان ملهم

(P.)

The Dywán of Molham. The verses quoted in Tadzkirahs of Qálih Bégh Molham (see p. 114 *suprà*) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

بعید نکر تمنای سال تاریخش نقار خانه عالی کشیده ام تعمیر

Contents: Ghazals, 116 pp. 12 bayts and 20 Rubá'ys.

Móty Mañall, imperfect.

(390) *مثنوی تصنیف ممتاز* (P.)

A Mathnaw by Momtáz in praise of 'abd al Qádir Gylány. It is divided into eleven chapters باب and has about 7000 verses. In the postscript occurs the author's name *چهرخان (sic) ولد فتح خان منخلص ممتاز* Bg.

بود قطب علوی کشف حاجات ثنای صانع سبع السموات

Tópkhánah, a bad copy.

(391) *بحر موج تصنیف ممتاز* (P.)

The Tempestuous Sea, a Mathnaw by Mawlawy Ihsán Allah *Momtáz* (see p. 262 *suprà*) in various metres, containing legends of the prophets.

Beginning *شکر حق کاین نامی نامه زیب نو بگرفت از خامه*

Lithographed at Lucnow, Moẓammady press, 1262, 152 pp. on the margin is *ممتاز انشا* Letter-forms by the same author. This edition has been made by Báqir 'alyy a son of Thábit 'alyy Khán.

(392) *دیوان مشتاق* (P.)

The Dywán of Moshtáq. It contains merely Ghazals. Beginning

الهی بلبل گلزار حمدت کن زبانم را چو گل لبریز بوی خویش می گردان دهانم را

Móty Maẓall, 160 pp. 23 bayts, margin covered with text.

(393) *دیوان موبد* (P.)

The Dywán of Zindah Rám *Múbed* of Kashmyr. He was a pupil of Myrzá 'abd al-Ghanyy Bég Qabúl and died in 1172. Chronogram on his death:

سحر از دل مهر گفت هاتفی که موبد بملک سخن شاه بود

Contents: a preface written by Tyká Rám *Tazafar* containing a short biographical notice of the author; Qačydahs, 15 pp. of 15 bayts. Beginning

ای نه فلک از دست طلسمات تو برپا بر نور زمهرت مه و خورشید و ثریا

Chronograms 21 pp. (one on the accession of Sháh 'álam); a Mathnawý 34 pp. it begins:

ناگهان پیدا شده طوفان نوح تنگ آمد خلق را در جسم روح

Mokhammas', 40 pp.; Ghazals, 200 pp. and about 200 Rubá'ys. Beginning of Ghazals:

کرد تا تعلیم بسم الله پیر دل مرا شد ز یک تعلیم اسان نقطه مشکل مرا

Farah-bakhsh; Móty Mažall, 642 pp. of 11 lines.

(394)

دیوان موجن

(P.)

The Dywán of Mújid. At the end is the following postscript راقمه مرزا فخر الدین احمد سنة ۱۱۷۸ "Written by Myrzá Fakhr aldyn Aḥmad in 1178." The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújid is the takhalluṣ of Fakhr aldyn Aḥmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qačydahs in praise of the Imáms, and the Marthyyah of Moktashim which was originally a Haft-band rendered in Mokhammas', 33 pp. Bg.

بهر شهود حق که درین معشر آمدیم چون نام از نکین بسو محضر آمدیم

Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawý.

Beginning روانها همه تن روح رانها

Tópkhánah.

(395)

کلیات معجز

(P.)

Complete works of Mohammad Nitzám Khán *Mu'jiz*. He was an Afghán. When 'abd al-Latyf Khán *Tanhá* was treasurer of the Qúbah of Kábul he made his acquaintance, and had his verses corrected by him, subsequently he came to Dilly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dilly in 1162. (Arzú; see also *suprà* pp. 159, 129).

Contents: Qačydahs, chronograms (one for 1152), Rubá'ys and short Mathnawies, 198 pp. of 19 bayts.

Bg. ای در طلب تو کوه و دریا در شیشه ساعت از تو صکرا

Ghazals, 900 pp. 17 bayts; Mokhammas', Rubá'ys 50 pp. Beginning of Ghazals:

ای گفتگوی عشق تو خون کرد سینها

Móty Mažall, copied by Sorúry a pupil of the author; another copy equally written by Sorúry in 1205, is in my possession.

(396)

دیوان مومن

(P.)

The Dywán of Myr Mohammad Mümin (see p. 42).

Contents: a Rubá'y and three Ghazals, 360 pp. of 13 bayts.

Beginning

بسمك البداة يا منك بدا بسم الله ای بباد تو زد درد دوا بسم الله

Marthyyahs, Rubá'ys and Qačydahs in praise of the Imáms, Sháh 'abbás, Sháh Mohammad Quly and Mohammad Qotobsháh about 100 pp.

Beginning کردگارا بحق ذات شریف نبوی

آن پناهی که ازو پشت امید است قوی

Móty Mažall, two beautiful copies, one written in 1120.

(397)

دیوان منصف

(P.)

The Dywán of Fádhil Khán *Munçif*. In 1116 he built a new house as we learn from this tetrastich :

سال اتمام و طرح این تازه مکان جستم زخرد که بود معمار جهان
گفت باشد مضاف ناربخش باد اباد خانه فاضل خان

Contents: Qačydahs, 40 pp. of 14 bayts. Bg.

گشت زیار گذه قامت از بس دوتا شد خط پیشانیم همچو نکین نقشها

Ghazals, 120 pp. and some Rubá'ys. Bg

یارب زندگ هستی تن باز کن مرا تاراج عشق خانه بر انداز کن مرا

Tópkhánah; Móty Mažall, three imperfect copies; As. Soc. No. 923. I have a beautiful copy of the Ghazals and Rubá'ys written in 1193.

(398)

دیوان مونس

(P.)

The Dywán of *Hájy Münis*. He informs us at the end, that he collected his poems in India in 1135.

هجرت سنه احمد یکانه هزار و صد و سی پنجمی زمانه

Contents: Ghazals, 116 pp. of 10 bayts.

Beginning ای مونس غمخوار ما الله اکبر باشد

Mathnawy, 11 pp.

Beginning

بیا ای عشق ای دمساز همراز که بی تو مشکست بردن پی راز

Móty Mažall, a very clear copy; Tópkhánah, 110 pp. 12 bayts.

(399)

دیوان منشی

(P.)

The Dywán of *Jeswant Ráy Munshiy*. He is probably identical with the author of *Sassy* and *Panú*. He made a fair copy of his Dywán in 1124.

Contents: Ghazals, 150 pp. and a short prose composition. Beginning

ای پرشکر ز نام تو دهانما طوطی سبق گرفته ز نطق زبانما

As. Soc. No. 1413, an autograph.

(400)

سسی پنو

(P.)

Sassy and Panú, a story in verse composed in 1140 by Munshiy, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

مرا در عرف اندرجیت نام است مرا منشی تخلص در کلام است
 وطن گاهم بود در ملک پنجاب نکو در قصبه سرسبز و شاداب
 مرا چون از وطن قسمت جدا کرد به بزم شیخ عالم آشنا کرد
 بجان شاد و طبع فارغ البال نمودم خدمتش تا نوزده سال
 چو شیخ از دار فانی رخت برداشت مرا مید شهبانخان نگهداشت
 کنونم منشی عبد الصمد خان خدا را صد هزاران فضل و احسان
 سن عشر از جلوس ظل یزدان محمد شاه غازی شاه شاهان

الهی بردلم نور صفا بخش بچشم از خاک راهت توتیا بخش Bg.

Tópkhánah, 170 pp. of 13 bayts.

(401)

دیوان مرشد

(P.)

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see *Máthire Rah*).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá'ys; on the margin Qačydaḥs, some in praise of Jahángyr, 59 pp. of 26 bayts. Beginning

پارب بحرمت نفس شعله بار ما کز نور دل فروغ چراغ مزار ما

Móty Maḥall, a fine old copy.

(402)

دیوان مشفق بنحاری

(P.)

The Dywán of Mushfiqy who was born at Bokhárá in 945 (see p. 64 *suprà*). We learn from a chronogram that he collected this, his second Dywán, in 983.

Contents: Ghazals, 176 pp. of 13 bayts; Qif'ahs, &c. 15 pp. Beginning

هر چند کعبه شد پی مصو گناه ما شد باز فروش دیر مغان دام راه ما

As. Soc. No. 631, a fine old copy. In the Tópkhánah, (about 100 pp. of 15 bayts,) is a Dywán of Qačydahs of Mushfiqy. They are not alphabetically arranged, and contain the praises of the Imáms and mystical reflexions. Beginning حمد روزی علم مطلع دیوان گردد

(403)

دیوان میر

(P.)

The Dywán of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 *suprà*).

Contents: Ghazals, 210 pp. of 10 bayts; Rubá'ys and Fards, 40 pp.

ای ز انعام تو باشد غنچه امکان ما آب در جو دارد از لطف تو باغ جان ما

Móty Maħall. There is another Dywán of Myr in the same collection, which was copied in 1179. It contains Ghazals 280 pp. of 13 bayts.

Beginning

الهی جوش طوفان بخش چشم اشکبارم را مصحاب دجله افشان کن رگ ابر بهارم را

Qačydahs in praise of Sháh 'ináyat Allah; Mokhammas', Rubá'ys and poetical stories 80 pp. I have not been able to ascertain by which Myr it is. In the same collection is a Mathnawý lettered *gúnjine* of 36 pp. 11 bayts by Myr, whom I have equally been unable to identify. Beginning رئیس پیرسید از برهن که ای واقف حادثات کهن

(404)

دیوان ناصر

(P.)

The Dywán of Mohámmad Načyr Khán Náčir, a pupil of Myrzá Qatyl (see p. 172 *suprà*).

Contents: Ghazals and a few Rubá'ys and chronograms for 1214, 1222, &c. Beginning

خدایا دور دار از ناتوانان بار محنت را

Móty Maḥall, 104 pp. of 14 bayts.

(405)

دیوان نصیبی

(P.)

The Dywán of Bába Naṣyby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bába Fighány, who was much pleased with them and mentioned him to Sultán Ya'qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Naṣyby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldyn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Beginning از خطت آغاز شد سودای بی پایان ما

Móty Maḥall, two copies, one very beautiful.

(406)

مثنویات نصیبی

(P.)

Mathnawies of Myrzá Moḥammad Khán b. Músà Khán Naṣyby of Kirmánskhá. He came from Persia to Lucnow during the reign of Naṣyr aldyn Haydar, and died under Amjad 'alyy.

1. این نامه بنام یار زیبا کز اوست مرا بتن توانا لیلی مجنون, Laylā Majnūn, 180 pp. 14 bayts composed in 1227.

Beginning این نامه بنام یار زیبا کز اوست مرا بتن توانا

2. بحر وصال, the Sea of Union, containing the story of Chandā and king Khorshyd, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.

Bg. بنام آنکه اشیا زنده اوست علی با ان مراتب بنده اوست

3. Solomon and the queen of Sheba, 135 pp. 12 bayts, dedicated to Naçyr aldyn Haydar.

Bg. ابتدا نامی که ابن برخیا خواند و تخت آورد از شهر صبا

4. Water and Fire, 28 pp. 22 bayts. Bg.

حمد ذاتی را که حمد انرا سزااست آنکه انرا ابتدا فی انکها است

5. Petition to kings treating on justice, 21 pp. 22 bayts.

Beginning بنام آنکه فیضش عام باشد نه آغازیش نه انجام باشد

6. The Tulip of the Garden, a poem in praise of Ghāziy aldyn Haydar, 250 pp. 14 bayts.

Beginning بنام خداوند کون و مکان که در قبضه قدرت اوست جان

7. A poem in which the constituent parts of a state are compared with those of the human body.

Beginning ابتدا بر نام الله احد آنکه باشد يك صفات ان صمد

Faraḥ-bakhsh and Tópkhánah, in separate volumes.

(407) دیوان وقصاید نصیبی (P.)

The Dywán and Qaçydahs of Myrzá Mohammad Khán Naçyby.

Contents: short Mathnawies and Tarjy'bands, 180 pp. 14 bayts; Ghazals about 600 pp. 13 bayts and about 60 Rubá'ys. Beginning of Ghazals:

ای خال و خط رویت سرد فتر دیوانها طغرای سر زلفت زینت ده عنوانها

Qačydahs in praise of Gháziy aldyn *Haydar*, every *mičra* of the first Qačydah is a chronogram for 1229, 506 pp. 14 bayts.

Beginning از حمل چون مهر عالم جای برگزار کرد

Farač-baksh and *Móty Mažall*, the Qačydahs are in a separate volume.

(408) دیوان نصیر همدانی (P.)

The *Dywán* of Načyr aldyn *Načyr* of Hamadán, a son of *Mačmúd*. In 1015 he came to Shyráz where he met Tačyy Awžady. This date is recorded in the chronogram نصیرالدین بشیراز آمد (*Wálih* and *suprà* p. 54).

Contents: a short preface in prose, Qačydahs mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts. Beginning

زهی نقاب توفانوس شمع بزم حضور بملک حسن تو مگرا نشین تجلی طور

Móty Mažall, a beautiful copy written in 1044.

(409) گلکشتی و دیوان تصنیف میر نجات (P.)

A *Mathnawý* on Wrestling, and a *Dywán* by Myr 'abd al'al (ابو العال the editor spells erroneously عبدالعال) *Naját* of Ispahán (see pp. 98, 137, 114, 129, 133 *suprà*).

Contents: *Gulkushty*, 291 verses.

Beginning در گپ عشق هران نامه که دلخواه بود

Ghazals about 225 pp. 10 bayts.

Beginning گرفتم مهر خاموشی ز لب طبع سخندانرا

Farač-baksh, a splendid copy written in 1156. In this copy is also part of the *Dywán* of Ghazals of Dánish 50 pp.; the Ghazals are not alphabetically arranged. Beginning

نو بهار آمد که ابرتر چمن پرور شود نگهت گل مایه شور جنون در سر شود

The Gulkushty has been lithographed at Lucnow, Mohammady press, 1258, 96 pp. with an elaborate commentary by the Maharájah Ratan Singh, father of Dawlat Singh *Shukry*, he compiled this commentary in 1257 and Dawlat Ráy *Shawq* wrote a chronogram on the occasion. This commentary is apparently taken from *Arzú*.

(410) دیوان نجیب الدین فارسی (P.)

The Dywán of Najyb aldyn of Fárs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn Churbádqány but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhians mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qacydahs and Tarjy'bands about 100 pp. 16 bayts. Beginning

زهی ب رنگ لببت اشک من شراب شده گل جمال تو در چشم من گلاب شده

Tópkhánah, a splendid copy, written in 1003.

(411) مثنوی دل آشوب تصنیف برهان ناقد (P.)

The Heart-alarms Poem, by Burhán aldyn *Náqid*, dedicated to Sháhjahán. Beginning

هر زبانى را که ایزد داد گفت جز سپاس او در معنی نسفت

Tópkhánah, about 100 pp. of 26 bayts.

(412) دیوان نقی کمره (P.)

The Dywán of Shaykh 'alyy Naqyy of Kamarah or Kamarah-ábád, who died in 1031 (see page 91 *suprà*).

Contents: Ghazals, 118 pp. of 14 bayts; Qačydaħs, 80 pp. most of them on Pádsháh Hátim Bég; some chronograms, one for 1016. Beginning

ای نام همايونت طغرا چه فرمانها خورشيد صفت طالع از مطلع ديوانها
Móty Maħall, a fine copy, written in 1061; As. Soc. No. 912.

(413) دیوان نرگسي (P.)

The Dywán of Nargisy. His name was according to his own statement, *apud* Sámiy, No. 233, Abú-I-Makárim Nizár aldyn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herát. This is an error, he was of Abhar in the 'iráq, but spent the greater part of his life at Herát, where he filled for some time the office of police officer, Moħtasib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Taqyy Káshy has seen about 2000 verses of his.

Contents: Ghazals and a few Rubá'ys.

Beginning بس مشکست كاردل از دلفناز ما

Private collection, 148 pp. of 12 bayts, written in 969, clear and correct.

(414) رباعیات شاه نظر علي (P.)

Rubá'ys of Sháh Natzar 'alyy. He is probably identical with the poet mentioned in p. 93 *suprà*. Bg.

Beginning مرگان بنظر موجه ایست مرا

Tópkhánah, 28 pp. of 16 bayts.

(415) دیوان ناظم هروی (P.)

The Dywán of Nátzim of Herát (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qacydahs. Beginning

عشق ناظم شد چو دیوان دل آگاه را او انشا کرد مصرع داد بسم الله را
Tópkhánah, a fair copy.

(416) یوسف وزلیخا تصنیف ناظم (P.)

Yúsof and Zalykhá, a Mathnawý by Nátzim of Herát, composed in 1058.

ز هجرت در هزار و پنجه و هشت ز مولودش سخن خوش دودمان گشت
خدایا چون سپهرم سینه بکشای دلم طوطی کن وائینه بنمای
Bg.

Móty Maḥall, 362 pp. of 13 bayts; As. Soc. 878, Bg. الهی چون الخ.
There are two copies in my collection; in a copy in the Tópkhánah the poem is ascribed to Faḡyḡy. The second miḡra' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

(417) کلیات نظیری (P.)

Complete poetical works of Mohammad Hosayn Natzyry of Nayshápúr. When he had come to celebrity in Khorásán he went to Káshán, where he had several poetical contests with Fahmy, Hátim, Maqṣúd Khórdah, Shujá' and Ridháiyi. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Aḥmadábád, having accumulated

sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.

(*Máthire Rahmy*, Ouseley *Pers. Poets*, p. 252, Walih, and *suprà* pp. 114, 65, 130).

Contents: Qaṣydahs in praise of the divinity, the prophet, Jahāngyṛ and the Khānkhānān, &c. 252 pp. of 14 bayts. Beginning *ای جلالت خلوت از اغیار تفضا ساخته*

Ghazals about 350 pp. of 14 lines; Rubá'ys, 26 pp. of 10 bayts. Bg. *اذا ماشیت ان تحیی حیوة حلوة المصیا*

Móty Mahall, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins *چنان رسیدن وی سرود ساخت دینی را*. In the Tópkhānah is a Dywān containing merely the Qaṣydahs, 144 pp. 16 bayts, and in the Farāz-bakhsh library is a Dywān of the Ghazals and Rubá'ys copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

(418) *مثنوی سوز و گداز و دیوان نوعی* (P.)

The Mathnawý and Dywān of Moḥammad Ridhá Naw'y, of Khábúshān near Mashhad in Khorásān. As soon as he had obtained a name he came to India, and first entered the service of Nawáb Dhiyá Myrzá Yúsof Khán Mashhady, an Amyr of Akbar, subsequently he accompanied prince Daniel to Burhānpúr, and after the death of his patron he settled there, and composed several poems in praise of the Khānkhānān, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Wálíh at Burhānpúr in 1019 (see *suprà* pp. 115, 65, 130 and Ouseley *Pers. Poets* p. 161 also *Máthire Rah.* fol. 588).

Contents: Ghazals and a few Rubá'ys, 100 pp. 13 bayts. Beginning

سایه گل تا بود خال رخ بستان ما نقطه نام تو بادا خطبه دیوان ما

A Mathnawý (the Saqiy-námah?) 19 pp. 15 bayts.

Beginning نوي اولين پير ميخانا بيا تو شبگير پيمانها

history of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines. Bg. الهی خنده ام را نالکی ده

Móty Maḥall, a good copy. In the Tópkhánah is a MS. containing some Qaṣydahs of Naw'y, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning صبحست صبح ساغر دل در شرب زن

(419)

دیوان نعت الله ولی

(P.)

The Dywán of Sayyid Ni'mat Allah Walyy, i. e. the saint, a son of 'alyy. He was of Kirmán, but spent part of his life at Samaraqand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see *Haft Iqlym*, p. 44 MS. As. Soc.) He stood in high favour with Sháhrokh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Ni'mat Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She

being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Ġúfism. He must be distinguished from Ni'mat Allah of Narnawl in India, who was equally a saint and a poet, and died in 1077.

Contents: Maṭla's and Ghazals, 650 pp. 16 bayts; Qaṣydahs, Tarjy'bands, Rubá'ys, &c. 86 pp.

Bg. خوش بگو ای یار بسم الله بگو هرچه میخواهی بگو بسم الله بگو.

My private collection, two copies, one was written in 1011 and the other in 1014, in the Mótý Maḥall is a copy in which there is added a prose treatise on Ġúfism and religion. Bg. یا ایها الاخ المومن ارشدك الله.

(420)

دیوان نظام

(P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 *suprà*).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'ys, 10 pp.

Bg. ذوق محبتی کو تا سرکنم فغان را ویران کنم باهی بنیاد اسمان را.
Mótý Maḥall.

(421)

قصائد نظام

(P.)

The Qaṣydahs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qaṣydahs is Nitzám of Astrábád, who was an extremely pious man

and died in 921, leaving besides this Dywán a Mathnawý which has the title بلقيس وسليمان (Sámy No. 214).

Contents: Qačydahs, the first rhyming in L, the others alphabetically arranged, and Tarjy'bands; most of the poems are in praise of the Imáms. Beginning

نظام اول نظمي من اسمه الاول حكيم لم يزل ذو الجلال عز وجل

Tópkhánah, about 200 pp. 14 bayts, probably the same copy which Azád bought at the time he was engaged in compiling his Khizá-nah 'ámirah.

(422)

پنج گنج يعني خمسة نظامي

(P.)

The five Treasures or the five romantic poems of Nit-zámy of Ganjah, a brother of Qiwámy Motarrizy. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of Akhy Farrokh Zánjány, and that he retired towards the end of his life from the world. As much is related of every Persian poet and Čúfy. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the Sikandar-námah, and died in 606 or 602. Dorn thinks that the poem was completed after his death by some one else.

Contents: 1. مخزن الاسرار, the Treasury of Mysteries, divided into 20 cantos مقائمه and composed in 582, 48 pp. 25 bayts.

Beginning بسم الله الرحمن الرحيم هست كليلد در گنج حكيم

2. خسرو و شیرین, the Loves of Khosraw and Shyryn, 131 pp. Beginning

خداوند ادا در توفیق بکشای نظامی را ره تحقیق بنمای

3. لیلی و مجنون, the Loves of Laylà and Majnún, a Bedouin romance, which was first sung by Arabic poets (see *Kitáb alagháníy*); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

دو پانصد سال سی سه بر سر بگذشت ز هجرت پیغمبر

ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم باز Beginning

4. قصه بهرام گور, the Seven Forms, also called *Bahrám-gúr*, composed in 593.

ای جهان بود دیده خویش از تو هیچ بودن نبود پیش از تو Bg.

5. شرفنامه سکندری, the *Sikandar-námah*, or *Sikandar-námah*, The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

نخستین در بادشاهی ز دم از کار کشور کشائی ز دم

ز حکمت بر آرایم آنکه سخن کنم تازه تاریخیهای کهن

به پیغمبری کویم آنکه درش که خوانده خدا نیز پیغامبرش

The first part is best known, it is either simply called the *Sikandar-námah* or the *Sikandar-námah* Barry, but the proper title is *اقبالنامه سکندری* or according to some *شرفنامه سکندری*. It was composed in 597, and according to Jámy, *Nafáhat* No. 570, in 592. 140 pp.

Beginning خدایا جهان پادشاهی تراست

The second and third parts form but one poem, which has the title of *خردنامه سکندری* but is usually called in India, *Sikandar-námah* Barry. It was composed in 599, and has about 3000 verses.

همان بردهم روز بود از ایار نود نه گذشته پانصد شمار

خرد هر کجا گنجی آرد پدید Beginning

Complete MS. copies of the Khamsah are rare, (Móty Maʿall two fine copies; As. Soc. No. 90; College of Fort Willian, a fine copy) but copies of it without the Khirad-námah are very frequent, still more frequent are copies of the first part of the Sikandar-námah. The Khamsah without the Khirad-námah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-námah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-námah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan alasar has been edited by Bland, London, 1844: Khosraw Shyryn lithographed s. a. et l. (Bombay?) 275 pp. A good MS. copy of this poem and of Laylâ Majnún is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan alasar, and No. 1490 of the first part of the Sikandar-námah with glosses. It appears from Professor Fleischer's note in the Zeitsch. d. d. morgl. Gesellsch. VII. 412, that according to most MSS. Sharaf-námah is the title of the first and Iqbál-námah of the second part of the Sikandar-námah, this is borne out by Nos. 425, 427 *infra*.

(423)

خلاصه خمسہ

(P.)

Extracts from the Khamsah of Nitzámy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning الحمد لله رب العالمين . . . اما بعد بر اصحاب دولت

As. Soc. No. 761, 78 pp. of 13 bayts, my collection, two copies, one written in 1087, the other in 1080.

(424)

شرح مخزن الاسرار

(P.)

A commentary on the Makhzan alasar by Moḥammad b. Qiwán b. Rustam b. Aḥmad b. Mahmúd بدرخرانه (?) Balkhy who was familiarly called Bakrayiy بكرئي. He was a contemporary of Moghyç aldyn of Hânsy and has also written notes to both parts of the Sikandar-námah.

The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

بفکر اندر شدم از بهر تاریخ دلم گفتا زهی شرح گلستان
 حمد و سپاس مرفتاحی را که فاتحه کتاب او مفتاح
 Bg. College of Fort William, about 200 pp. of 16 lines.

(P.) قواعد علی شیری تصنیف محی الدین نظام (425)

A commentary on the Sharaf-námah by Moẓyy aldyn (a son of) Nitzám, a disciple of Sháh Jahágyr who died in 948. The author says that he first studied Persian literature and metric under 'ayn alqodhát Hamadány at Hamadán (this 'ayn olqodhát must be different from the one mentioned by Jámy *Nafáhát* No. 455), and after his death under Shaykh Moḥammad Lád, and subsequently under Shaykh Moḥaddith, who it seems used to lecture on the works of Nitzámy. In 956 it occurred to him that it would be useful if he was to collect his notes on the Sharaf-námah and work them up into a commentary on it, he was encouraged in his labour by a son of 'alyy Shyr, and hence the title of the work. Beginning

سپاس بیقیاس مردارای ایران کونین را که میزان اشعار

Tópkhánah, three copies, about 250 pp. 16 lines; Major Anderson's collection; and my collection. This commentary does not contain the text. In the Tópkhánah is also the commentary on this poem by Núr Moḥammad about 200 pp. 17 lines.

بعد از انشراح واذکار و سپاس و ستایش بر حضرت پروردگار

And a commentary by Pyr 'alyy of Rasúlpúr, 400 pp. 21 lines.

Bg. الحمد لله رب العالمین . . . اما بعد میگردد راقم حروف الراجی

And the commentary of an anonymous author, 60 pp. 17 lines.

بنام خداوند مشکل کشای بتاریکی لفظ معنی نهی

(426) شرح سكندر نامه تصنيف آرزو (P.)

A commentary on difficult verses of the (first part of the) Sikandarnámah by Siráj aldyn Arzú, who died in 1169. He says that there were many commentaries extant, but that none was satisfactory. This commentary does not embody the text, and it commences :

نحمد الله حمدا متكاثرا ونصلی

Private collection, incomplete ; Mótý Mažall, 662 pp. of 19 lines. This commentary forms the basis of the glosses to the lithographed Lucnow edition of the Sikandar-námah, 1263 and 1266, 8vo. 311 pp. 23 bayts, also of the notes of Badr 'aly and Myr Hosayn in the Calcutta edition, 1812, 4to. and of the somewhat fuller commentary of the Calcutta edition of 1253, reprinted 1260 = 1844, lithographed at Bombay with three other works on the margin, 1261 folio, the commentaries are all essentially identical.

(427) شرح شرفنامه تصنيف ملا سعد (P.)

A commentary on difficult verses of the Sharaf-námah (first part of Sikandar-námah) compiled in 1196 by Mollá Moḥammad Sa'd Allah of Paṭna. He died in the commencement of this century, and has written Persian commentaries on most school books as مصباح فى النحو | تهذيب المنطق | شافيه | كافيہ and glossaries on the Gulistán and Bostán.

سپاس بيقياس و حمد ببعده آفریدگارى كه نصص

Collection of Mawlawy Moḥammad Wajyh, 154 pp. of 17 lines without the text.

(428) دیوان نظامی (P.)

The Dywán of Nitzámy of Ghanjah. Dawlat-sháh informs us that the whole Dywán contained about 20,000

verses. Taqyy Káshy has not been able to procure a copy of it.

Contents : Qačydahs, 23 pp. 14 bayts ; Ghazals, 52 pp. ; Rubá'ys, 8 pp. Beginning هر که از وی خرد روی به یزدان آرد

My private collection, a good copy.

(429)

دیوان نزاری

(P.)

The Dywán of *Hakym Nizáry* of Qóhistán. He was skilled in medicine, and a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Moçtafá-lidynillah Nizár and that he chose his takhalluç in his honour, others say that he chose it because he was a thin man, نزار meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Qúfy sentiments. On his travels he met Sa'dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left besides a Dywán, two Mathnawies, one is very witty and amusing, and has the title of دستور نامه, and the other has the title رمز و ازهر (?), it has about 12,000 verses and begins :

سپاس و آفرین از حق تعالی که جانرا باخرد داد اتصالی

Contents : a Mathnawy on Morals, 24 pp. 20 bayts.

Bg. قل الحمد لله نزاری فقل خداوند جزو و خداوند کل

Qačydahs and Ghazals not alphabetically arranged, 454 pp.

Beginning

باز جهان تازه کرد جنبش باد بهار رایحه مشک پر میدمد از جویبار

Móty Mažall, a good copy.

(430)

دیوان نصرت

(P.)

The Dywán of Diláwar Khán *Nuṣrat*, who died in 1139. It contains merely Ghazals.

Beginning بسكه شد اشغفنه آن زلف مشكين جان ما

As. Soc. No. 1432, 182 pp. 11 bayts.

(431)

مولود نوريه

(P)

A mystical biography of Mohámmad in verse, composed by Núry in 887, and dedicated to Sultán Abú-lmotzaffar Ya'qúb Bahádur Khán.

Beginning

شاه نقش منجه لوح قدیم هست بسم الله الرحمن الرحيم

As. Soc. No. 508, about 900 pp. of 38 bayts.

(432)

دیوان نوري

(P.)

The Dywán of Qadhiy Núr aldyn *Núry* of Ispahán. He is familiarly called Qadhiy Núr. He and his brother Mo'izz were pupils of Afdhal Tarkah of Ispahán. Wálih says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaṣydahs in praise of Sháh Isma'yl, Wazyr Mohámmad, &c. and Qit'ahs, 40 pp.

Beginning بكام دل به نشستيم در حريم وصال

Ghazals and Rubá'ys, &c. 48 pp.

Beginning سخن هم از خدا گفتم هم از بت آن جفاچورا

Collection of Mawlawy Mohámmad Wajyh, written in 1046.

(433) دیوان نویدی (P.)

The Dywán of Nuwydy, he says in the postscript
 "الحمد لله على اتمام كتابته بيد قايله نویدی سنة ۱۰۵۵" "this copy
 has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning من بچه دانش و خرد وصف کنم خدای را
 یا بچه مایه هنر ربط دهم ثنای را

Móty Makall, the margin frequently covered with text and corrections.

(434) دیوان نویدی (P.)

The Dywán of Nuwydy. He is not identical with the
 preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some
 letter of the alphabet is avoided, and they are arranged
 according to this letter. Beginning

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیده منور

Lithographed, Lucnow, Mohammady press, s. a. 16 pp. with a
 few glosses; reprinted in the Hasany press, s. a. and Moçtafy press,
 1260, 12mo. At the end of this book are a few but very silly
 enigmas of which I give a specimen: "I have seen a wonderful horse,
 it has six legs, and two hoofs, and what is still more astonishing the
 tail is on his back,—a balance."

(435) دیوان نزهت (P.)

The Dywán of Hájy *Nuzhat* who collected his poems
 in 1112, رقم کرد نزهت محمد عظیم ز روی طرب سال تاریخ و نام
 and died in 1137. Chronogram on his death:

ز خمخانه رحمت از حب مولی عطا شد بجای شرابا طهورا

Contents: Qaṣydahs in praise of A'tzam Sháh, &c. Qif'ahs and chronograms, 60 pp. 15 bayts. Bg.

امید عیش مدار از فلک چو بوالهوسان که نیست باده عشرت بساغر دوران

Ghazals, 37 pp.; Rubá'ys, and Fards, 13 pp.

Beginning الهی اشنا گردان بتوحیدت زبانم را

Móty Maḥall, the above chronogram on his death is in a postscript of the copyist.

(436)

دیوان عید زکائی

(P.)

The Dywán of Khwájah 'obayd of Zákán, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Sháh Abú Isháq Anjú who ruled at Shyráz previous to the rise of the Motzaffar family, subsequently he was in favour with Sulṭán Oways of Baghdád. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that 'obayd collected his Dywán in 751.

Beginning الحمد لله رب العالمین خالق الخلائق اجمعین

Qaṣydahs in praise of the Imáms, of Sulṭán Oways, &c. and Ghazals not alphabetically arranged, 100 pp. of 22 bayts. Beginning

ای آفتاب منع تو یکذره کائنات فیض تو عقل را مدد و روح را حیات

The Lover's book عشاقنامه, a Mathnawý in the style of Khwájah Salmán's جمشید و خورشید, 20 pp. of 33 bayts composed in 751.

به بهتر طالع و فرخنده تر فال دویم روز از رجب درنون الف ذال

Beginning خدایا تا از این پیروزه ایوان فروزه ماه و مهر و نیرو کیوان

Móty Maḥall, a splendid copy written in 1080.

(437) دیوان عنصري (P.)

The Dywán of Abú-l-Qásim Hasan b. Ahmad 'onçory of Balkh, a pupil of Abú-l-Fath Rúny. He was one of the four hundred court poets of Sultán Mahmúd and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sultán had to submit their verses to 'onçory and he decided on their merits, he at the same time described the victories of the Ghaznawides in Qačydahs, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was وامق و عذرا but Taqyy Káshy, who with great pains obtained a copy of the Dywán, containing about 5000 verses of Qačydahs, thinks it has been lost. Khoshgú mentions also سرخ بت , خذك بت , نهر عین

Contents ; Qačydahs and a few Rubá'ys, &c. Bg.
تونگري و بزرگي و كام دل بجهان نگرده حاصل جز بخدست سلطان
As. Soc. No. 615, 179 pp. 16 bayts.

(438) کلیات عرفي (P.)

Complete poetical works of 'orfy of Shyráz who died in Shawál, 999 (see *suprà* 129, 112, 61, 37), when 'orfy was near his end he sent his poems to the Khánkhánán with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (*Máthire Rah.* fol. 539).

Contents : a short preface, Qačydahs, 200 pp. 19 bayts.

Beginning اقبال كرم ميگزد ارباب هم را

Ghazals, 200 pp. 16 lines.

Beginning

ای نه فلک زخوشه صنع تو دانه در قصر کبریای تو عرش اشیا نه

In another copy which contains the same Ghazals, they begin :

تحفة مرهم نگید سینه افکار ما سایه گل بر نقابد گوشه دستار ما

A Mathnawý (Makhzane asrâr) 74 pp. 18 bayts.

Bg. باسم الله الرحمن الرحيم موج نخست است ز بحر قدیم

Another Mathnawý, 29 pages. Beginning

خداوندا دلم بی نور تنگست دل من تنگ و کوه طور سنگست

At the end is a chronogram for 986, the fourth miçra of which contains the number of poems he composed up to that year, the unit expresses the number of Qaçydahs—26; the tens the Ghazals—270; and the hundreds the Qit'ahs and Rubá'ys: 320 of the former and 380 of the latter. Beginning

این طرفه نکات سحری و اعجازی چون گشت مکمل برقم پردازي
مجموعه طراز قدس تاریخش یافت اول دیوان عرفی شیرازی

Good copies are frequent, Mótý Mahall, Svo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywán; 1173, a copy of the Makhzan alasar.

(439)

نگار نامه فیض

(P.)

A commentary on 'orfy's Qaçydahs, by Mohammad Shafy' b. Sháh Mohammad Darwysh b. Mohammad Ráji' aldyn familiarly called Rájú 'olwy راجو علوی compiled under Awrangzéb in 1111, the chronogram is کار فیض. Bg. بعد از تشریح قصیده پسندیده توحید و احد مطلق که حسن مطلعش

Tópkhánah, small Svo. about 300 pp. Mawlawy Mohammad Wajyh has a commentary on 'orfy; about 250 pp. of 17 lines, compiled by Qotb aldyn in 1101; the chronogram is فیض یار

Beginning شرح مقامیش سخن آفرین که روح معنی

(440) مفتاح النكات (P.)

A commentary on 30 Qačydahs of 'orfy by Myrzá Ján, compiled in 1073.

كرده ام شرح تا شود عالم بهر روز از فوايد عرفي
هانف غيب سال تاريخش گفت شرح قصايد عرفي

Beginning گنجينه نطق و زبان دندانه سين ستايش

Móty Mažall, 338 pp. 17 lines, the Qačydahs are alphabetically arranged, beginning of first Qačydah ای متاع درد در بازار جان انداخته

(441) شرح قصايد عرفي (P.)

A commentary on (forty-six) Qačydahs of 'orfy, by Aḥmad (he lives at Calcutta,) a son of the late 'abd al-Raḥym.

Beginning سپاس بی غایت و ثنای بی نهایت مرسلطانی را

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qačydahs have also been lithographed with a commentary, Lucnow, Hasany press, s. a., 150 pp. most of the notes in this edition are by Qudrat Aḥmad and Maqbúl Aḥmad. There is also a commentary on 'orfy by Mollá Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

(442) دیوان قادر (P.)

The Dywán of Qádir. According to a note in the first page written in a different hand, his name is Khwájah 'abd al-Qádir Naqshbandy Hasany Qádiry. According to Wálih his title was Wazyr Khán and he was a son of Wazyr Khán Mashhady, he lived at Agra and was in great favor with 'álamgyr and his two successors, and died in 1136. Qádir gives us in the last verse the date, 1122, when he collected his poems.

Contents : Ghazals and a few *Qit'ahs*.

Bg. مراوردی است هر دم نام الله تن و جانم فدائی نام الله

Móty Mahall, 66 pp. of 11 bayts, probably written in 1122.

(443) صراط المستقیم تصنیف قلندر (P.)

The Straight Path by Nitzám aldyn *Qalandar* composed in 808 and dedicated to Abú-l-Motzaffar *Hosayn Sháh* b. *Mahmúd Sháh* b. *Ibráhyim Sháh*. The author wrote a *Qačydah* of 22 bayts, entitled قصیده کبری, and this is a commentary on it, it is divided into five chapters فصل and treats on *Čúfism*.

Beginning of *Qačydah* تیغ لا برار از لاف نیام

Beginning of commentary اما بعد چون بعض طالبان راه خدا
Faražbakhsh, 32 pp. 18 lines.

(444) دیوان قپلان (P.)

The *Dyván* of *Qaplán Bég*. His father *Shyr Bég* was of the *Qúshchy* family, the members of which are distinguished among the other families of the *Ulús* tribe to which it belongs, for their wit and talents. *Mollá 'alyy Qúshchy* the philosopher was of the same family. *Shyr Bég* came under *Akbar* from *Má-wará-l-nahr* to India, and was one of his *Tawájies* تواجی. *Qaplán* was born in India and was, like his father, a soldier, he served under the *Khánkhánán* in the *Deccan* with great distinction, and was in high favour with *Jahángyr*, but in 1003 he retired from the service. He is the author of a *Mathnawý* which is entitled ماء دوستان and celebrates the loves of *Zál* and *Rúdábah*, the following verses are from it.

نسب پرسي ز ترکانم ز ترکان حسب جوئي سخندانم سخندان
در آئين الوس عالي نشانم چراغ دودمان قوشچيانم

Contents : Qačydahs in praise of Jahāngyr, 22 pp.
17 bayts. Beginning

ای ز بار قدرتت پشت فلک دایم دوتا

Ghazals, 72 pp. 15 l.; Rubá'ys, &c. 44 pp.

Beginning آنکه نامش هست دایم زینت عنوان ما

نکته حمدش بود دیباچه دیوان ما

Rubá'ys and Minor poems, 44 pp. 12 lines.

Faražbakhsh, a fine copy. As. Soc. No. 890.

(445)

نظم لالی

(P.)

String of Pearls by Sayyid Abú-l-Qásim who was known by the title of *Qáriy*. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses. Bg.

ای کلام از انتظام نام ذات در نظام وی زشهد شکرین شکرین زبان شیرین بکام

Lithographed, Lucenow, 1264, 12mo.

(446)

دیوان قاسم انوار

(P.)

The *Dyván* of Sayyid Mo'yn aldyn 'alyy *Qásim Anvár*, or *Qásimiy*. He was born in a suburb of Tabryz, in 757, and devoted himself from his early age to the *Qúfy* doctrine. First *Çadr* aldyn of Ardebyl was his spiritual guide. *Qásim* used to live in a burial ground and performed four times the pilgrimage to Makkah, twice on foot, barefooted and almost in a state of nudity. Subsequently he joined the school of *Awḥad* aldyn

Kirmány, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Çadraldyn 'alyy Yamany. His doctrines as a Çúfy are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herát in Khorásán the crowd of his disciples was so numerous and enthusiastic that Sháhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Sháhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarqand, but subsequently returned to Herát at the request of the same sovereign who had expelled him. He died at Kharjard near Jám, in 837, and left besides this Dywán a Mathnawý and several Çúfy treatises in prose. (Bland, *A Cent. of Pers. Ghazals.*)

Contents: Ghazals, and at the end a few Qit'ahs, Rubá'ys, &c.

Beginning من بیتیچاره سودا زده سرگردانم

Móty Mahall, several copies, about 600 pp. 14 bayts. In the Tópkhánah there is a Dywán by another poet of the takhalluç of Qásim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts.

Beginning

زفیض مقدمت اباد کن ویرانه ما را منور کن بشمع روی خود کا شانه ما را

(447)

دیوان قاسم دیوانه

(P.)

The Dywán of Qásim Dywánah (see pp. 113, 128 *suprà*).

Contents : Ghazals and a few epigrams.

Beginning بسکه افتاد از غمت شوریدیگی در کار ما
بر سر ما خود بخود وامی شود دستار ما

Tópkhánah, about 200 pp. of 15 bayts; As. Soc. No. 613, a good copy.

(448) ظفرنامه اکبری تصنیف قاسم (P.)

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning سرنامه بر نام پروردگار

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

(449) خمسة قاسمي جنابادي وقيل گونابادي (P.)

The five epic poems of Myrzá Mohammad Qásim Qásimí Junábády or Gúnábády (see *suprà* pp. 44, 83, 52).

Contents : 1. شاه نامه, it is also called اسمعیل نامه because the deeds of Sháh Isma'yl and Sháh Tahmásp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts. Beginning

خداوند بشچون خدائي تراست بر اقليم جان بادشاهي تراست

2. ليلاي مجنون, The Loves of Laylà and Majnún in 2,740 verses, 66 pp. The date of the composition is stated in these verses :

چون يافت تمامی این معما کاسمیست نموده بی معما
تاریخ وی از ره معانی نظم ازلیست گردانی

3. شاهرخ نامه, The History of Sháhrokh, 115 pp. composed in 950, chronogram مشخري از مشخري

Bg. الهي بحق پادشاهي تراست همه بنده ايم و خدائي تراست

4. كار نامه, It contains descriptions of a palace, of a garden, also the love of the moth to the candle, &c. 86 pp.

Bg. الهي قاسمي را راه بنماي زبانش را به بسم الله بكشاي

5. شيرين و خسرو, Shyryn and Khosraw, 80 pp. composed in 950, and dedicated like the other poems to Sháh Tahmásp.

زغيب آمد حديثي بر زبانها كه شد تاريخ سالش فيض جانها

Bg. الهي قاسمي را كن نظرباز بروي كل زحالش كن نظرباز

Móty Maʔall, a fine old copy; As. Soc. No. 64, a splendid copy written in 982.

(450)

ديوان قتيل

(P.)

The Dywán of Myrzá Qatyl, who died at Lucnow in 1233 (see pp. 170 and 277 *suprà*). It contains merely Ghazals. Beginning

كه بري كه ادسي گاهي ملك خوانم ترا

Faraʔbaksh, two copies about 500 pp. 19 bayts, the second copy is smaller, in the College of Fort William is a volume in folio, inscribed it contains chiefly prose works, but at the commencement is a Dywán of Ghazal, about 500 pp., 16 bayts.

Beginning بود برق دگر در جلوه ها جانانه ما را

(451)

ديوان قصوري

(P.)

Dywán of Qoçúry consisting of Ghazals, 100 pp.

Beginning ره الانسان مجبول الامانت قد يحملها

(452)

کلیات قدسی

(P.)

Complete poetical works of *Hájy Mohammad Ján Qodsy*. Some authors spell his name erroneously, *Mohammad Khán*. He was of the holy city of *Mashhad*; and for this reason he adopted the *takhalluṣ* of *Qodsy*. After he had performed the pilgrimage to *Makkah*, he came to *India* and was graciously received at the court of *Sháhjahán*, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. *Qodsy* withdrew in 1069 from the world, and died a few years after. (*Mirát alkhiyál* p. 135 and *suprà* pp. 113, 90, 128, 116, 151). *Azád* places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents : *Qaṣydahs* and *Tarjy'bands*, 418 pp. 12 bayts.

Beginning من آن نیم که کز سرکشی ز تیغ جفا

Ghazals, 112 pp. 10 bayts; *Rubá'ys*, 44 pp. 8 bayts.

Beginning داده عشقم باده نابی که میسوزد مرا

A Mathnawý, 77 pp. 12 bayts.

Beginning

دراثنای هر عهدی از روزگار کند اقتضا لطف پروردگار

Móty Mazáll and *Tópkhánah*, copies are frequent. In one copy the second *Qaṣydah* stands first, it begins: نكند جلوه گري روی تو در. Also the order of the *Ghazals* is changed, they begin: زود به کردم من بیصبر داغ خویش را. He is also the author of a *Mathnawý* in praise of *Kashmyr*, 24 pp. 50 bayts. It begins: بنام بادشاه بادشاهان جواهر بخش تاج کیج کلاهان

(453) دیوان قطب الدین (P.)

The Dywán of Qotub aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs تمام شد دیوان خواجه قطب الدین for a further account of this saint, I refer to the chapter on Cúfism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá'ys. Beginning
ای لال در ثنای صفات زبان ما ای در صفات وحدت تو لال عقلها
Tópkhánah.

(454) دیوان قدرت (P.)

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 *suprà*). It contains merely Ghazals. Beginning

زبس ماندم مقیم کوی غربت فراמש کرده ام یاد وطن را
Móty Maʔall, 54 pp. 11 bayts, written in 1209.

(455) دیوان راضی (P.)

The Dywán of Façáhat Khán Rádhiy the son of a Qádhiy of Kashmyr (see p. 156 *suprà* and change Radhyy into Rádhiy). The author says of himself—

زیبشگاه سخن بحرهای است تنخواهم چه شد که نبود پنجاب در تیول مرا
فقیه عصر و سپاهی و شاعرم راضی بضرب و نطق تو دوست در اصول مرا

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá'ys. Beginning

خدا نکرده بود نفس گر فضول مرا چه غم زمانه اعمال با رسول مرا
A Mathnawý composed in 1112. Beginning

نی کلک شکرریز خوش آهنگ سرود این قصه شیرین بدین رنگ
Móty Maʔall, a splendid copy.

(452)

کلیات قدسی

(P.)

Complete poetical works of *Hájy Mohammad Ján Qodsy*. Some authors spell his name erroneously, *Mohammad Khán*. He was of the holy city of Mashhad; and for this reason he adopted the *takhalluṣ* of Qodsy. After he had performed the pilgrimage to Makkah, he came to India and was graciously received at the court of Sháhjahán, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. Qodsy withdrew in 1069 from the world, and died a few years after. (*Mirát alkhiyál* p. 135 and *suprà* pp. 113, 90, 128, 116, 151). *Azád* places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents : Qačydahs and Tarjy'bands, 418 pp. 12 bayts.

Beginning من آن نیم که کنم سرکشی زنیغ جفا

Ghazals, 112 pp. 10 bayts ; Rubá'ys, 44 pp. 8 bayts.

Beginning داده عشقم باده نابی که میسوزد مرا

A Mathnawý, 77 pp. 12 bayts.

Beginning

در اثنای هر عهدی از روزگار کند اقتضا لطف پروردگار

Móty Maḥall and *Tópkhánah*, copies are frequent. In one copy the second Qačydah stands first, it begins : روئی تو در نکند جلوه گری. Also the order of the Ghazals is changed, they begin زود به کردم من بیدمرداغ خویش را. He is also the author of a Mathnawý in praise of Kashmyr, 24 pp. 50 bayts. It begins بنام بادشاه بادشاهان جواهر بخش تاج کج کلان

(453) دیوان قطب الدین (P.)

The Dywán of Qotob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs تمام شد دیوان خواجه قطب الدین for a further account of this saint, I refer to the chapter on Qúfism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá'ys. Beginning

ای لال در ثنای صفات زبان ما ای در صفات وحدت تو لال عقلم
Tópkhánah.

(454) دیوان قدرت (P.)

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 *suprà*).

It contains merely Ghazals. Beginning

زیس ماندم مقیم کوی غربت فراموش کرده ام یاد وطن را
Móty Makall, 54 pp. 11 bayts, written in 1209.

(455) دیوان راضی (P.)

The Dywán of Façáhat Khán Rádhiy the son of a Qádhiy of Kashmyr (see p. 156 *suprà* and change Radhiy into Rádhiy). The author says of himself—

زیدشگاه سخن بکرها است نذخواهم چه شد که ندیدم پنجاب در تیول مرا
فقیه عسرو سپاهی و شاعرم راضی بضرب و نطق تو دوست در اصول مرا

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá'ys. Beginning

خدا نکرده بود نفس گر فضل مرا چه غم زمانه اعمال با رسول مرا
A Mathnawý composed in 1112. Beginning

نی کلک شکر ریز خوش آهنگ سرود این قصه شیرین بدین رنگ
Móty Makall, a splendid copy.

(456) دیوان رضی ارتمانی (P.)

The Dywán of Radhyy of Artymán, a contemporary of Sháh 'abbás (see pp. 123 and 313 *suprà*).

Contents: chiefly Ghazals, a few Qačydahs in praise of Sultán 'ally Khán and others, at the end are three Turkish verses, containing a chronogram.

چون مهر برای بام و ایوان را بگذار چو موم سنگ و سندان را.

As. Soc. No. 10, 50 pp. of 48 to 60 bayts.

(457) دیوان رضی (P.)

The Dywán of Radhyy aldyn Moħammad of Nayshápúr; instead of writing his takhalluċ or name, he usually writes بندہ. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn *Hamawy* an uncle of Shaykh Sa'd aldyn *Hamawy* without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljúq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghdád which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Tačyy Káshy, No. 26, and Khoshgú).

Contents: Qačydahs not alphabetically arranged, most of them are in praise of Abú-I-Motzaffar Jalál aldawlah Tamghách, whose name he spells طمغاج and تمغاج and who was ruler of Samarqand. Beginning

نظم گهر فشان شد و طبعم لطیفه یاب از یمن ظل بارگه مالک الرقاب

Móty Maħall, 45 pp., 44 bayts, bound with other Dywáns.

(458) دیوان رافت (P.)

The Dywán of Mohámmad 'obayd Allah *Rāfat*. There occurs a chronogram in the Dywán from which it would appear that his patron, Nawáb Sayyid 'alyy Khán Intit-zám aldawlah Naçyr almulk Nuçrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Rāfat mentioned in p. 162 *suprà* ?

از حدت طبیعی از حدس ذهن صائب گرمولدش شمارم یونان عقل ثانی

Contents : compositions in flowery prose, 38 pp. of 15 lines. Beginning سبحان الله که بر خط

Qaçydahs, 24 pp. Bg. حبذا خسرو گردون سپهدار حمل

Ghazals and Rubá'ys, 72 pp.

Beginning الهی رتبه سحر کلامی ده زبانمرا

A Mathnawy, 30 pp. Bg. حمد است نخست مر خدارا

Collection of Mawlawy Mohámmad Wajyh.

(459) قصه ملک عمر تصنیف رحمة الله (P.)

History of the martyr Malik 'omar, who is buried at Baraych, by Raḥmat Allah, a son of Mohámmad Fádhil of Bijlawr in Oudh ; he composed this poem 750 years after the death of the saint.

گذشته است هفصد و پنجاه سال همدوز است آن شور و شوکت بحال

Beginning ز فضل الهی و تمجید او زبان بر کشایم به توحید او

Tópkhánah, 66 pp. 26 bayts.

(460) دیوان راجه (P.)

The Dywán of Rājah. It consists mostly of Ghazals which are not alphabetically arranged. Beginning

روی که من بدیدم اندر عیان ننگجد لذت جمال آنرو اندر بیان ننگجد

Tópkhánah, 50 pp. of 17 bayts.

(461) *حملة حیدری تصنیف راجی* (P.)

The Lion's Attack, a history of *Mohammad* and of 'ally in verse, by Mollá Bamún 'ally *Rájiy Kirmány*. He was originally a Gueber, and was converted to the Islám by Sajjány. I have been told that he died at Bombay, not many years ago.

Beginning *بنام خداوند دانای فرد که از خاک آدم پدیدار کرد*

Lithographed, Bombay, 1244, fol. 434 and 152 pp. of 54 bayts.

(462) *مهر و ماه تصنیف رنگین* (P.)

The Sun and the Moon, or the story of the Sayyid's son, and the Jeweller's daughter, which happened at Dilly under Jahángyr, by Sa'ádatyár Khán *Rangyn*. He died in 1251 (see pp. 280 and 168 *suprá*) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements.

Chronogram

دربین نامه چو سوز و غم رقم یافت خود فی الفور سالش سوز و غم یافت
دل من مطلع انوار عشق است ضمیرم منبع اسرار عشق است Bg.

Lithographed, Lucnow, Moçtafáy press, 1263, 12mo. 20 pp. In the *Tópkhánah* is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

ذكر حق مي برد بچور و قصور فکرا و مایه تمام سرور

(463) *دیوان راقم* (P.)

The *Dyván* of Sa'd aldyn *Mohammad Ráqim*, a son of Khwájah 'ináyat of Mashhad. His father came on commerce to India and brought his son with him, and he found a patron in Islám Khán Mashhady an Amyr of

Sháhjahán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqymáy Ihsán Mashhadí, 'atzymáy Nayshápúry and Shawkat Bokháry.

Contents: Qačydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazals, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazals:

ای ز دیوانت دو عالم را چو صبح و شامها مطامع آغازها و مقطع او هامها

Móty Maħall, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

راقم الهام فیض مزده رسان گشت و گفت افزوده زمن قدر چه راحت چه الم را

(464)

دیوان رشید

(P.)

The Dywán of *Rashyd*. This is the takhalluġ of Rashyd aldyn Moħammad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of Wat-wát, swallow. The patronymic 'omary indicates that he was descended from the Khalyfah 'omar b. al-Khattáb. He flourished under the Khwárezm-sháhian dynasty, his patrons being Atsyz b. Moħammad, and his son Ylarslán who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'alyy and a collection with translation of as many sentences of Abú Bakr, 'omar and 'othmán, also a work on poetic, which has the title حدایق الشجر or حدایق السحر and several other works.

Contents: Qačydahs in praise of Abú-l-Motzaffar Atsyz, Abú-l-Fadhl king of نیمروز and others, they are

highly ornamented and have mostly a double rhyme, at the end are some *Qit'ahs* and *Rubá'ys*. Beginning

بهار جانم ز آمد جهان شد تازه و زیبا بباغ و زرع گسترده فروش حله و دیبا

Móty Maḥall, 262 pp. of 18. bayts, written in 1064.

(465) مصباح تصنیف رشید (P.)

The Torch, a mystical Mathnawý, divided into three parts:

شد مرتب بر سه اصل این گنج راز در صحبت در فناء و در نیاز

The name of the author, Rashyd, occurs in the introduction: یاد آرند از رشید دردمند. The copyist of the Lucnow MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Watwát, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kázorúny who was a great Cúfy, and with whom we might else have identified him. Beginning

ای بنامت کارها را افتتاح نیست بی نام تو در امری فلاح

Móty Maḥall, imperfect; As. Soc. No. 534, about 400 pp. of 15 bayts, a fine copy written in A. H. 1000, on the margin is the Gulistán with a few notes.

(466) دیوان ریحان (P.)

The Dywán of Sháh Rayḥán aldyn *Rayḥán*, a Munshi of the College of Fort William (see p. 168 *suprà*).

Contents: a preface in prose, from which it appears that he collected the Dywán in 1810, at the suggestion of Mr. M. Lumsden. Contents: Qaṣydaḥs in praise of

the Marquis of Wellesley, H. Harington, H. Colebrook, &c., 66 pp. 13 bayts. Beginning

دل که هست ائینه منع اله المستعان میشود دروی نمایان عکس اسرارنہاں

Ghazals about 400 pp.

Beginning

ای مست جام عشق تو خم شرابہا بریانی شرارہ شوق کبابہا

Collection of Mawlawy Mohammad Wajyh.

(467) دیوان عاقل خان رازی (P.)

The Dywân of Myr 'askary 'âqil Khân Râzy (i. e. the mysterious) who died in 1108 (see *suprà* pp. 123, 111, and Ouseley *Pers. poets*, p. 167).

Contents: Qačydahs, 34 pp. of 11 bayts. Beginning
ای صورت هستی زکرم داده عدم را بر ذات تو اثبات کند عقل قدم را

Ghazals, 94 pp. 9 bayts and some Rabâ'ys, and chronograms; one for 1073. Beginning

ای ز عکس روی تو نطف و صفا ائینه را جلوہ رخسار تو داده جلا ائینه را

Móty Mahall, a good copy.

(468) مرقع تصنیف رازی (P.)

Embroidery, a Mathnaw by Râzy in which he imitates Jalál aldyn Rúmy. Beginning

ایہا الساقی اغثنی فی المنام اسقنی من جرعة الکس الکرام

Móty Mahall, 340 pp. of 13 bayts.

(469) شمع و پروانہ یعنی قصہ پدمات (P.)

The Loves of Ratan Sên and Padmâwat, a Mathnaw by Râzy, composed in 1069. Beginning

ای طرازندہ رواق سپہر وی طرازندہ سپہر بمہر

Tópkhánah, 60 pp. of 38 bayts.

(470)

مهر و ماه

(P.)

The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

Bg. خداوندا غم خود ده دل مرا ز عشق آسان نما هر مشکلم را

Tópkhánah, about 2000 verses; As. Soc. No. 446, a fine copy with pictures.

(471)

دیوان رضا

(P.)

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.

ز تاریخش سخن میدرفت کز غیب رقم کردند دولتخانه سالش

Contents: poems in praise of the prophet and the Imáms, 124 pp.; Ghazals, 220 pp. 9 bayts; Rubá'ys, Mothallath', chronograms and Qaṣydahs in praise of Sháh 'abbás, Nawáb Arshad Khán, Áqá Bég, 106 pp. Beginning of Ghazals: زهی گرم از فروغ عارضت هر گوشه محفلها

Móty Maḥall, two copies, one dated 1180.

(472)

زیبا و نگار

(P.)

The Loves of Zybá and Nigár, in verse, by Hájy Mohammad Ridhá *Ridháyiy* who composed this poem, apparently in Sind, in 1053. The chronogram for this date is گل اندر باغ. He says that the Sindian name of Zybá is Panhún پنهن and that of Nigár Sysy سیسی but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

Bg. الهی هم دل وهم بی دلی ده هم آن حاصل هم این بی حاصلی ده

As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.

(473)

دیوان رهائی

(P.)

The Dywán of Riháy. He may be identical with Sa'd aldyn *Riháy* Khwáfy who died in 980 (see p. 58 *suprà*) but I have not compared the verses.

It contains merely Ghazals.

Beginning

ای نور خدا در نظر از روی تو ما را اینده رخسار تو شد صورت اشیا

Tópkhánah, about 300 pp. 22 bayts, defective at the end.

(474)

دیوان سابق

(P.)

The Dywán of *Hájy Farydún Sábiq* (see *suprà* pp. 99, 123).

Contents: Qačydahs, 142 pp. of 12 bayts; at the end are chronograms for 1092, 1095, &c.

Beginning منادیست درانکو که هر که کشته ماست

Ghazals, about 300 pp. and a few Rubá'ys. Bg.

خون وحدت میزند جورش از رگ ز نار ما ناله ناقوس می آید ز استغفار ما

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. *Ibidem* No. 1196.

(475)

کلیات سعدی

(P.)

Complete poetical works of Shaykh Mosharraf (Sharaf?) aldyn Moçlíž b. 'abd Allah *Sa'dy* of Shyráz, where he was born in 589. He chose the takhalluç of Sa'dy in honor of the *Atábuk* Sa'd aldyn b. Zangy, in whose service he originally was. Jámy says, *Nafahát*, No. 565, "he is one of the most distinguished Čúfies and lived for some time near the hermitage of the Shaykh Abú 'abd Allah Khafyf. He was well versed in most sciences and in belles-lettres. He spent much of his

time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnat, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Cúfy Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink." He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's *Pers. Poets*, p. 5, and Ross *Trans. Gul.* preface).

The works of Sa'dy were collected and arranged by 'alyy b. Ahmad b. Abú Bakr who was called *Bystún* in A. H. 726, and he improved the arrangement in A. H. 734.

Contents (C. means Calcutta edition and B. the first Bombay edition).

1. گلستان. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) *مذت خداي را عزوجل كه طاعتش*
2. بستان. The Garden of Odours, C. Vol. I. folio 94, B. p. 1 (bis). Bg. *بنام خداوند جان آفرين حكيم سخن بر زبان آفرين*
3. رساله در تقرير ديباچه. A short Essay on Prefaces C. 1. B. p. 4. Bg. *سپاس بيعد و غايت و ستايش بيحد و نهايت*
4. مجالس خمسة. The five Assemblies or Discourses C. 4. B. p. 7. Bg. *الحمد لله الذي خلق الوجود من العدم*
5. رساله صاحب ديوان. Anecdote of the Minister of Finance C. Vol. I. with Preface, folio 7, B. p. 19.
6. رساله عقل و عشق. Essay on Reason and Love B. 20.
7. نصيحت الملوك. Advice to Kings C. 18, B. p. 21.
8. شمس الدين تازي گر. Anecdote of Malik Shams aldyn, the Arabic Orator, C. Preface, folio 9.
9. رساله انكيانو. Anecdote of King Ankiyanú C. 25, B. p. 27.

10. قصائد عربي. Arabic Panegyrics, C. folio 205, B. p. 9 (ter). Beginning بحسب بجنفني المدامع لاجتري
11. قصائد فارسي. Persian Panegyrics, C. folio 214, B. p. 9 (ter). Bg. شکر و سپاس و نعمت و منت خداي را
12. کتاب مرثي. Elegies, C. fol. 245, B. p. 24 (ter). Beginning دل شکسته که مرهم نهد دگر بارش
13. کتاب الممعات. Poems composed of alternate verses Arabic and Persian, C. folio 250, B. p. 29 (ter).
14. ترجيعات. Poems with particular burdens, C. folio 257, B. p. 33 (ter).
15. الطيبات. Ornamented poems entitled pure odours, C. folio 264, B. p. 39 (ter). Beginning اول دفتر بنام ايزد دانا صانع و پروردگار و حي و توانا
16. بدائع. Rhetorical odes, C. folio 367, B. p. 127 (ter).
17. بمقطعات. Fragments and Sentences, C. folio 452, B. p. 140. Beginning گويند سعديا بچه بطل مانده
18. الخبيثات والمطائبات the Book of Impurities in verse, C. folio 467, B. p. 54 (quater). Beginning عارفي چشم و دل بروئي داشت
19. هزليات. Jests and obscenities in verse and prose. This book is called الهزل in the Calcutta edition folio 475, and there is added to it a separate book (folio 471) called مضحكات. In the Bombay edition this book is inscribed العن الشيطان واشتم الحيطان Beginning خبيثات ومضحكات
20. رباعيات. Tetrastics, C. fol. 472, B. p. 42 (quater).
21. مقدرات. Distichs, C. folio 493, B. p. 52 (quater).
22. خواتيم. Odes entitled "Final Odes," C. folio 415, B. p. 1 (quater).
23. غزليات قديم. Sa'dy's early Ghazals, C. folio 430, B. p. 13 (quater).
24. صاحبيات. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).

Sir G. Ouseley, from whom the above list has been taken, does not mention the *Pand-námah*. It is in the Calcutta edition in folio 200, and begins *کریمای بخشای برحال ما*

A beautiful old copy of the complete works of Sa'dy is in the *Móty Ma'hall*, probably written during the life time of Bystún. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabryz.

In the *Faraḥ-bakhsh* library, is a copy of the *Gulistán*, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript: در صبح چهارشنبه غرة شهر سفر از: نسخة شریفه افتاد در روز چهارشنبه بست و ششم شهر ربیع الثانی سال دیگر صورت اختتام پذیرفت بدست فقیر حقیر مذهب محتاج کمترین فقرای عالم حکیم رکن الدین مسعود المنخلص بالمسیح الشهید بحکیم رکن غفر الله ذنوبه و ستر الله عیوبه بحق محمد صلوات الله و سلامه علیه و آله وسلم تسلیما کثیرا کثیرا

In the first page is written professedly in the hand of the emperor *Sháh-jahán* به تاریخ ۱۹ ماه جمادی الثانی سنة ۱۰۴۷ داخل کتابخانه این خادم الفقرا شد

The *Gulistán* has been repeatedly printed in Europe, at Constantinople, Bulak, Tabryz, *Teherán*, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdú translation and with marginal notes, as Mortadhawy press, s. a. (1264), and in two Lucnow editions the *Bostán* is printed on the margin. For Urdú translations of the *Gulistán* see *infra*.

The *Bostán* has also frequently been separately edited; as "*Bostán* to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Moolvy Tumnuzuddy, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, *Mohammady* press, 1262, with notes by Sayyidy, 'abd al-Rahmán Khán, Bahár, &c., this edition and its numerous reprints, such as *Moçtafáy* press, 1265, 'alawy press, 1263, surpass most other editions in correctness; Hooghly, 1264, 8vo. clear and tolerably correct.

The Pand-námah, commonly called Karymá has also been frequently printed: in the Persian Moonshee; in the Persian Primer with an Urdú translation in verse by Matzhar 'ally Khán Wilá, Calcutta, 1242, 1275 (*sic* for 1270), Chinsurah, *s. a.* (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wilá's translation
 كرم سے ہمیں اپنی بخشش ای خدا The Pand-námah rendered in Rékhtah Mosaddas, Lucnow, lithographed by Moẓammad-bakhsh, *s. a.* 8vo. 16 pp.
 سدا ای مومن پاکباز Beginning

The Ghazals have been printed Calcutta *s. a.* (in or before 1784) with the Baháre Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, *Bibl. Orient.* p. 59 *et seqq.*

(476) شرح گلستان حامل متن (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'ally who died in 931.

Beginning الحمد لله على ما اولنا من النعم ورزقنا الاعتداء

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

(477) شرح گلستان تصنیف سروری (A. P.)

An Arabic commentary on the Gulistán by Moçtafà b. Sha'bán *Sorúry* who died in 969 completed at Amásiyah in 957, dedicated to the Turkish emperor Solaymán (according to *Hájy Khalyfah*, No. 10,832, to his son Sultán Moçtafà).

Beginning

الحمد لله الذي جعلني من علماء البيان والمعاني "منت" اي الامتنان و تعاد النعمة

Private collection Cawnpore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1264, also for the commentary No. 483.

(478)

بستان افراز

(P.)

A commentary on the *Gulistán*, by *Moḥammad Akram 'abd al-Razzáq* of *Multán*, compiled in A. H. 1185. Bg.

منت خداير عزوجل كه نصارت بهار نامش بر ورق زبان شرح گلستان

Private collection A, upwards of 600 pp. of 19 lines. *Hájj Khal.* mentions a commentary, which has nearly the same title viz. *بستان افراز* it was composed at *Makkah* in 1005 by *Hosayn Kufuwý* who died in 1012. He left only a rough copy at his death, his friend *Hosayn b. Kuzeljah Rostam Páshá* who is called *Hosayny* arranged it, added a preface and a biography of the author, and gave it the above title.

(479)

شرح گلستان

(P.)

A commentary on the *Gulistán* by *Moḥammad 'abd al-Rasúl b. Shiháb aldyn b. 'abd Allah Qorayshy* who flourished in 1073. He divides his book into five parts قسم; 1, verses of the *Qorân* occurring in the *Gulistán*; 2, traditions and sayings of *Shaykhs* and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words. Beginning

سپاس عالمي را كه علم آدم الاسما كلها حرفيست تحته

Tópkhánah, 90 pp. of 20 lines. In the *Masyháy* press, *Lucnow*, 1264, 224 pp. a فرهنگ گلستان by *Jonayd 'abd Allah Músawý* has been published which similarly to the preceding work is divided into three parts قسم. 1, explanation of Arabic verses; 2, sayings of *Shaykhs*, traditions of the prophet and verses of the *Qorân*; 3, vocabulary. Beginning الحمد لله على نعمائه والصلوة على نبيه والسلام على اصفيائه

(480)

شرح گلستان

(P.)

A commentary on the *Gulistán* by *Núr Allah Aẖráry* who is also the author of the gloss called حاشيه شريفه to شرح حكمة العين. Beginning

منذ مر خدا برا عزوجل كه زبان كور پيش گاردل دانا ساخت

Móty Mahall, 160 pp. of 17 lines. In the Tópkhánah is the commentary of Fattáhy about 300 pp. of 16 lines.

Beginning حمد خدا برا كه چشمه ميم حمدش در يائست

(481)

خیابان گلستان

(P.)

A commentary on the Gulistán by Khán Arzú. He mentions in the preface the commentary of Myr Núr Allah Ahráry and Mollá Sa'd Tynawy.

Beginning خیابان گلستان سخن حمد چمن پیرای است

Private collection, 160 pp. 8vo. 19 lines without the text.

(482)

شرح گلستان

(P.)

A commentary on the Gulistán by Mollá Moḥammad Sa'd (see p. 523 *suprà*) compiled in 1197.

Beginning اول شرح ستایش فراوان و نیایش بی پایان داور براسزاست

Móty Mahall about 300 pp. In the Farah-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qabúl Moḥammad, the author of the Haft Qulzum, it has the title رشك بهشت. A complete copy in two volumes in folio was offered to me for sale at Lucnow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which he forces a mystical meaning on every story of the Gulistán, which would surprise Sa'dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tópkhánah which begins— اي ز نام نو گلستان سخن جوش میخانه مستان سخن

(483)

شرح گلستان

(P.)

A commentary on the Gulistán, by the late Riyádh 'alyy, a son of Qanbar 'alyy.

Beginning منذ بكسر ميم و تشديد نون سپاس نعمت

Printed Calcutta, s. a. 4to. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 264 pp. this is the third or fourth 4to. edition. There have also appeared 8vo. editions of the *Gulistán* at Calcutta with a short commentary.

(484) شرح بوستان (P.)

A commentary on the *Bostán*, by 'abd al-Rasúl b. Shiháb aldyn b. abd Allah b. T'áhir b. Hasan Qarayshy, composed in 1073. (See p. 550 *Suprà*.) Beginning حمد بیکه خالقى را که بقطرات مطرات وانزلنا من المعصرات ماء نجا
Tópkhánah, 110 pp. of 17 lines.

(485) شرح بوستان (P.)

A commentary on the *Bostán*, by Sayyid Riyádh 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

بنام جهاندار الخ باى مفتوحه بنام براى الصاق است که

Printed Calcutta, 1845, reprinted by Ikram Ahmad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprize the text.

(486) شرح بوستان (P.)

A commentary on the *Bostán*, by 'abd al-Wási' of Hánsy.

الحمد لله رب العالمين . . . اما بعد معترف العجز

College of Fort William, 8vo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the Tópkhánah begins—
این لاله تو اخذنا ان نسینا او اخطان وصل على نبیک

(487) حقایق معنوی تصنیف سکایی (P.)

Rubá'ys of *Saháby* or *Saháb* of Astrábád (see p. 42 *suprà*).

Contents : introduction in four sections فصل, 38 pp. ;
Rubá'ys all on theosophy, 260 pp. 13 bayts. Bg.

المنة لله كه بانعام خدا از خلق رمیدم و شدم رام خدا
هر كس سخن از این وان میگوید من میگویم نام خدا نام خدا

Some Ghazals, the Maqta' of the first Ghazal is :

السلام ای بنده سرگشته را یعنی سحاب کرده آزاد از دو عالم شوق دیدار شما

Tópkhánah, incorrect, written in 1080 ; *ibidem*, 160 pp. 10 lines ;
Móty Maḥall, about 700 pp. 12 bayts ; Faraḥ-bakhsh, about 500 pp.
10 bayts, incomplete. In the Tópkhánah is a Mathnawý by Saḥáby,
120 pp. 13 bayts treating on mystical love, and dedicated to Sháh
'abbás. The following verse contains the name of the author :

سحابي هوسر يا مال برقي نيائي خانه مالامال برقي
Beginning زكلكم اي صريرة برخيز نسيم كوي بسم الله برخيز

(488)

ديوان سهمي

(P.)

The Dywán of Sahmy of Bokhárá, (see p. 59 *suprà*).

Contents : Short Mathnawies and Qaṣydahs in praise
of the nobles of Akbar's court. Beginning

ای شده از جود تو پیدا وجود باعث بود همه لطف تو بود

Ghazals and a few chronograms, one for 973.

Beginning بروز عید میل قتل من شد ان جفا جورا

چه لطفت این كه با من میکند قربان شوم اورا

Móty Maḥall, 212 pp. 12 bayts, a splendid copy.

(489)

ديوان ساعی

(P.)

The Dywán of Sá'iy. He gives us the date 1071 of
the Dywán in the first verse.

تاریخ کتاب چون تصور کردم پیر خردم گفت بگیر از غم آل

It appears from this date that he is not identical with
Sá'iy Káshány whom Sámy mentions.

Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17 bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in
b. آورده ایم روی بدرگاه یا حبيب.

As. Soc. No. 440, much injured.

(490) دیوان سالک یزدي (P.)

The Dywán of Sálík Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 *suprà*).

Contents: Qačydahs in praise of Sháh-jahán, Sháh Čafyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'ys. Beginning of Ghazals:

خداوند ابد به بخشای من شیدای مجنون را
که فرسودم باشک واه یکسر کوه و هامون را

Móty Mažall, a splendid copy.

(491) دیوان سالم (P.)

The Dywán of Sálím. He collected it in 1082.

بجو تاریخ این گنج معانی ز لُجّو نسخه درد نهانی

We may therefore safely identify him with Lutf Allah Sálím (see pp. 108, 115 *suprà*), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'ys, Qačydahs, short Mathnawies and chronograms, one of the earliest for 1056. Beginning

فال عشرت میکشاید مطلع دیوان ما مد بسم الله باشد مطلع دیوان ما

Móty Mažall, a bad copy. A fragment of a Dywán of Sálím, perhaps not the same, is in the Tópkhánah, it contains Ghazals about 25 pp.

15 bayts, and a few Rubáys', it was written in 1124, and the first Ghazal rhyming in b begins, (the beginning of the book is wanting.)

چمن طوفانی فیض و تجلی بی نقاب امشب
نمک دارد شکست رنگ کل در ماهتاب امشب

(492)

دیوان سلمان

(P.)

The Dywán of Jamál aldyn Mohammad *Salmán* of Sāwah, a son of Khwājah 'alā aldyn who was governor of some town of the 'irāq. He early entered the service of Amyr Shaykh *Hasan Núyán* and his beautiful and talented wife *Dilshád Khátún*, and instructed them and their son *Sultán Oways* in poetry. He remained attached to this family his whole life, and had the mortification to see *Oways* carried to the grave. He was snatched away in 765 (see p. 72 *suprá*) in his best years. *Salmán* died in 769 and according to others in 799, and left besides this Dywán, two Mathnawies *و خورشید و جمشید* and *فراق نامه* (*Khósgú*; Ouseley, p. 117).

Contents: *Qacydahs*, most of them in praise of *Sultán Oways*, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning *هر دل که در هوای هویت مجال یافت*
عزقای همیش دو جهان زیر قال یافت

Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning *مگس وار از سر خون وصل خود مران ما را*
نه مهمان تو ام آخر بخوان روزی بخوان ما را

In one copy, there are some Rubáys at the end.

Móty Makall, two copies, one very splendid. In the As. Soc. No. 188, is a fine copy of the Dywán of *Salmán* which is fuller than the Lucnow copies, it commences *قدم نه بر سر هستی که هست پایه ادبی (ادبا)*. The Ghazal which is the first in the Lucnow copies is here the seventh, they begin *اگر حسن تو بکشاید نقاب از چهره دعوی را*. It also contains *Qit'ahs*, 50 pp. of 18 bayts, a *Tarjy'band*, &c.

Beginning *آصف ثانی و شهید الحق والدین آنکه هست*

(493)

دیوان سلیم

(P.)

The Dywán of Mohammad Quly *Salym*, who died in 1057 (see pp. 123, 90, 111 *suprà*).

Contents: a Mathnawý in praise of Sháhjahán, on the expedition against Assam, description of Gujrat, &c 94 pp. 19 bayts.

Beginning بسم الله الرحمن الرحيم هست عصای ره طبع سلیم

Qačydahs in praise of the Imáms, Sháh 'abbás, &c 74 pp. Beginning

اگر برم بسوی چشم اشکبار انگشت چو ماه نو شود الوده غبار انگشت

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts. Beginning

دلا توئی که بکار خردت کزید خدا برای عشق بقدانت نیافرید خدا

Minor poems, 32 pages. In one copy is also a Mathnawý on predestination 134 pp. 13 lines.

Bg. شنیدم روزی از خونابه نوشی چو گل از باره تن خرقه پوشی

The Qačydahs begin in this copy

مسافریست قلم که از معنی رنگین

Móty Mažall, two good copies; As. Soc. Nos. 252, 576, 875.

(494)

قصاید سلیمی

(P.)

The Qačydahs of *Hasan Salymy*. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fakhr aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and

devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qaṣydahs a *ولایت نامه*.

Contents: Qaṣydahs in praise of the Imáms: one Qaṣydah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawláná Hasan Káshy. Bg.

اول هرنامه بسم الله الرحمن الرحيم ایزد قدیم دانا واحد فرد قدیم

Móty Maḥall, 576 pp. 15 bayts; Tópkhánah about 400 pp. 15 bayts.

(495)

دیوان سامی

(P.)

The Dywán of Sámy. It consists of Qaṣydahs 72 pp. 15 bayts. Beginning

قبل كل الكلام حمد الله خالق العرش لا اله سواه

Ghazals, 251 pp. 13 bayts and a few Rubá'ys, &c. Bg.

الله اكبر اين چه جلال است وكبريا كز درك فهم و وهم و راي هست ياورا

Faraḥ-bakhsh, a good copy.

(496)

حديقة الحقيقة تصنيف سنائي

(P.)

The Garden of Verity, by *Hakym Abú-l-Majd Majdúd* b. *Adam Saná'y* of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Ḡúfy poets, being second in merit only to Jalál aldyn Rúmy. His spiritual guide was Yúsof Hamadány a pupil of Abú 'alyy Fármady (see *Jámy Nafahát*, No. 426). It is said that Sultán Bahrám

Sháh offered him his sister in marriage, but he refused to marry her. He completed the *Hadyqah* according to my copies in 535.

پانصد و سی و چار رفته ز عام پانصد و سی و پنجم گشت تمام

In one Lucnow copy instead of بست و پنجم is سی و چار and in another چار و بست I have not noted any variant in the second miçra', probably there is none. According to Jámy *Nafahát* No. 563, Khájy Khalyfah (who probably followed Jámy) and Hammer W. *Jahrb.* Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the *Haft Iqlym*, he died the same year. Taqyy Káshy places his death in 545, and Dawlat-sháh and Hammer *Gesch. d. Schönen Redek.* Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the *Hadyqah* six smaller Mathnawies in the same measure, their names are, according to Bland, Siyar al'obbád, Taryq altaḥqyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qačydahs and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem ای درون پرور و درون آرای

Móty Maḥall, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardaštány went on purpose to Ghaznah to obtain the autograph copy of Sanáy and brought it to his native country. Myrzá 'azyz Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-Latýf b. 'abd Allah 'abbásy (see p. 494 *suprà*) borrowed in 1035 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the

margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered *كليات سنائي* it contains besides the *Hadyqah* (with which as the leaves are transposed, some of the minor *Mathnawies* may be mixed up) *Qaḡdahs*, *Ghazals*, *Rúba'ys*, &c. 552 pp. of 23 bayts.

اي در دل مشتاقان از ياد تو بوستانها Beginning

(497) شرح حديثه حكيم سنائي (P.)

A commentary on the *Hadyqah* of *Hakym Sanáy*, by *Mohammad Núr Allah Akráry Ghaznawý* (see pp. 493 and 550.)

Bg. الحمد لله الذي جعل قلوب الاولياء حدايق ذات بهجة

Private collection A. about 300 pp. 17 lines.

(498) بهار دلها تصنيف ساقبي (P.)

The Spring of the Hearts, a short *Mathnawý* in praise of *Aḡaf aldawlah*, by *Sâḡiy* (see p. 285 *suprà*).

Bg. گويم اول حمد خلاق جهان كرد پيدا او زمين واسمان

As. Soc. No. 487, 48 pp. of 13 bayts.

(499) ديوان سقا (P.)

The *Dywán* of *Darwysh Saqqá* of *Bokhárá* (see pp. 59 and 78 *suprà*). He died in 1003—41=962 as appears from the following chronogram recorded in the *Nafáyis almâthir*:

درد و محنت و غم ان يادگار جويان
رفت از جهان فاني امروز سوي عقبی
چون ديد از بين گلستان بري و فاندازد
ان سرو قد موزون فردوس کرده مارا

این گل چوزین چمن رفت برسیدان ز تاربخ
گریان بگفت سقا این باغ مالد بی ما

Contents: Ghazals and at the end some Qit'ahs and Rubá'ys, among the Qit'ahs is a chronogram for 955.

Beginning چون عندلیب بی گل رویش بصد نوا
دارم فغان و ناله بدرگاه کبریا

Moty Maḥall, 222 pp. of 15 bayts. In the Mótý Maḥall and in the Asiatic Society Nos. 251 and 365, is a Dywán of Saqqá (I ascertained the identity, by comparing the quotation in Badáwny) in which the above verse is not contained. The latter copy (No. 365) contains besides Ghazals and a few Rubá'ys, three short Mathnawies, the last of which has the title of مغنی نامه. Beginning of Dywán

پا ز سر کرده براه طلبش حیرانم که من قطره کجا و هوس عمانم
در آئینه روی تو دیدیم هویدا

(500) دیوان ساطع (P.)

The Dywán of Sâti'. He is probably identical with the poet mentioned in pp. 123 and 156, in the latter passage his takhalluḡ is by a mistake spelled Satý'.

Contents: Ghazals, 100 pp.; Qaḡydaḥs, 45 pp.

Beginning باب و رنگ حمدت برگ گل کردان زبانم را
Tópkhánah.

(501) دیوان سعید (P.)

The Dywán of Sa'yd Khán Korayshy. He first collected his poems at the request of his patron Sultán Morád-bakhsh in 1063. A fair copy with farther additions was made in 1071. The author of the Hamyshah Bahár has two poets of the takhalluḡ of Sa'yd (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this Dywán.

Contents: Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qaṣydahs and Qifāhs in praise of Sultān Morād-bakhsh, Shāh-shujā', Ni'mat Allah (of Nārnawl), Mo'yn aldyn Hasan Sinjary (a saint), Khwājah Moḥammad Ridhāy Ḥubhy (a poet), &c. with several chronograms, 125 pp. Beginning of Qaṣydahs:

ای شکر نعمت تو برون از حسابها ذات منزله از اثر انقلا بها

Ghazals about 100 pp.; Rubā'ys some addressed to Anand Rāy, a poet whose takhalluṣ was *Hindú*, 15 pp.; Mathnawies, minor poems (some by *Hindú*) and letters in prose about 100 pp. Beginning

حمد خداست جوهر تیغ زبانما ز آن کرده فتح ملک معانی بیاسما

As. Soc. 351, a very good copy.

(502) کلیات سیف الدین (P.)

The poetical works of Sayf aldyn A'raj (the lame) of Isfaranj or Isfarah اسفره in Transoxania. He was patronized by the Khwārezm-shāhians. Dawlat-shāh and Khoshgú think that his patron was Yl-arslán (reigned according to Abú-lfidá from 551 to 568) but the author of the *Kholāṣah* states that he lived at the court of Takash the son of Yl-arslán and of his son Moḥammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the *Dywán*, most Qaṣydahs are in praise of Sultān 'alā aldyn Sinjar, and some are in praise of Maḥmúd a younger brother of Takash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldyn Bākharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their

strength we at once reject the statement of Wálih—that he died in 573, and that of the Biyádh of the As. Soc. No. 931, that he died in 569, but Taqyy Káshy must be equally wrong in stating that he died in 666 at the age of 85 years, and consequently that he was born in 581, it is likely that 666 is a clerical error. His Dywán consists of about 10,000 verses. It contains Qačydaḥs:

Beginning خرد خطیب نورانی ولوح ارواح احسانش
نوشته در رموز و هم عشر آیات برهانیش

Móty Mažall, 418 pp. of 21 bayts, a splendid copy written in 1020. I have a copy in which the above verse is nearly in the middle of the book, it begins شب چو بردارد حجاب از هودج اسرار ما

(503) تربیت نامه تصنیف سید محمد (P.)

The book of education, composed in 988 by Amyr Sayyid Moḥammad. It is possible that the date of the demise of Fikry (see p. 405 *supra*) is erroneously stated by biographers and that the author is identical with Fikry. It contains the instructions which the author received from his Pyr or spiritual guide.

Beginning افتتاح سخن بذکر خدا شرف هر دل است ذکر خدا
Tópkhánah, about 100 pp. of 11 lines.

(504) مثنوی ملا شافی (P.)

Description of the Miráj and mystical reflexions.

Beginning الهی آب عشقی در قلم ریز

As. Soc. No. 10, about 200 verses.

(505) تذکرة الاعجاز تصنیف محمد شفیع (P.)

Record of the miracles of the Imáms, by Moḥammad Shafy' Bég. Beginning

خدایا جهاندار شاهي تراست ثنای تو در نطق لا انتهاست

Tópkhánah, 260 pp. of 16 bayts.

(506)

منتخب دیوان شاهی

(P.)

The Dywán of Aqá Malik *Sháhy*, who is usually called Amyr Sháhy, because he was descended of the noble family of Sarabdár. He had originally the takhalluṣ of Aqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bábar the son and successor of Báysanqor to Astrábád to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqyy Káshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 7, 1; see also *suprà* p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Mirát alkhiyál, p. 96, and of the Atishkadah, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqyy Káshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazals not alphabetically arranged.

Beginning اي نقش بسته نام خطت باسروشتم ما

Móty Máʿall, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 901, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánah, 50 pp. 11 bayts, which begins,

بیا ای از خط سبزه هزاران داغ بردلها
برو کز اشك مشتاقان بخون اغشته مغزلها

(507) دیوان شانی (P.)

The Dywán of Shány. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 *suprà*).

Contents: Ghazals, 170 pp. 15 bayts; Qačydahs, 171 pp. Beginning

نمیرسد بلب تشنه سلسبیل مرا اگر چه خضر بود وادی سبیل مرا

Móty Mážall; As. Soc. No. 375, this copy opens with a Mathnawý in praise of Sháh 'abbás, 36 pp. of 17 bayts.

Beginning بسم الله الرحمن الرحيم ما هبچه رايت اميد و بيم

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alif, they begin,

اي پاداي همه تو زمزمه عقل و راي را

(508) دیوان شاپور (P.)

The Dywán of Shápúr. Wálíh quotes some verses from this Dywán and says of the author, his name is Archásp, he had first the takhalluç of Firyby and on his return from Persia, he chose that of Shápúr. He is probably identical with Firyby, mentioned in page 407 *suprà*. He was a friend of Taqyy Awhady. In the Hamyshah Bahár (see p. 124 *suprà*) are also some verses quoted which are found in this Dywán, but the quotations which occur in the Atishkadah, p. 535 are not found in the Dywán.

Contents: Qačydahs, 34 pp. of 20 bayts. Bg.

چه مژده دارد از آن شاخ گل نسیم بهار که رقص میکند از شوق بوسه دستان

Ghazals, 50 pp. 30 bayts; few Rubá'ys, &c. 20 pp.

Beginning رخت زایل نگردد جان فزاي لعل جانان را

خصاميت بيندازد غبار آب حيوان را

As. Soc. No. 876; Tópkhánah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Dywán of Ghazals is also in the Móty Mažall, 54 pp. 21 lines.

Beginning برد براه عدم درد هجر بار مرا

(509) دیوان شرف الدین بوعلی قلندر (F.)

The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'iráq, but came at the age of four years to Dilly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Shams Tabryz and Mawlawy Jalál aldyn Rúmy. After his return to India he lived in seclusion. He died in 724 and is buried at Pánypat (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalmans who inhabit Pánypat are descended from him. They do not condescend to intermarry with any other caste of Musalmans, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-*Haqq* Dihlawy, *Akhhár alakhyár*, p. 278, says that the حکم نامہ شیخ شرف الدین is ascribed to him, but he does not consider it genuine, but his مکتوبات or letters are considered genuine.

Contents: Ghazals, in which he uses the takhalluṣ of Sharaf, Qalandar and Bú-'alyy.

Beginning الحمد لله الذي يوجد عرماي في الدهر

Móty Mahall, 11 pp. of 52 bayts. There is also a Mathnawý ascribed to this saint, it has been lithographed at Lucnow, Sultán-almaẓábí' press, 1266, 19 pp. of 21 bayts.

Beginning موحدا اي بلبل باغ كهـ از گل رعنا بگو ما سخن

(510) دیوان عبد الله شرف (P.)

The Dywán of 'abd Allah b. Fadhl Allah *Sharaf* of Shyráz who had the title of Waççáfe *Hadhrat*. He is the author of the تاریخ و صاف which he dedicated to Sultán Moḥammad Khodá-bandah and, adds Wálih, some learned men ascribe to him also the تاریخ معجم which is dedicated to Nuçrat aldyn Atábak. According to Ouseley, *Pers. Poets*, p. 230, these two works are identical. (See also Hammer *Schöene Redek. Pers.* p. 243).

Contents : preface in prose, written in 693.

Beginning حمد و سپاس باخلاص موفور مشكور

Qaçydahs and Qif'ahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

اي ذات لايزال تو مستلزم بقا وي وصف كبريائي تو فعال ما يشا

Móty Maḥall, about 134 pp. of 24 bayts. In the Tópkhánah is a Dywán of a poet of the takhalluç of Sharaf, containing Qaçydahs and Ghazals, 120 pp. 13 bayts. Beginning

اي ذات تو با ذات رسول آمده توأم مقصود وجود تو زائجاد دوعالم

(511) دیوان شرف (P.)

The Dywán of Sharafe Jahán, his father Qádhiye Jahán held a high appointment at the court of Sháh Tahmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents : Ghazals and three Rubá'ys. Bg.

اي شوق دیدنت سبب جستجویي ما هر دم فزود در طلبت ارزوي ما

As. Soc. No. 912, 58 pp. of 12 bayts, this copy was written by Jeswant Singh *Parwánah* (see p. 296 *supra*) in 1196, in the first page is a biography of Sharaf taken from Taqyy Káshy. In the same

collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qačydahs, &c. Beginning

وقت آنست که جان از پی جانان گردد روز و شب در طلبش بی سرو سامان گردد

In the Mótý Maħall is a copy of this Dywán, with a preface by Ġadr Hosayny who collected the Dywán, it begins:

السلام ای سایه حق افتاب شرع و دین

(512) دیوان شریف کاشی (P.)

The Dywán of Sharyf Káshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá'ys 40 pp. Beginning بسم الله ای شریف رقم بخش نامه را

Qačydahs, Qit'ahs and Tarjy'bands in praise of the Imáms, Moħammad Qotob Sháh, the Khánkhánán, Hakym Humám, &c. about 400 pp.

Beginning صبح از میان چرخ برآورد خنجرش

The Loves of Khosraw and Shyryn, a Mathnawý about 200 pp. Beginning

خداوند از طبعم عقده بکشای ز کلم لفظ و معانی را بیارای

As. Soc. No. 1405, a good copy, written for Qotob Sháh, at Haydarábád in 1026.

(513) دیوان شریف (P.)

The Dywán of Sharyf, a brother of Abú-lma'áliy, who was Wáqi'ah-nawys, and accompanied for some time Zabar-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnawý, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست تست یا فتاح مفتاح درد لها

Mótý Maħall, 12mo.

(P.) عینک دل تصنیف محمد شریف حقانی (514)

Spectacles of the Heart, being a mystical and ethical poem by Moḥammad Sharyf *Haqány*. The date of the composition is recorded in these two verses.

اختتام نسخه را از ماه و سال چشتم از پیر خرد گفت این مقال
راه فیض آمد چو از تاریخ آن از عنایت‌های حق فیضی رسان
ای فراتر ز حمد و از ادراک و از چه چون چند ذات تو پاک

Móty Maḥall, 240 pp. 11 bayts.

(P.) مثنوی میر محمد شریف (515)

A Mathnawí of Myr Moḥammad Sharyf *Sharyf*, containing felicitations on the accession of Gháziy aldyn *Haydar*, (A. H. 1229). Bg. بیا مطربا خوش نوا ساز کن

Móty Maḥall, 18 pp. of 8 bayts, a splendid copy.

(P.) دیوان شوکت (516)

Dywán of Mollá *Shawkat* of Bokhárá. He came in 1088 to Herát, and entered the service of Çafyy Quly Khán Shámlú, thence he proceeded to Mashhad where he was supported by Myrzá Sa'd aldyn Moḥammad, the governor of Khorásán. He died at Ispahán in 1107 (Wálih). The author gives us the date of his Dywán, 1093, in a chronogram.

عصمت کبری گشت رضا شد صغری آورد ازو نتیجه بیرون دولت
بی نقصان شد چو یافت زو بی نقصان تاریخ نتیجه حیا و عصمت

Qačydahs, 44 pp. 15 bayts, mostly in praise of Sa'd aldyn Khán.

Beginning

از بسکه ریخت رنگ جزون بر سرم هوا

Ghazals, 336 pp. 13 bayts; Rubá'ys, 10 pp.

Beginning خدايا رنگ تائيري كرامت كن فغانم را
بموج اشك بلبل آب ده تيغ زبانم را

Móty Maḥall, a good copy; Tópkhánah, containing Ghazals, 225 pp. of 15 bayts.

(517)

ديوان شايق

(P.)

Dywán of Myr Gholám Hosayn b. Sayyid Fatḥ 'aly
Radhawý Jálisy Sháyiq, who flourished under Gháziy
aldyn Haydar, reigned 1229—1242.

Contents: a Mathnawý containing stories, 35 pp.

Beginning بنام خداوند ديآن دين ضيا بخش دلها بذور يقين

Qaṣydahs, mostly in praise of the Imáms, 25 pp. Bg.

نور بخش مهر و ماه ولولؤ لالاستي جلوه ساز گلشن وهم لعل وهم خاراستي

Ghazals, 120 pp. 10 bayts. Beginning

بدرد عشق تو دادم چو دين و دنيا را بريده ام زدل خويشتن تمنا را

Rubá'ys and chronograms, among the latter, one on the
death of Myrzá Ján Tapish—1220. Beginning

ناگاه صدای زد با درد و بگا هائف حالا بكسوف آمد ماه سخن اردو

Móty Maḥall, a magnificent copy.

(518)

گلزار محبت

(P.)

The Garden of Love, a Mathnawý in praise of Farrokhsiyar, composed in 1130; chronogram نخل مودت. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhalluṣ was Shaykh.

بيا اى شيخ زين افسانه بس كن مخور انگشت كارش زخم ناخن

Bg. الهي ساز دل را عشق مانوس بطاقم نه چراغ برق فانوس

Tópkhánah, about 100 pp. of 13 bayts.

(519)

کلیات شفائی

(P.)

Complete poetical works of the physician Sharaf aldyn *Hasan Shifā'iyy*, who died in 1037 (see pp. 90, 28, 150).

Contents : دیدۀ بیدیدار A Mathnawī, composed in 990, 46 pp. of 40 bayts.

Beginning بسم الله الرحمن الرحيم تیغ الہیست بدست حکیم

مہر و محبت Another Mathnawī, composed in 1021, 50 pp. of 40 bayts.

Chronogram

سخن را میکشودم پرده از چہر کہ ناگہ رونمود این نسخہ مہر
فہان فکر باطل کندم از بیخ کہ ہم این نسخہ مہر است تاربخ

Beginning الہی از سر عاشق نوازی دل دہ گاردان عشقبازی

A Mathnawī (Namakdāne *Haqqat*?) 38 pp.

Beginning ای بشہد سخن ملاحیت سای بنمک زار طرز راہنامی

Another Mathnawī of only 6 pages.

Beginning ای درد تو تحفۃ العراقرین

Qaṣyda's, 52 pp. of 48 bayts.

Beginning معلم فطرت عالیست من طفل زبان دانش

Ghazals, 200 pp. ; Rubá'ys, &c. 40 pp.

Beginning ای نعت تو شانہ مقالات مشاطہ چہرہ مہ خیالات

As. Soc. Nos. 115 and 795 (containing only the first Mathnawī) ;
Móty Maḥall, 506 pp. of 17 bayts containing only Ghazals, they
begin in this copy :

ای زدہ برتر از کمان خیمہ کبریای را دست بدو کجا رسد عقل شکستہ پای را

(520)

ظفر نامہ

(P.)

The Book of Victory, being a poetical account of the military career of General Lake (?), لاک, by Shimbhú, a Brahman.

Beginning کدم یاد آن داور داوران کز گشت پیدا زمین و زمان

As. Soc. No. 200, 131 pp. of 11 bayts, a splendid copy.

(521) دیوان حکیم شهرت (P.)

The Dywán of *Hakym Shaykh Hosayn Shohrat*, who died in 1149 (see *suprà* pp. 124, 156, 150).

Contents: Qačydahs, 16 pp. 17 bayts; Ghazals, 248 pp. 13 bayts: Rubá'ys and Mokhammas', 25 pp. 10 bayts.

Beginning

الهي اشنای نام خود گردان زبانم را ز بسم الله زینت بخش دیوان بیانم را

Tópkhánah; As. Soc. No. 573; a copy in the Faraḥ-bakhsh does not contain the Qačydahs.

(522) دیوان شیري (P.)

The Dywán of Shyry of Kókówál كوكوال a son of 'abd al-Hayy (see *suprà* pp. 59 and 90).

Contents: Qačydahs in praise of God and Akbar, alphabetically arranged, 128 pp. of 17 bayts. Bg.

چنان فریفته شد دل جمال سلمی را که با دل است بدر کشتگی نسلی را

Ghazals: 40 pp. and about 60 Rubá'ys. Bg.

گرمهر نیندیشی یارب چه کنند آنها کز دست غمت پر خون دارند گریبانها

Móty Maḥall, a correct copy written in 1040.

(523) دیوان سنجر (P.)

The Dywán of *Mohammad Háshim Sinjar*, a son of Haydar of Káshán; as he was particularly strong in making logogriphs, he is called Mo'ammáiyi. He died in 1021 (see pp. 123, 150 *suprà* and *A'tishk*. p. 438).

Contents: Qačydahs, 70 pp. of 15 bayts.

Bg. دریغ و درد که کردم بسی بخود تدبیر

Ghazals, 196 pp. of 11 bayts.

Beginning

اختیار خود داری هرچه میکنی ما را

Móty Mažall, two copies, in one of them and in the beautiful copy of the As. Soc. No. 513, and in my copy the Ghazals begin:

الهي گنج معني ده دل گوهر فروشم را

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiy-námah and the others are مناجات, one contains the story of Shyryn.

(524) دیوان سیادت (P.)

The Dywán of Myr Jalál aldyn *Siyádat*, a son of Myr Jamál aldyn Možaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

ماوای عیش و راحت آمد نه تاربخش مکان عشرت آمد

Contents: Ghazals, 162 pp. 13 bayts; Rubá'ys, &c. 16 pp. Beginning

ای سوخته گرمی نام تو زبانها حیرت زدہ حسن کلام تو دهانها

Tópkhánah; Móty Mažall, 266 pp. 15 bayts.

(525) دیوان سهيلي (P.)

The Dywán of Nitzám aldyn Akmad Shaykham *So-hayly*, who died in 907 (see pp. 78 and 20).

Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawý and some Rubá'ys.

Beginning محیط مرکز دل تا بکي داغ الم مارا

خداوندا خلاصي بخش ازین گرداب غم مارا

As. Soc. No. 665, a fine copy written in 999.

(526) دیوان سکنور (P.)

The Dywán of Sokhonwar. It contains merely Ghazals. Beginning

ای اسم اعظم تو بهین خور جان ما باشد بنام پاک تو گویا زبان ما

Private collection, B 128 pp. 17 bayts.

(527) کلیات سروری (P.)

Complete poetical works of Radhyy aldyn *Sorúry*, who was usually called Gholám Mortadhà. He was from the age of seven to seventeen a pupil of Mu'jiz, and after his death he was instructed by his own brother Gholám Moçtafà *Maftún*, but Maftún died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rêkhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qaçydahs, 60 pp. of 50 bayts; Mokhammas', 38 pp.; a Mathnawy, 22 pp.

Beginning ای نام تو ورد هر دهانها عاجز ز نذایتو زبانها
Ghazals, 488 pp. and miscellaneous poems, 14 pp.

Beginning خدایا درد عشقی ده دل و جان سروری را
بکسن خویش بکشا چشم حیران سروری را

I have the autograph which the author wrote at Lucnow for his son Imám aldyn whose takhalluç was Khorram خورم, it is a fine volume in folio written with great care. Another autograph copy is in the Mótý Makall.

(528) کلیات حکیم سوزنی (P.)

Complete Poetical Works of Shams aldyn Moçammad b. 'alyy *Súzany* of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fárisy, a companion of the prophet. When he was a student at Bokhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhalluç of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-wará-l-nahr as

Lámi'y Bokháry; Shatranjy, Shams Khálah, and Jalály Tirmidzy who is nick-named Pusare (khare?) Khumkhá-nah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repented, and chose first Abú-l-Mançúr Máturedy as his spiritual guide, and subsequently he went to Balkh to profit by the spiritual advice of Sanáiy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qačydahs in praise of God. Tačyy Káshy has seen 10,000 verses of his (Mohammad 'awfy c. 10; Dawlat-sháh 2,10; Tačyy Káshy No. 16).

Contents: chiefly Qačydahs and Qit'ahs in praise of Sultán Sinjar, Sayyid 'alá aldyn, Qádhiy As'ad, &c.

Beginning سپاس و منت از مولی تعالی وحده بر ما
که بنمود از نیاز ما بما دیدار مولانا

Móty Mažall, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Tópkhánah about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning این تیر بی حیا در کمان انتقام بواسطه خر خهخانه نهاده که
گفته در سخن ما و سوزنی برابریم

گیری بکون خر سرخهخانه در برم تا عاقبت کجا رسد این کار بنگرم

In the As. Soc. No. 1254, about 500 pp. of 14 bayts, it begins:

سلطان کسی بود که زیپیلان آبکش

(529)

قصائد سیرتی

(P.)

The Qačydahs of Sýraty. Some of them are panegyrics on Čádiq Khán and Ja'far Khán Rázy. Bg.

سخن آغاز کن از حمد کریم متعال که در اثبات وجودش نسزد قیل و قال

Móty Mažall, 126 pp. 19 bayts, bound with the Dywán of Nuzhat.

(530) معراج الخيال تصنيف تجلي (P.)

Transfiguration of Imagination, a Mathnawī by 'alyy Ridhā *Tajalliy*, an encomiast of Aqā Hosayn Khwān-sāry. He died in 1088 (see pp. 110, 150 *suprà*).

It is a Sarāpā or description of the human figure, 15 pp. 17 bayts. Beginning بر سرم دیگر همای عشق یار

Added to it are Ghazals, 30 pp. of 14 bayts.

Beginning زهی از شوق رویت گشته گلزار جهان پیدا

Móty Mahall and Tópkhánah.

(531) دیوان لجرید (P.)

The Dywān of Tajryd. It contains merely Ghazals.

Beginning بویتو میدمد ز گل گفتوی ما

Móty Mahall, 110 pp. 14 bayts, the copy ends with dāl.

(532) کلیات طالب آملی (P.)

Complete poetical works of Tālib of Āmol, who died in 1035 or 1036 (see *suprà* pp. 90, 125, 151 and Ouseley, p. 176).

Contents: Qačydahs in praise of Jahángyr, 126 pp. 28 bayts.

Beginning چون کج نهم بفرق خرد افسر بیان

Ghazals, 164 pp. 25 bayts; Rubá'ys, 12 pp.

Beginning بایمان ننگه می سنجد نمیدانم زیانش را

خدایا فیض الهامی که در یابم بیانش را

Móty Mahall, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawī ascribed in the fly-page to Tālib Āmoly; the word *tālib* occurs several times in the poem, but it is not clear whether it is to be taken as a takhalluḡ.

Beginning ایها الساقی اغثنی فی الغمام اسقنی من جرمة الكاس الكرام

(533) دیوان تنها (P.)

The Dywán of 'abd al-Latyf Khán *Tanhá* Músawý Shahrastány (see pp. 110 and 119 *suprà*).

Contents: Qačydahs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning نالۀ دل در قفا موی پریشان او

Ghazals, 100 pp. 13 bayts, and a short Mathnawý. Bg. ای در طلبت هر قدمی سنگ نشانها کردند بهر بادیه چون ریک روانها
Móty Mahall, two copies.

(534) کلیات نقی اوحدی (P.)

Complete poetical works of Taqyy b. Mo'yn aldyn b. Sa'd aldyn Awlhady *Hosayny* (see p. 95 *suprà*).

Contents: a preface in prose, Qačydahs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá'ys, 144 pp. of 10 bayts. Beginning of Ghazals:

شد مطلع نور خدا خورشید ذات باک ما

Tópkhánah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeswant Singh *Parwánah* (see page 567 *suprà*) in 1196. Over every poem is written the date and place where the poet composed it, as Shyráz, 991, Ispahán, 1012, Azmadábád, 1021, 1031, Agra, 1023.

(535) دیوان تسلی (P.)

The Dywán of Ibráhým *Tasalliy* of Shyráz. He was originally a whip-maker قمچی بانف. After he had taken to poetry he went to India and was supported by Masyh-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as *Táhir* states) he made the pilgrimage, and he died soon after his return to India.

Contents : Qačydahs, some in praise of Khwájah Abú-
l-Hasan, 55 pp. of 16 bayts. Beginning

عالم از تائید سرمای زمستان شد چنان کز فزون ادمی رابست مغز استخوان

Ghazals, 240 pp. 13 bayts and about 100 Rubá'ys.

Beginning زهی فیروززی از دیوان امرت ماه و ماهی را

Chronogram on the completion of the Dywán.

تاریخ تمام کردن دیوان چیست گفتا طلب از تسلی شیرازی

Móty Mažall, written in 1029.

(536)

دیوان تسلیم

(P.)

The Dywán of Mohammad Háshim *Taslym* of Shyráz who came under 'álamgyr to India, (Wálih).

Contents : a Mathnawý, 45 pp. of 15 bayts.

Beginning الهی رنگ سودای بسر ریز

In another copy it begins : شنیدم روزی از آتش زبانی

Qačydahs, 40 pp. Bg. در جهان ساده لوحی میکنم اسکندری

Ghazals, 140 pp. 14 bayts and a chronogram for 1109.

Beginning

ای مطلع مهر تو موزونی دیوانها دیدچه حسن تو رنگینی عنوانها

Móty Mažall, a magnificent copy ; Tópkhánah ; As. Soc. No. 1463, this copy contains only the Ghazals.

(537)

دیوان تاثیر

(P.)

The Dywán of Myrzá Mohsin *Täthyr*, who flourished in 1130 (see pp. 138, 119 *suprà*).

Contents : Ghazals, 372 pp. of 14 bayts, about 100 Rubá'ys; short Mathnawies, one has the title of حسن
اتفاق, 40 pp. ; Qačydahs, &c. 52 pp. Beginning

ای در کف حمد تو سر رشته عنوانها دارند سر فرازی از نام تو دیوانها

Tópkhánah, an inferior copy.

(538) دیوان ثبات (P.)

The Dywán of Myr Moḥammad 'atzym *Thabát* (see p. 154 *suprà*). He died in 1161. Chronogram

نبود از علی چونکه یکدم جدا شده سال فوتش علی العظیم

Contents: Qačydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals:

ثابت است تا بصفحه هستی نلام ما از لوح خاطری نشود شسته نام ما

Móty Maḥall, a good copy.

(539) دیوان ثابت (P.)

The Dywán of Myr Afdhal aldyn Moḥammad *Thábit* of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'alyy.

Contents: Ghazals, 100 pp. 12 bayts; Qačydahs, 78 pp. of 15 bayts, Mokhammas', Marthiyahs, &c. 24 pp.

Bg. کشد چو صبح وصال تو شمع جان مرا برد بمشهد پروانه استخوان مرا

Móty Maḥall, written in 1146; Tópkhánah.

(540) دیوان ثنائی (P.)

The Dywán of *Hosayn Thanáiyi* of Mashhad a son of Ghiyáth aldyn Moḥammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning حمد یکم متکلمان (بلاغت؟) گذار فصاحت شعار

Qačydahs in praise of the Imáms, Sháh Tahmásp,

Sultán Khalyl, Akbar, the Khán-khánán, &c. 130 pp. of 14 bayts. Beginning

در زرش حسن و ناز هست بسی خوشنما غمزه بطرز ستم عشوه بزرگ جفا

A Mathnawý. I believe it is entitled باغ ارم.

Beginning بنام جهان بخش جان آفرین سرا پرده افراز چرخ برین

At the end are some Ghazals, Rubá'ys, &c. Bg.

راندی بخشم از بر خود ای پسر مرا صد خار حسرتست ازین در جگر مرا

Móty Mañall; Tópkhánah; As. Soc. No. 455.

(541)

مجمع البحرين

(P.)

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is ختم كلام.

Beginning بی زمزمه تو آب زمزم سر رشته موج را کند گم

Tópkhánah, about 400 pp. of 25 bayts.

(542)

دیوان ظهیر

(P.)

The Dywán of Tzahyr aldyn T'ahir b. Mohámmad Fáryáby. He was a native of Fáryáb and a pupil of Rashyd aldyn of Samarqand, the author of the romantic poem Mihrú Wafá or "Love and Faith." He is one of the poets of the Átábeks, and most of his poems are in praise of the Sultán Rokn aldyn Toghril b. Qizil Arslán, Nuçrat aldyn Abú Bakr b. Mohámmad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Mohámmad 'awfy cap. 11; Dawlat-sháh 2, 17; *Khizánah 'ámirah; Nafá'yis almáthir*).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he

says: "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins سپاس بی غایت و آفرین بی نهایت قادری را

The Dywán consists chiefly of Qačydahs, all of which are panegyrics, at the end are a few Qit'ahs which are also panegyrics and a few Ghazals. Beginning

سپیدۀ دم چو شدم محرم سرای سرور شنیدم آیت توبوا الی الله از لب دور

Móty Ma'all, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qačydah commences with the above verse.

(543) کلیات ظهوری (P.)

Complete poetical works of Núr aldyn Mo'hammad *Tzohúry* of Tarshyz in Khorásán (see pp. 44, 112, 125, 151).

Contents: Saqiy-námah, 120 pp. 29 bayts.

Beginning ثنا ها همه ایند پاک را ثریا ده تارم تاک را

Another Mathnawý, chiefly in praise of God and the Imáms, 35 pp. Beginning

ای بنا ها همه نهاد تو هر کرا هر چه هست داد تو

Ghazals, 250 pp. 35 bayts; another copy, 846 pp. 10 bayts: Rubá'ys, 39 pp.

Beginning ای که خواهد داشت فردا رحمتش دیوان ما

گشته وصفش افتاب مطلع دیوان ما

A complete copy was offered to me for sale; the Sáqiy-námah has been lithographed, Lucnow, Moçtafáý press, 1260—1263, 224 pp. with glosses; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is زانکه خواهد الخ; *Ibidem*, No. 747, containing the Mathnawies.

(544) دیوان الفت (P.)

The Dywán of Ulfat. According to a pencil note in the fly-page his name was Sháh Walyy Allah, but this is not probable, for Sháh Walyy Allah had the takhalluṣ of Ishtiyáq. In another note in the fly-page is written in ink "the late Myrzá Mohámmad 'alyy whose takhalluṣ was Ulfat," and in a third note we read دیوان الفت سلمه الله from which we might infer that he was still alive in 1805 when this copy was written.

Contents: دیانه نامه ten letters written between two lovers, a Mathnawý of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubá'ys, 24 pp. Beginning of Ghazals ای آیتنی زمصف رویت کتابها

As. Soc. No. 815, written for H. Boileau in 1805.

(545) دیوان امید (P.)

The Dywán of Qazalbásh Khán *Ummýd* who died in 1159 (see pp. 153, 300, 149 *suprà*).

Contents: Qačydahs some in praise of Farrokh-siyar and Mohámmad Sháh, 26 pp. of 15 bayts.

شود كشاده دل از غم بسینه دلگیر اگر شكفته کسی دید غنچه تصویر

Ghazals, 450 pp. 14 bayts; Rubá'ys, Mokhammas', &c. 20 pp. Beginning

سراسر همچو مهر و ماه گردیدیم دنیا را ندارد منزل آسایشی دیدیم دنیا را

Móty Makall, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubá'ys, &c.

(546) دیوان عزلت (P.)

The Dywán of 'abd al-Walyy 'uzlat (see p. 301 *suprà*).

Contents: a preface in prose; Qačydahs, Marthiyahs,

&c. 36 pp. 15 bayts; single verses from Ghazals two or three of each 130 pp. Beginning of Ghazals:

سر معني بلند از تاج بسم الله عزوانها

Móty Maʿall, a bad copy written in 1169.

(547) مهارج نامه تصنيف واصليان (P.)

The Maháráj-námah by Wáçil Khán of Kashmyr who came under Moʿhammad Sháh to Dilly. He praises in the preface Aḡaʿ aldawlah, Mahárájah Narmal Dás and Lálah Hólás Ráy. Beginning

بنام خداوند احسان و جود كه نبی جود او نیست كسرا و جود

Móty Maʿall, about 120 pp. of 15 bayts.

(548) حدیقه دومین (P.)

The Second *Hadyqah*, or an imitation of the poem of Sanáy by Wáriṭhy. He may be identical with the poet mentioned in p. 40 *suprà*.

Beginning كلما فی الوجود ليس سواه وحده لا اله الا اله

Móty Maʿall, 124 pp. 11 lines, a beautiful copy.

(549) دیوان واصلي (P.)

Dywán of Myrzá Imám Wirdy Bég *Wáçily*. He was a good calligraph, he lived at Lucnow and was supported by Nawáb Shyr-afgan Khán.

Contents: miscellaneous poems; among them chronograms, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of 15 bayts; Ghazals, about 200 pp.; Rubá'ys, 13 pp. Beginning of Ghazals الهی مخزن گنج حقیقی کن دل ما را

As. Soc. No. 428.

(550)

دیوان واضح

(P.)

The Dywán of Aqá 'alyy Aḡghar *Wádhīh* who was originally a manufacturer of gold-thread (see p. 160 *suprà*). He flourished in 1127, as appears from this chronogram of his :

بپایش سردشمن افکند و گفتا جلوس شهخشاۀ عادل مبارک

Contents : Qaḡydaḥs in praise of the Imáms, and the amyr of Jahándár-sháh, a son of Jahángyr, 50 pp. ; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'ys ; Beginning of Ghazals :

نگرفت تا عیان ز هوا پیچ و تاب ما ساکن برونک موج نشد اضطراب ما

Móty Maḡall, a fine copy.

(551)

دیوان واضح

(P.)

The Dywán of Myrzá Mobárák Allah who had the title of Irádat Khán and the takhalluḡ of *Wádhīh*. He was of a good family, and his grandfather who was an amyr of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Aḡaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Qúfism and left a Mathnawý in the metre of Yúsof ó Zalykhá, entitled *رائینہ راز* and a commentary on his own Rubá'ys which has the title *کلیات طبیات* (Arzú, and *suprà* pp. 160, 130).

Contents : Ghazals, 332 pp. 13 bayts ; Qit'ahs in praise of Farrokhsiyar, Mohammad Sháh and Murshid Quly Khán, &c. ; Rubá'ys 44 pp. among them is a chronogram for 1134.

Bg. گفت واضح برای تاربخش جان تقوی بنای حمام است
بسم الله اگر پیش نمی بود بیان را می جست کجا خضر سخن راه دهان را

Móty Mahall, a splendid copy; As. Soc. No. 845, 225, containing extracts only. Beginning خشک زبان ساخته مقصد طلبانرا

(552)

دیوان وفا

(P.)

The Dywán of Myrzá Sharaf aldyn 'alyy Hosayny Wafá of Qomm, who was familiarly called Aqásy Bég, he came in 1162 to India and lived in the house of Wálih. T'alib says that he was still a child when he died.

Contents: a preface in prose, panegyrics on Ćafdar-jang and Sháh-'álam, 47 pp. 13 bayts.

Beginning مبادا همچو من بیجا کسی از خانمان خیزد

Ghazals, 150 pp.; Rubá'ys, Tarjy'bands, &c. 40 pp.

Beginning الهی خون بجوش آوردمی تیغ زبانم را
برنگین جلوه کی دست گریبان کن بیانم را

A Mathnawý entitled تلو منظوم 20 pp.

Bg. الهی شور عشقم در سر انداز فروزان اخگر در مجمر انداز

Móty Mahall; As. Soc. No. 987, containing merely the Lúlúé Mantzúm.

(553)

گل و بلبل

(P.)

The Rose and the Nightingale, a Mathnawý by Diyá Náth Wafá, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins خدایرا جل شانہ

که قلم وحدت ارادتش حرف کثرت بر لوح کائنات نوشته نقشه

Lithographed, Lucnow, Mohammady press, s. A. (1254); on the margin is a Rékhtah Mathnawý entitled داغ دل. The title is a chronogram for 1138. Bg. شکرو سپاس اوس کریم کار ساز حقیقی گاهی

(554)

ديوان وهبي

(P.)

The Dywán of Wahby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp. Beginning

الهي جلوه گر کن زبور نازک خیالی را

Móty Mažall, a fair copy, 4to.

(555)

ديوان وحشت

(P.)

The Dywán of Waḥshat. I have not been able to identify him. In the fly page he is called Waḥshat 'iráqy.

Contents: Ghazals and a few Rubá'ys.

Beginning الهي بی نیازی ده دل غمدیده را

As. Soc. No. 1082, 510 pp. of 13 bayts.

(556)

ديوان وحدت

(P.)

The Dywán of 'abd al-Aḥad *Wahdat*, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Moḥammad Sa'yd and a grandson of Shaykh Aḥmad Sirhindy and resided mostly in the Kóṭlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 *suprà*) was his grandson (see p. 130 *suprà* and Nashtare 'ishq).

Contents: short Qaṣydahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qaṣydh on Shaykh Aḥmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning زهی زکنه کمالت کلیم ناطقه لال

As. Soc. No. 724.

(557) دیوان وهمی (P.)

The Dywán of *Hájy Tahmásb Quly Wahmy*, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubá'ys, 22 pp.; *Qit'ahs* (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning ای حرف وجود تو سر دفتر دیوانها

Collection of Mawlawy Moẓammad Wajyh, copied in 1057 by Ridhá, a son of the author.

(558) کلیات وحشی (P.)

Complete poetical works of Mollá *Wahshy Báfiqy* who died in 992 (see p. 35 *supra*). The author of the *Mirát alkhíyál* p. 146 ascribes a Ghazal which begins از دوم شمس آغاز شب جابر در میخانه بود to *Wahshy Dawlatábády* who, he says, died in 1061. This Ghazal occurs in this work and in a copy of *Taqyy Káshy* which was written in 993, it is therefore very doubtful whether such a person as *Wahshy Dawlatábády* ever existed.

Contents: *Qaṣyda*hs, *Tarjy'*bands and *Marthiyahs*, 164 pp.

Beginning راحت اگر بایدت عزلت عنقاطلب
عزت از انجا بجوی حرمت از انجا طلب

Ghazals, 148 pp. of 15 bayts; *Qit'ahs* and Rubá'ys, 24 pp.

Beginning ای سرخ کشته از تو بخون روی زرد ما
ما را ز درد کشته وغافل ز درد ما

A Mathnawý entitled 36 pp. ناظر و منظور خلد برین
Beginning 15 bayts.

خامه برآورد صدای صریر بلبل از خلد برین ز نفیر (صغیر ?)

Farhád and Shyryn, a Mathnawý, 80 pp. 13 bayts.

Bg. الهی سینۀ ده آتش آفروز در آن سینۀ دلی و آن دل همه سوز.

Móty Makall; Tópkhánah, in this copy the Qaṣṣdahs begin:

يك جهان جان خواهم و چندان امان از روزگار

Farhád and Shyryn has been lithographed, Bombay, 1265—1849, 12mo. 95 pp. of 12 bayts; and Calcutta, Svo. 1249, 68 pp.

(559)

دیوان واعظ

(P.)

The Dywán of Wá'itz. He may be identical with Wá'itz Qazwyny (see pp. 114, 130, 151) but the verses of that poet quoted in Tadzkirahs are not found in this Dywán.

Contents: Ghazals and a few Rubá'ys.

Bg.

ای نام دلکشی تو عنوان کارها خاک در تو آب رخ اعتبارها

Móty Makall, 258 pp. of 15 bayts; Tópkhánah, 200 pp.; As. Soc. No. 646, copied in 1088.

(560)

مثنوی ولدی

(P.)

The Mathnawý of Walady. He informs us that he is a son of Mawláná Rúmy, and that he composed this poem in 690, after he had given to the world a Dywán. His object was to imitate the example of his father and to throw light on his father's Mathnawý, to which this one stands in the place of a commentary. His own words are

سیمب انشای مثنوی ولدی در بیان اسرار احدی ان بود که حضرت
والدم و استادم و شیخم سلطان العارفین مولانا جلال الحق والدین محمد
بن محمد بن الحسین البلخی قدسنا الله بسره در مثنوی خود قصهای
اولیای گذشته یاد کرده است و کرامات و مقامات ایشان را بیان فرموده
غرضش از قصهای ایشان اظهار کرامات و مقامات خود بود از ان اولیای
که همدل و همدم و هم نشین او بودند مثل سلطان الواصلین سید برهان
الدین معشق ترمذی و سلطان المعشوقین شمس الدین تبریزی و قطب

الاقطاب شيخ صلاح الدين فریدون زر کوب القنوي و زبدة السالكين
چاپي حسام الدين حسن ولد اخني ترك القنوي اعظم الله ذكراهم
احوال خود را و احوال ايشان بواسطه قصهای پسينيان درينجا درج
کرده چنانکه گفت سه خوشتران باشد که سرش لبران گفته آيد در حديث
ديگران ليکن چون بعضی را آن زيرکی نبود که مصدوقه حال را فهم کند
و غرض او را بداند درين مثنوي مقامات و کرامات حضرتش را و ازان
مصاحبانش را که همدل و همدم او بودند که مقصود ز عالم آدم اند
مقصود ز آدم آندم آمد شرح کرده شد تا مطالعه کنندگان و مستمعان را
معلوم شود که آن همه احوال او و مصاحبانش بوده است شبهت از
ايشان برود و چون فهم کنند که اين اوصاف همان اوصاف است که در
قصه هاي ايشان فرموده است معلوم کنند که مقصودش احوال خود
و مصاحبانش بوده است حکمتی ديگر آن است که آنچه مولانا
قدسنا الله بسره العزیز فرمود که قصهای گذشتگان است درين مثنوي
قصهانيست که در زمان واقع شده است *

ابتدا ميکنم بنام خدا موجد عالم فنا و بقا Beginning

As. Soc. No. 1431, 578 pp. of 17 bayts, incomplete.

(561)

ديوان والہ هروي

(P.)

The Dywân of Darwysh *Hosayn Wâlih* of Herât. He came to India apparently under Jahângyr, and lived for some time in Bengal. He was a pupil of *Fa'ÿhy* (see p. 390 *suprà*).

Contents: a preface in prose; *Qa'ÿdahs*, *Tarjy'bands* and chronograms, 140 pp. of 18 bayts, among the chronograms, is one on the death of *Fa'ÿhy*, which it appears from it happened in 1049.

Beginning

قلم بگیر که هنگام فیض مغفرتست نگر فصیحی آزاده سویی جنت شد

Ghazals, 220 pp. Bg. خدايا بشکفان غمگين دل ما دردمند انرا

Collection of Mawlawy Mohammad Wajyh, a good old copy.

(562) **نجم الهدا تصنيف واله** (P.)

The Star of Guidance, a mystical poem by Wálíh of Dághestán, composed in 1149. Chronogram **عين معني** Beginning
نسخه نجم الهدا

زینت آغاز این فرخ کتاب گشت از حمد کریم مستطاب

As. Soc. No. 833, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnaw by Wálíh, which contains a love story and has the title of **مرزا نامه**.

Bg. بعد حمد و سپاس رب کریم مالک الملک واجب النعمیم

(563) **دیوان ولی دشت بیاضی** (P.)

The Dywán of Walyy of Dashte Biyádh, a place in Khorásán. He was a contemporary of Mohammd Quly *Mayly*, and his poems are in Mayly's style.

Contents: Ghazals and twenty Rubá'ys. Bg.

شب نوید قرب در ز بند دُرگاه را خوش اثرها بود در نی ناله جانگاہ را

As. Soc. No. 1060, about 100 pp. of 12 bayts, written in 1196.

(564) **مثنوی ولی رام** (P.)

The Mathnaw of Waly Rám, who was usually called Banwály Dás. Beginning

از ان علم شریعت شد معلم شود ترتیب ظاهر تا مسلم

Tópkhánah, near 100 pp. of 18 lines, postscript: **باقیام رسیده مثنوی** زبده موحدان احدیت اساس سوامی ولی رام عرف بابا بنوالیداس سنه ۱۱ محمد شاهي
it would appear from this that the poet was alive in 1142, or flourished shortly previous to that date.

(565) **دیوان واقف** (P.)

The Dywán of Núr al'ayn Wáqif of Patiálah, where his father was Qádhiy, he was a pupil of Arzú and died

about 1190, (see *Talib* and *suprà* p. 160 but read *to whom* (*A'rzu'*) *he sent his poems for correction*).

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mo-khammas', &c. 50 pp. Beginning

ای بیزم شوق تو نالان بهر سو سازها رفته در هر گوشه زان سازها آوازا

Móty Mažall, written in 1210; As. Soc. No. 1125, a bad copy.

(566) فرهاد و شیرین تصنیف وصال (P.)

The Loves of Farhád and Shyrín, by the late Myrzá Kóchak *Wiçál* of Shyráz. His son is still alive, and resides at Bombay.

Beginning هزاران پرده بر قانون عشق است

Lithographed with Wažshy, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the رساله در تعزیه ایمة by *Wiçál*. It consists of elegies on the Imáms and begins ای چرخ این زمان نه ستمگار بوده

(567) ترجیع بند وصالی (P.)

An Elegy on the Imáms, by Sayyid 'alá aldyn *Wiçály*, a modern poet of Khorásán who was settled in Oudh.

Beginning ما مقیمان کوی دلداریم

Lithographed, Lucnow, Moçtafáy press, 1260, also press of 'alyy-bakhsh, 1260, 16 pp. with short notes.

(568) مثنوی کشف و کرامت (P.)

Intuition and Miracle, a Mathnawý. The author's name is not mentioned, but the word Ymany ایمنی is written in red ink, and it is therefore possible that Yman or Ymany was his takhalluç.

ندیدی ایمنی از دست جاهل چه نقصان آمد از نقصان کامل
 الهی از خودم باری نشان ده دلم را طاقت وصف زبان ده Bg.
 Tópkhánah, 8vo. 55 pp. of 11 lines.

(P.) دیوان دویم یوسفی مسمی بلطائف النصایح (569)

The second Dywán of Yúsofy, which was collected in 926, chronogram :

چو اشعار لطیفش دلکش آمد بود تاریخ او اشعار دلکش

Contents : a preface, Ghazals, 94 pp. of 11 bayts ; Rubá'ys and Qif'ahs, 10 pp. Beginning of Ghazals :

ای جمله تو از روی حقیقت که مسمی هرگز متعدد نشود از کثرت اسما
 Móty Mažall.

(P.) دیوان زخمی (570)

The Persian Dywán of the Rájah Fakhr aldawlah Dabyr almulk Ratan Singh Bahádur *Zakhmy*. He was a native of Lucnow, where he was minister of Finance, but his property and family were at Bareilly. He died in 1850 or 1851 and left a considerable library. Bg.

ای غاره ز نام تو برخ شاهد فن را پیرایه ز وصف تو عروسان سخن را
 Lithographed, Lucnow, Možammady press, 1253, 512 pp. 8vo.

(P.) موید المجاهدین (571)

Assistance to men engaged in religious war, a Mathnawý by Zayn al'ábidyn a son of Sayyid Radhyy of Shushtar. He lived long at Madras and was in the service of Nawáb Aḡaf-jáh, subsequently he went to Balághát and entered the service of Haydar 'alyy Khán, and finally he became a courtier of Typú Sultán, at whose

request he wrote this poem. He died at *Haydarábád*. (*Subhe waṭn*, p. 105).

Beginning میکنم از جان سپاس بر حرم کبریا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

(572) دیوان زکی همدانی (P.)

The *Dyván* of *Zakyy* of *Hamadán*. *Zakyy* is his name as well as his *takhalluṣ*. He spent the greater part of his life in the service of the Turks of the court of *Sháh Tahmásp* and died in 1030 (see *suprà* pp. 39, 91 and *A'tishkadah*, p. 343).

Contents: *Qaṣyda*hs, 126 pp.; a chronogram for 1015 on the death of *Sháh Qiwám aldyn Hosayn*. Bg.

آب می پیچد بر آتش اشک آتش زای من
شعله در زنجیر دارد موجه در یای من

Ghazals, 102 pp. of 11 bayts. Beginning

استین گزندم چشم جگر پالا را گریه الوده کند دامن هر صحر را

Móty Maḥall, a splendid copy written in 1044. Postscript: دیوان زکی همدانی که در سنه ۱۰۳۰ وفات یافت

(573) هفت آشوب تصنیف زلالی (P.)

Seven *Mathnawies* by *Zulály* of *Khwánsár* (see pp. 41, 90 *suprà*). These seven Poems are also called سبعة سیارة .

Contents: a preface in prose by *Toghraý*, followed by a preface from the pen of *Zulály*. The former is wanting in the copy of the Asiatic Society.

1. محمود وایاز, The History of Maḥmúd and Ayáz. He says he commenced this poem in 1001.

در استغاثه این منشور نامی بجزو تاریخ نظم از نظامی
He completed it in 1024.

الهی عاقبت محمود باشد Chronogram

بنام آنکه محمودش ایاز است غمش بتخانه ناز و نیاز است Bg.

2. 70 pp. of 15 bayts in the measure of the Makhzan alasarár divided into 41 chapters, dedicated to Sháh 'abbás and Báqir Dámád. Beginning

بسم الله الرحمن الرحيم نص صکیست و کلام قدیم

3. 52 pp. of 15 bayts, in the metre of the Mathnawí of Mawláná Rúmy, divided into 49 chapters. شعله دیدار Bg. نام او تاج سرهزنانه شعله دیدار هر هنگامه

4. 48 pp. in the metre of the Sikandar-námah. Taghy Káshy calls this poem سلیمان و بلقیس

بنام جهانگیر دلهای تنگ که آمد سلیمانیش یک مور لنگ Bg.

5. 40 pp. in the measure of Laylá Majnún. نامش عشقست و حسن دفتر آتش ساقیست کو سمندر

6. 60 pp. in the metre of the Jáme Jam and the Hadyqah, divided into forty chapters. قدح

نام او باده سینه میخانه دهن هر که هست پیمانه Beginning

7. 30 pp. in the measure of the Sabhat alabrár. Beginning

سخنم کرده بنامش جاوید ذره را جوهر تیغ خورشید

نام او کرد مرا شعله فروز Beginning of another copy

Each of these poems is preceded by a short introduction in prose from the pen of the author.

Móty Makall, a fine copy written in 1013 (?); Tópkhánah, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. *Ibidem*, Nos. 972 and 1205, copies of Maḥmúd ú Ayáz, the latter copy begins یا الهی از عنایات و کرم

(574)

سام نامه

(P.)

The Sam-námah, a Mathnawý in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl's *Livre des Rois*. Pref. p. lix.

سراینده نامہ پاستان چنیزین زد رقم اندرین داستان

شب و روز باهم بشادی و کام کشیدند پس باده لعل فام

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

یکی داستانی کنون از تمور بگویم که افند در جان تو شور

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

پس آنگه یکی هفته بگذاشتند همه ماتم و سوگ او داشتند

It is very likely that the first part is sometimes considered as a separate work.

(575)

قصه بختیار

(P.)

The story of prince Bakhtyár, a son of the king of Nymrúz, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

بنام خدای کریم و رحیم توانا و دانای و حی کریم

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimirsky (lithographed) Paris, 1839; and translated into French by Baron Lescallier, Paris, 1805.

THE THIRD CHAPTER.

WORKS OF HINDU'STANY POETS.

NOTE.—As the table of contents of *Rékhtah Tadz-kirahs* from p. 195 to p. 306 *suprà* has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان عشق تصنیف آباد (H.)

The Picture gallery of Love being the *Dyván* of Mahdiy *Hosayn Khán A'bad* a son of *Gholám Ja'far Khán*, collected in 1252.

It contains 232 Ghazals.

Beginning

دو عالم میں یکتا ہی عالم خدا نہیں اپنے بندوں سے غافل خدا

Lithographed Lucnow, Músawy press, 1263, 53 pp. 5 miçra's in a line. His *Wásókhts* have been separately printed in 1268, 32 pp.

(577) مثنوی مرزا عباس (H.)

The History of Christ, in *Rékhtah* verses, by Nawáb *Iqtidár aldawlah Myrzá 'abbás*. I met him at Lucnow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning لکھتا ہوں میں حمد ایزد پاک

Private collection about 300 pp. of 11 bayts.

(578) دیوان آبرو (H.)

The Dywān of Najm aldyn *A'brú*.

Contents: Ghazals, 104 pp. of 12 lines; Rubá'ys, &c.

Beginning ایا ہی صبح نیند سوں آتھے رسمسا ہوا
جامہ گلے میں رات کے پھولوں بسا ہوا

Móty Maḥall, 8vo. written in 1160; As. Soc. No. 154.

(579) مثنوی محمد مبارک شاہ (H.)

A Mathnawī of Mohāmmad Mobárak, the takhalluṣ of the poet is not mentioned; he may be identical with *Abrú*.

Beginning

ہی سزاوار تھا و باکمال جلوہ گر جس نے کیا حسن و جمال
Tópkhánah, an old MS. it contains about 450 verses.

(580) دیوان آصف (H.)

The Dywān of Aṣaf aldawlah *A'ṣaf*.

Contents: Ghazals about 300 pp.; Rubá'ys and Mokhammas', 170 pp.

Beginning کس قدر رو کے شب کرتا تھا مذکور تیرا
ووعی بیمار تیرا خستہ ورنجور تیرا

A Mathnawī of about 100 pp.; Miscellaneous poems, 100 pp.

Móty Maḥall; As. Soc. No. 15, folio.

(581) دیوان افسوس (H.)

The Dywān of Myr Shyr 'alyy *Af'sós*.

Contents: Ghazals, 360 pp. of 12 bayts; Rubá'ys and Qaṣydaḥs, 30 pp.

Beginning

خدایا کس طرح ہو وصف مجھ سے تیری صنعت کا
کرشمہ ایک ہی یہہ چرخ تیری دست قدرت کا

Móty Mahall, a good copy ; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qaḡdahs and a short biography, in which it is stated that he derived his descent through the Imám Ja'far from 'ally. His ancestors were of Khwáf in Persia and the first of them who settled at Nárnawl in India, was Badr aldyn a brother of 'alam aldyn Hájy Khány. The grandfather of Afsós came to Dilly where Afsós was born, but Afsós left his native town when only ten years of age and came with his father to Paṭna, and after the death of his father he went to Lucnow.

(582) منظوم اقدس تصنیف آفتاب (H.)

The most sacred composition being a Mathnawý by the emperor Sháh 'alam, whose takhalluḡ was Aftáb. We are told in the last line that the title is a chronogram, for the date of the completion of the work منظوم this gives 1201. It contains the story of Motzaffar Sháh, king of China. Bg.

حمد خدای عزوجل کیچئے بیان مخلوق جسکے ہیں چہ زمیں و چہ آسمان

As. Soc. No. 37 fol. about 1500 pp. of 9 lines, a most splendid copy, probably written for the Royal author.

(583) دیوان آفتاب (H.)

The Dywán of Sháh 'alam II. *A'ftáb*. Having neglected to copy the initial line, I transcribe a verse which is also in Lutf. Beginning

کیچئے ہمد بھلا کیونکر نہ شکوہ یارکا ہم تو بندہ اس کے ہوں وہ یار ہو اغیارکا

Móty Mahall, large 8vo. 244 pp. 8 lines, a magnificent copy.

(584) دواء الداء (H.)

Cure for sickness, a Dakhny poem on medicine, probably by Aḡmad Sharyf, who was dead in 1082.

It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipes. Beginning پهلای لیکر الله کا ناتو

As. Soc. No. 51, bound with the Kókshashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qotob Shah, it begins—

بسم الله الرحمن الرحيم جي هي نافع دافع حق حكيم

(585) مثنوي قرامش ياد (H.)

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám Ahmad Ahmad, a son of the late Gholám Haydar 'izzat, Ahmad is now alive and resides at Calcutta.

Beginning هزاروں شكر هي اس بے نشان کا

Printed, Calcutta, 1849, Svo. 153 pp.

(586) جملہ (H.)

Miracles of Christ which he performed on king Jam-jamah, by Ahmad 'alyy of Shéórájpur.

Beginning کروں کس منہ سے میں حمد الہی

Lithographed, Luenow, s. a. 9 pp. of four columns; Cawnpore, s. a. Masyháy press.

(587) قصہ منصور تصنیف احمد (H.)

The Legend of the martyrdom of Mançúr, a Hindústány saint, in verse by Ahmad 'alyy.

Beginning عشق ایک آسیب ہی آشوب زا

Lithographed, Moçtafay press, s. a. 20 pp. of 19 bayts.

(588) دیوان احقر (H.)

The Dywán of Myrzá Jawád 'alyy Ahqar, a pupil of Myr Hasan, for whom he expresses the greatest gratitude and affection in a poem, as :

دل لیا ہاتھ میں اس طرح حسن نے احقر اُسکے اشفاق سے دنیا کے الم بھول گیا

Contents : Ghazals a few Maflá's, a poetical epistle, &c.

Beginning میں بلبل خوش خواں ہوں تیری باغ جنانکا
یا رب نہ دیکھانا مجھے موسم تو خزانکا

Móty Mažall, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

(589)

دیوان احسن

(H.)

The Dywán of Myrzá Ahsan 'alyy Ahsan.

Contents : three Qačydahs in praise of 'alyy, of Shujá' aldawlah, Ačaf aldawlah and Sarfaráz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled بینوا | مرد ظریف | يك شخص رنگہ باز | بانکہ ظریف | کلہ پز
ذکر خیر و برکت, of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals :

ایک وصف بیان ہو نہ خداوند جہانکا

Tópkhánah, an old copy; As. Soc. No. 134, copied in 1227 from the autograph under the superintendence of Qamar aldyn Khán Qamar, who was familiarly called Myrzá Hájy.

(590)

لعل گوهر تصنیف عاجز

(H.)

The Story of Lál and Gawhar, by 'ájiz, in Dakhny verses.

Beginning الہی دے مجھے رنگیں بیانی

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawý, containing the same story and possibly by the same author.

Beginning الہی بکمال مہربانی

(591)

سراپا سوز تصنیف اختر

(H.)

From top to toe on fire, a Mathnawý by the Qádhiy Mohámmad Qádiq Khán of Hooghly, whose takhalluç is Akhtar, composed in 1231. He is still alive and is the author of the صبح صادق an autobiography in elegant

Persian prose, محامد حیدری or the praises of Ghaziyy aldyn Haydar. These two works are printed but his Tadz-kirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of *Haft Akhtar*, are not printed. The Sarápá contains about 650 verses.

Bg. خالق عالم سے مدعا ہی عشق مظہر ذات کبریا ہی عشق

Lithographed, Lucnow, Masyháy press, s. a. Svo. 18 pp. of 38 bayts.

(592)

دیوان اختر

(H.)

Dywán of Myr Akbar 'alyy *Akhtar*.

Contents : Qačydahs, &c. 30 pp. ; Ghazals, 738 pp. of 12 bayts ; miscellaneous poems, 100 pp. Beginning of Ghazals سری دیوان پر حمد خدا اول رقم کرنا

Private collection, a fine copy in folio.

(593)

قصاید علی حیدر

(H.)

Qačydahs in praise of the Imáms, by Načyr aldyn Haydar, king of Oudh (see p. 196 *suprà*) who had the takhalluç of 'alyy Haydar or 'alyy.

Beginning عرش اعلیٰ پہ اجی کیا ہی مبارکبادی

ساری عالم میں مچی کیا ہی مبارکبادی

Faraž-bakhsh, 600 pp. of 3 bayts, a splendid copy. In the Tóp-khánah is a volume containing a poetical version of episodes of the sacred history of the Shy'ahs, as روایت زین یهودی ۱ روایت معجزہ روایت شیبہ ساختن حضرت عباس &c. also some elegies.

(594)

واسوخت امانت

(H.)

A Wásókht of 307 stanzas by Amánat.

Beginning عشق کے حال سے یارب کوئی آگاہ نہو

پاؤں آس راہ میں رکھ کر کوئی گمراہ نہو

Lithographed, Lucnow, in the مجموع واسوخت, 1263, 38 pp.

(595) یوسف وزلیخا تصنیف امین (H.)

The Story of the Loves of Yúsof and Zalykhá, in Dakhny verses, by Shaykh Moḥammad Amyn *Amyn*, composed during the reign of Awranzéb in 1109. Bg. اول تعریف سن خالق کي ای بار که وی دونوں جگت کا ہی کرناہار

As. Soc. No. 221, upwards of 300 pp. of 15 bayts.

(596) نجات نامہ (H.)

The Book of Salvation, a Mathnawī, by Moḥammad Amyn Ayághy. The language is obsolete.

Bg. اول کچھہ نقیوہ نرنکار تھا دونو جگ کو پیدا کرناہار تھا

Tópkhánah, 16 pp. of 15 bayts.

(597) معارج الفضائل تصنیف امیر (H.)

The Miracles of the Imáms, a poem by Munshiy Motzaffar 'alyy *Asyr* of Améty not far from Agra, he came with his father at the age of ten years to Lucnow where he still resides. His uncle Sayyid 'alyy translated the جلال العیون into Persian verse. The Ma'árij is divided into fourteen chapters فصل and was composed under Amjad 'alyy Sháh. Beginning بنام خداوند لوح و قلم

Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhalluṣ is spelled Amyr. In 1263 مثنوی امیر of 36 pp. has been published, which is probably by the same author.

(598) دیوان آتش (H.)

The Dywán of Khwájah Haydar 'alyy *A'tish* of Lucnow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzaffar 'alyy *Asyr*, *Fawq*, and Munshiy Ashraf 'alyy *Ashraf*.

His poems are divided into two Dywāns, the first fills 250 pp. and the second 56 pp. Beginning

حباب آسا میں دم بھرتا ہوں تیری آشنائیکا
نہایت غم ہی اس قطرہ کو دریا کی جدائی کا

Lithographed, Luenow, Mohammady press, 1261 8vo. also 1263, the háshiyah is covered with text. The Kullyyát of Atish have been lithographed in 1268, 293 pp. the margin covered with text.

(599) دیوان اظفاری (H.)

The Dywán of Mohammad Tzahyr aldyn 'alyy-bakht *Atzfary*, a descendant of the emperor Awrangzéb. He flourished in 1211.

Contents: Ghazals and a few Rubá'ys.

Bg. ہتیلے ہت نے تیرے مار ڈالا چڑا نظریں ہمیں بیدار ڈالا

Móty Mažall, 68 pp. of 12 lines, extracts from his Dywán—about 400 verses of Ghazals,—form an appendix to his Memoirs.

(600) دیوان بقا (H.)

The Dywán of Shaykh Mohammad Baqá Allah *Baqá*. It contains only Ghazals and begins:

قلم صفت میں پس از مراتب بدن نذا میں تیرے کہ پایا

As. Soc. No. 164, 54 pp. of 13 bayts, a fine copy.

(601) دیوان بیدار (H.)

The Dywán of Bédár, see Nos. 170—173.

Contents: Ghazals and a few Rubá'ys. Beginning

ہم پہ سو ظلم و ستم کیجئے گا ایک ملے کو نہ کم کیجئے گا

Tópkhánah, an old copy, about 70 pp. of 20 lines.

(602) پہیلی ریختہ تصنیف بسمیل (H.)

A Collection of Riddles in verse, collected by Bismil, and dedicated to Aḡaf aldawlah. Beginning

آصف الدولہ آن وزیر کبیر جسکا جگ میں کوئی نہیں ہی نظیر

Tópkhánah, in the shape of an album, containing about 500 Riddles. Specimen

کیا ہی وہ جگ میں ہو وہی جو رواں آدھے تئیں جانتے تھے پیدروچواں
آدھا ہی انگشت آدھا موتی نام کی چیز دیکھوں کیا ہوتی

“What is half coal and half pearl? Answer—Kólú (a plough) the first syllable being half of kólah coal, and the second half of lúlú pearl.”

(603) پہیلی ریختہ تصنیف بسمیل (H.)

Another collection of Riddles by the same author. Bg. عقل کا یہ سوال تھا طبع سے التیام دو کئے پہیلی ایک جابجہ کر انصرام دو

Tópkhánah, about 100 pp. of 12 bayts, each riddle has, on an average, four bayts.

(604) معراج نامہ تصنیف سین بلاقی (H.)

Mohammad's transfiguration and death, being a poem by Sayyid Buláqy. First verse

اول نام اللہ بولوں ابد نذا اور صفت اُسکی کروں بیددد
کہ سید بلاقی نبی کا غلام قصہ یہہ کیا تجھے لطف سوں تمام Last v.

Two copies are in the Tópkhánah and one in the Móty Maʔall, the poem has about 1000 verses.

(605) دیوان صادق علی صادق (H.)

The Dywán of Čádiq 'alyy Čádiq. He was in the service of Gháziy aldyn Haydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Faraḥ-bakhsh library.

Contents: short Mathnawies, Qačydahs, Fards and Qi't'ahs, one is a felicitation on the accession of his patron.

Bg. الہی وصف تیرا کب بیان ہو اگر ہر مومین سے تن پر زبان ہو

Faraḥ-bakhsh, about 300 pp. of 8 bayts, an autograph. In the Mótý Maḥall, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústānī and Panjáby poems and some Dóhrahś. Bg.

یادای بالتصریح یا الہی اقلنی عسرتی واسترعدوبی

(606) دیوان صاحب قران (H.)

The Dywán of Qalib Qirán, who was commonly called Shá'ire foḷsh-gó, a contemporary of Sa'ádat 'alyy Khán.

Contents: Ghazals; at the end a few Rubá'ys.

Beginning بہہ حسن خدا داد ہی یا نور کا چمکا
عالم سے جمال اُسکا نظر اتا ہی چمکا

Faraḥ-bakhsh, 250 pp. of 12 bayts.

(607) قصہ مہر و ماہ تصنیف صالح (H.)

The Sun and the Moon, a mystical poem of 1,480 verses, by Qalib, composed in 1133. Beginning

اول وصف بولوں بذاں خدا ہی قیوم چودہ طبق میں سدا
Tópkhánah.

(608) دیوان صحبت (H.)

The Dywán of Çoḷbat. It contains merely Ghazals.

Beginning نیا دستور دیکھا ہم نے اُس مہ و ش کے گھایل کا
کہ اُسکے زخم پر لگتا ہی پہا ماہ کامل کا

Faraḥ-bakhsh, 90 pp. of 16 bayts bound with the Dywán of Inshá. Though in the note which I have taken of this book, the name of the poet is written Çoḷbat, it is very possible that it is a mistake for Maḥabbat.

(609) مرثیہ صوفی (H.)

A Marthiyah of 70 bayts by Cúfy.

Beginning یا رسول عربی اج نواسے کا گلا
Tópkhánah.

(610)

درن

(H.)

The Dywán of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.

Beginning مقدر همیں کب تیری صفونکی رقم ۴

Lithographed at Dilly, 1847, 141 pp. This edition was made at my request by Mawlawy Imám-bakhsh. He has conscientiously executed his task, and has indicated the metre of every poem.

(611)

مثنوی نظم گهر

(H.)

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhámin. The title is a chronogram for 1215.

Bg. ہی عالم کی تجھے شاہی الہی ازل سے تا ابد تیری ہی شاہی

Private collection A, 130 pp. of 13 lines.

(612)

معراج نامہ ضمیر

(H.)

The Transfiguration of the Prophet, a Mathnaw by Dhamyr composed in 1227, the chronogram is فیضان شاہ. The author was still alive and resided at Lucnow when I was in that city in 1848.

Beginning کروں حمد پرور دگار قدیر کریم و رحیم و سمیع و بصیر

Tópkhánah, 94 pp. of 17 bayts.

(613)

مثنوی ضمیر

(H.)

Mathnaw of Dhamyr.

It contains chiefly an account of the miracles of the Imáms, &c.

Beginning احمد الله جل اكرامه اشكر الله عم انعامه

Private collection, B. 300 pp. 11 verses. Faraḥ-bakhsh library, 244 pp. of 15 bayts.

(614) نان و نمک تصنیف فصیح (H.)

Bread and Salt, a Mathnawý in imitation of the poem of Baháy, by Ja'far 'alyy *Fa'ayh*. Beginning

مصرع برجسته بسم الله هی یه لاثانی خدا اگاه هی

Lithographed, Lucnow, Mozammady press, 1262, edited by Myrzá 'alyy, 35 pp. of 34 bayts.

(615) دیوان فارغ (H.)

The Dywán of Fārigh Sháh *Fārigh*, it contains only Ghazals. Beginning چمکا نها تگ نقاب سے جب برق نور کا

Private collection, about 200 pp. of 12 bayts.

(616) گلزار نشاط تصنیف فتح علی (H.)

The Garden of Light, a Mathnawý by Fat'h 'alyy a son of Pyr 'alyy Shaykh Ançary, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of Jálawn.

It is divided into five chapters چمن containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets کبیشر.

Beginning هی ثناء نخبند کاینات تازگی بخش گلستان حیات

Lithographed, Lucnow, Moçtafáy press, 1264, 36 pp. of 40 bayts.

(617) قصه رضوان شاه تصنیف فیاض (H.)

Story of Ridhwán Sháh (emperor of China), composed by Fáyidh in 1094, in Dakhny verses. Beginning

اول ناوں حق کا لے بولوں سخن بدوں آسکی توحید کہولوں دھن

As. Soc. No. 124, 280 pp. of 9 bayts.

(618)

چشمه فیض

(H.)

A translation of Faryd aldyn 'attār's Book of Counsels, by Myr Mo'yn aldyn *Faydl*, a son of Fakhr aldyn b. Zayn al'ābidyn. He was a *Hasany* Sayyid and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Ghāziypūr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústāny literature took him to Calcutta, and on his request he made in 1218 = A. D. 1803, this translation. Bg.

شکر کرايدل خدائي پاک کا هي جو ايمان بخش مشيت خاك کا

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

(619)

ديوان فدوي

(H.)

The Dywān of Sayyid Fadhl 'alyy *Fidwy* of Dilly.

Contents: a short preface in verse; Ghazals, 437 pp. of 11 bayts; miscellaneous poems, 120 pp.

Beginning of Ghazals هر نقشه کشی حق کی سوا ممکنات کا

As. Soc. No. 135, a good copy written in 1228.

(620)

ديوان فغان

(H.)

The Dywān of Ashraf 'alyy Khān Tzaryf almulk *Fighān*.

Contents: Ghazals, 200 pp. of 10 bayts and a few Qačydahs (and one or two Persian satyres), &c. Bg.

پسند خاطر آمد ازین دنیا و مافیها ادای خنده ساغر صدائی گریه مینا

Tópkhánah, a very fine copy.

(621) طوطی نامہ تصنیف غوامی (H.)

The Tales of a Parrot, put into Dakhny verse and dedicated to 'abd Allah Pádsháh of the Qotobsháhian dynasty by Mawláná Ghawwácy. Beginning

خدایا جو دانا ہی تو غیب کا ہی ستار بندیاں کی عیب کا

As. Soc. No. 18, about 400 pp. of 13 bayts, a good copy.

(622) دیوان گویا (H.)

The Dywán of Gúyá, collected in 1245.

Contents: three Qačydahs in praise of 'ally, Načyr aldyn Haydar and Ghazi aldyn Haydar. Bg.

برنگ گل جسے اب دیکھیں وہ خندان ہی
بہار عیش سے ہندوستان گلستان ہی

Ghazals, 104 pp. of 20 bayts; a Pushtú poem, Tarjy-bands, Marthiyahs, Rubá'ys, &c. Beginning

کیا کیا کروں میں شکر خدای قدیر کا بخشا ہی اس فقیر کو ربہ امیر کا

Tópkhánah, I believe this Dywán has been lithographed.

(623) مثنوی ہشت گلزار تصنیف حقیقت (H.)

The Story of Bahrám-gúr in Rékhtah verse by Sháh Hosayn Haqqat composed in 1225.

Beginning ای فرازندہ لڑای وجود

Lithographed, Cawnpore, Moçtafáy press, 1268, 108 pp. of four columns.

(624) دیوان خواجہ حسن (H.)

The Dywán of Khwájah Hasan.

Contents: Ghazals about 250 pp. of 14 bayts; Mo-khammas', Rubá'ys, and Qit'ahs—among them a chronogram for 1193, about 50 pp.

Beginning رحمت کے ابر میں جو کھرتا قدیم کا

As. Soc. No. 117.

(625) دیوان حسن (H. P.)

The Dywán of Myr Gholám *Hasan Hasan*.

Contents : a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp. ; Qačydahs in praise of Ačaf aldawlah, Sálár-jang, &c. 18 pp. ; Ghazals, 256 pp. ; miscellaneous poems, 190 pp. Bg. of Ghazals :

گر کہینچی رقم کچھ تیری وحدت کے بیانکا
تو چاہئے خامہ بھی اُسے ایک زبانکا

Móty Mažall ; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand ذرا کچھ اور پنجشنبہ سنہ ۱۱۹۲ "Faydhábád, Thursday, 25th Dzú-lhajj, 1192." This copy contains also some Persian Rubá'ys.

(626) سحرالبیان (H.)

Sorcery of Eloquence, a Mathnawý of Myr *Hasan*, composed in 1193. It is usually called Badre Monyr or Myr *Hasan* Mathnawý, and is considered the best poem in the Hindústány language. Beginning

کروں پہلے توحید یزداں رقم جھکا جسکے سجدہ میں اول قلم

It has been frequently printed, Calcutta, 1805, 4to. 1265 &c. ; Lithographed, Lucnow, Moğtafà press, 1261, 108 pp. of 21 bayts ; Masyháy press, 1262. In the Tópkhánah, 30 pp. of 6 bayts is a Mathnawý of Myr *Hasan* in praise of Ačaf aldawlah, followed by nine Ghazals. Beginning

لکھوں میں کیا ثناء حمد رزاق کہ گویائی کی طاقت ہی یہاں طاق

(627) دیوان حسرت (H.)

The Dywán of Ja'far 'alyy *Hasrat*.

Contents : Ghazals, 246 pp, of 13 bayts. Bg.

کیا حمد کہوں تیری مجھے کچھ نہیں یارا یا من خلق الخلق ولیلا ونہارا

Rubá'ys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

تاریخ یہی ہی میری اس دیوانکی کل طبعی یہ ہوا تمام باب صنعت

Qaṣṣdahs in praise of the Imáms, Aḥaf aldawlah, &c. 36 pp. Beginning

سبحہ سجادہ اسلام و حرم چاروں ایک درس تھا مکتب میں مجھ کو ادا

Tarkyb-bands, &c. 52 pp.; a Sáḳiy-námah and a Satyre (a Mathnawý) against a physician, 20 pp. After this follows the second Dywán containing Ghazals, 200 pp.; Rubá'ys, &c. 62 pp. Beginning

ہی لایق حمد و شکروہ ذات اباد کئی جس نے یہ خرابات

The Loves of Toṭá Rám and Shakar-pará a Mathnawý which has the title of Túty-námah about 160 pp. Bg.

یا الہی یہ عشق خانہ خواب کس نے مانگا تھا یاں کسے تھی تاب

Faraḥ-baksh, a splendid copy; Tópkhánah, containing only the first Dywán; Móty Maḥall, containing only the Ghazals of the first Dywán; As. Soc. No. 284, containing merely the Mathnawý written in 1216.

(628)

دیوان زادہ حاتم

(H.)

The Abridged Dywán of Hátim (see pp. 422 and 235 *suprà*).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading. Beginning

کیا کہ قاصر زبان توحید و حمد کبریا
جنی کن کے حرف میں کونین کو پیدا کیا

Móty Maḥall, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.

بعد حمد الهی و نعت رسالت پناهی معروض میدارد فقیر خاکپای درویشان و خوشه چین خرمن سخنوران هیچ مدان عالم بصورت محتاج بمعنی حاتم که از سنه ۱۱۲۹ تا سنه ۱۱۶۹ که چهل سال باشد نقد عمر درین فن صرف نموده هنوز تربیت طلب و جای استاد خالی دارد در شعر فارسی پیروی مرزا صایب است و در ریخته ولی را استاد میداند اول کسی که درین فن دیوان ترتیب نمود او بود فقیر دیوان قدیم پیش از نادرشاهی در بلاد هند مشهور دارد و بعد ترتیب آن تا امروز که سنه سویم عزیز الدین عالم گیر ثانی بادشاه باشد هر طب و ربایس که از زبان این بی زبان برآمده داخل دیوان قدیم نموده کلیات مرتب ساخته از هر ردیف دوسه غزلی و از هر غزل دوسه بیتگی و رای مناقب و مرثیه و چند مخمس و مثنوی از دیوان قدیم نیز داخل نموده به دیوان زاده مخاطب ساخته و سرخی غزلیات به سه قسم بقید قلم آورد یکی طرحی دویم فرمایشی سوم جوابی تا تفریق آن معلوم گردد و معاصران فقیر شاه مبارک آبرو و شرف الدین مضمون و مرزا جان جهان مظهر و شیخ احسن الله و امیر شاکر ناجی و غلام مصطفی یک رنگ است و لفظ در و برو از واو که فعل و حرف باشد بنده در دیوان قدیم خود نقید دارد دریغوا از ده دوازده سال اکثر الفاظ را از نظر انداخته لسان عربی و زبان فارسی که قریب الفهم و کثیر الاستعمال باشد و روزمره دهلی که مرزایان هند و فصیحان هند در محاوره دارند منظور داشته *

زبان هندیار بهندوی که آنرا بهاکها گویند موقوف کرده محض روزمره که عام فهم و خاص پسند بود اختیار نمود شمه ازان الفاظ که تقید دارد به بیان می ارد چنانچه عربی و فارسی مثلاً تسبیح را تسبی و صحیف را صحی و بیگانه را بگانه و دیوانه را دوانه و مانند آن بطور عامه یا متحرک را ساکن و ساکن را متحرک چنانچه مَرَض را مَرَض و غرض را غرض و مانند آن با الفاظ هندی که نین و جک و نت و بسر و غیره آنچه باشد یا لفظ مار و موا و ازین قبیل که برخورد قباحتی لازم آید یا بجای سی سستی یا آدھر را آودھر و کدھر را کیدھر که در آن زیادتی حرف باشد یا بجای پریه یا یهان یان ووهان را وان که درمخرج تنگ بود یا کسر و قتیح و ضم در قافیه یا قافیه راء فارسی باراء هندی چنانچه گهورا و بورا و دهر و سر و مانند آن مگر های هوز را بدل کردن به الف که از عام تا خاص در محاوره دارند بنده درین امر بمتابعت جمهور مجبور است چنانچه بنده را بنده و پرده را پردا و آنچه ازین قبیل باشد و این قاعده را تا کجا شرح دهد غرض که خلاف محاوره و غیر مصطلح و غلطی روزمره و نقصان فصاحت را دخل نباشد و درین مختصر الفاظ مذکوره انشاء الله تعالی نخواهد بود مگر در اشعار دیوان قدیم که از سنه معلوم خواهد شد و اگر اتفاقاً در اشعار دیوان جدید بر خط صافا و دح ماکھر نظر نموده از خطا در گذرند و انصاف را از دست ندهند *

(629) دیوان ہوس (H.)

The Dywān of Myrzā Taqyy *Hawas*.

Contents : Qaṣydahs in praise of Ghāziy aldyn *Haydar*,
24 pp. of 12 bayts. Beginning

نوجوانان چمن مژدہ کہ ہی عالمگیر خبر جشن جلوس شہ فیروزہ سرور

Ghazals: 225 pp. of 14 bayts ; Rubá'ys, &c. 24 bayts.

Beginning بہر معنی مینہی جب کاغذ کو نور افشاں کیا

مطالع صبح قیامت مطلع دیوان کیا

The Loves of Majnún and Laylá, a Mathnawý, 128
pp. of 16 bayts. Beginning

ای کاشف سرعشق جاں سوز زینت دہ شمع محفل افروز

Móty Maḥall, a good copy ; the Mathnawý has been lithographed
Lucnow, Moṣṭafāy, 1261, 79 pp. the margin covered with text. In
the Móty Maḥall, 60 pp. of 16 bayts, is an old Hindý version of
Laylá Majnún which begins—

هرهر بالک کہیں کہانی لیلای پریت کیس سوں تھانی

(630) اشعار ریختہ غازی الدین حیدر (H.)

Rékhtah poems by Ghāziy aldyn *Haydar* (see p. 196
supra). Most of them are in praise of the Imáms, and
so bad as to bear internal evidence that they are genuine
productions of a king.

Beginning عرش برین پر ہی اج یہی مبارکبادی

پیدا ہوئی ہیں اج شہ مہدی ہادی

Faraḥ-bakhsh, about 200 pp. of 4 bayts, very splendid.

(631) ہفت پیکر تصنیف حیدری (H.)

Haft Paykar a Mathnawý by *Haydar-bakhsh Haydary*
composed in 1220. Myrzā Kátzim 'alyy *Jowán* made a
chronogram on that date : جان تازہ ہفت پیکر یہہ ہوئی .

حمد اسکی جس نے ہیں پیدا کئے ہفت پیکر ہفت گنبد کے لئے

As. Soc. No. 72, about 600 pp. of 13 bayts.

(632) کلیات قصاید حسام (H.)

The Qačydahs of Sayyid *Hosám 'ally*, a son of Sa'adat 'ally a pupil of Karámat Allah Khán *Farrokh*, both the poet and his teacher are still alive. Most of the Qačydahs are in praise of the Imáms.

Beginning هی صفات قل هو الله احد رتبا تجھے

Lithographed, Lucnow, s. a. 215 pp.

(633) دیوان حسینی (H.)

The Dywán of Háshim 'ally *Hosayny*. It contains only marthiyahs and poems in praise of the Imáms.

Beginning ابتدا هرنامه و هر کام کا واجب ایا ذکر تیری نام کا

Tópkhánah, about 100 pp. of 15 bayts.

(634) مرثیہ های هوشدار (H.)

Marthiyahs of Hóshdár.

Beginning بدن پر زخم ستم رن میں اُٹھائی جو حسین

Tópkhánah, 17 pp. of 9 bayts.

(635) پدموت تصنیف عبرت و عشرت (H.)

The Loves of Ratan and Padmáwat, by Myr Dhiyá aldyn 'ally 'ibrat of Dilly. He died at Rámpúr when he had completed only the fourth part of the poem. Myr Gholám 'ally 'ishrat of Bareilly, a pupil of Myrzá 'ally Lutf came to Rámpúr, and at the request of Myr Qudrat Allah *Shawq* whose Moshá'arahs he used to frequent, he completed the poem in 1211. The chronogram is تصنیف دو شاعر.

Beginning جسے وہ عشق کی دریای پر طوفان میں لایا ہی

The printed copy begins *هرايك صورت ميں آكر وہ نيا* .
جاوہ دکھاتا ہی .

As. Soc. No. 296, about 250 pp. of 17 bayts. It has been lithographed, Cawnpore, Moçtafiy press, 1268, 77 pp. of four columns. A poem of the same title and contents has been composed in 947 in Hindy by Malik Moçammad Jāysy, who flourished under Shér Sháh, it contains about 6,500 verses and begins *سوروی آدا يك كرتارو* . The original is in Sanscrit.

(636) *كلشن عشق تصنيف امام* (H.)

The Rose Garden of Love, a Mathnawý by Imám.

Beginning *روان ای خامه روشن بیاں هو* .

Lithographed, Cawnpore, 1267, 13 pp.

(637) *كلييات انشا* (H. P.)

Complete Hindústānī and Persian poetical works of Inshá Allah Khán *Inshá*.

Contents: Persian poems, 28 pp. of 15 bayts.

Beginning *ای زانعام تو راشد غنچه امكان ما*

Rékhtah poems, about 100 pp.

Beginning *مرے مالک نے مرے حق میں یہہ احسان کیا*

شیر و برنج, a Persian Mathnawý in imitation of that of Baháy (see p. 368 *suprà*) 50 pp. of 15 bayts.

Beginning *بسمك المحمود يارب الفلك*

Persian Ghazals, 42 pp.

Beginning *ای عشق قطع کرده ره سلسبیل را*

Rékhtah Ghazals, 280 pp.

Beginning *صنما برب کریم یہاں تیرے ہیں یہہ مبتلا*

Rubá'ys, &c. 8 pp. ; Qaçydahs in praise of the Imáms, &c. 48 pp. ; Ghazals consisting of words without diacritical points, 14 pp. ; another batch of Ghazals, Mathnawys, among them, one which has the title *سحر حلال*

and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, &c.

Móty Maʿall, a beautiful copy; a very good copy is in possession of Mawlawy Moʿhammad Wajyh. In the Móty Maʿall is also a Mathnawý by Inshá, which has the title of مرغنامه and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

حمد ہی فرض اسکی وقت مسکر جسے کاتی ہیں مرغ روح کے پر

(638) سلك نور تصنيف محمد اسمعيل (H.)

The Thread of Light, a Mathnawý by Moʿhammad Ismaʿyl of Dilly, a nephew of Sháh 'abd al'azyz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrift d. deutschen morgl. Gesellsch. Vol. VII. p. 453). When the Afgháns were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning الہی ترا نام کیا خوب ہی

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

(639) تکفہ جعفری (H.)

A Mathnawý of Myrzá Hasan 'alyy Ja'fary, who is still alive. It contains legends, reflections on moral subjects, &c. Beginning

دلا کرتو حمد خدای ودود کہ ہی جسم و جان کا اُسی سے وجود

Lithographed, Lucnow, Haydary press, 1262, pp. 104. On the margin is another Mathnawý of similar contents. Beginning

ہلک سا قیام و صہی خوشگوار

(640) دیوان میر یار علی (H.)

The Dywán of Myr Yár 'alyy *Ján Čáhib*. He resides at Lucnow, and is a very favourite poet. His Dywán is in the language of the ladies of the Maḥalls of Dilly and Lucnow, which is considered the most idiomatic Hindústāny.

Beginning شان میں اللہ کی مطلع وہ ہو دیوان کا

Lithographed, Lucnow, 1262, Mortadhwary press, 85 pp., the margin covered with text; Haydary press, 1262, with the فسانہ عجائب in the margin.

(641) دیوان جرأت (H.)

The Dywán of Qalandar-bakhsh *Jorūt*.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubá'ys, Haftbands, Satyres, &c. 194 pp. Beginning

نالہٗ موزون سے مصرع آہ کا چسپاں ہوا زور پہ پرد اپنا مطلع دیوان ہوا

Two Mathnawies of 62 and 32 pp., the latter was composed in 1225. Chronogram

جرات گیا میں فکر میں تاریخ کے جوہیں ائی ندا کہ پنچہ شیر خدا ہی یہہ

Móty Maḥall, a good copy; College of Fort William, in this copy are also several Marthiyahs.

(642) گلدستہ سخن تصنیف جوش (H.)

The Dywán of Akmad Hasan Khán who is familiarly called Achchhé Čáhib and has the takhalluṣ of Jósh. He resides at Lucnow. The title is a chronogram for 1269. Beginning ہوا ہی اُس کے در تک یہہ طریق اپنا رسائیکا

Lithographed, Cawnpore, 1269, 34 pp.

(643)

بارہ ماسا

(H.)

The *Bárah-másá*, a poetical description of the year in Hindústán, by Myrzá Kátzim 'alyy *Jowán*, composed in 1217.

جو مخلوقات مہ سے تا ہماہی Beginning

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 bayts.

(644)

محشر نامہ تصنیف محمد جیون

(H.)

The Book of Resurrection, a Mathnawy by *Mohammad Jywan* of *Jhejher*, who was familiarly called *Ma/búbe 'álam*. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date

فقہ ہندی کو مومنان انوزبان پر یاد مسئلہ اوی دین کا مول نہوی فساد
سن ہزار چونہی بیچ رمضان اورنگ شاہ کے دور میں نسخہ ہوا نظام

Beginning اللہ مولیٰ پاک ہی جو جگ سرجن ہار

جن دہایار صدق سوں سوئی اتری ہار

Móty Ma'all, about 150 pp. of 15 bayts. I strongly suspect that the title of this book is not محشر نامہ but فقہ ہندی. There is another poem, 20 pp. of 15 bayts, by the same author, which treats on the last judgment, and has the title of محشرنامہ. It begins: رہا میرا ایک نوں ناکیں کوئی دوجا تجھسا سائیں چھاۓ کر کس لاوں پوجا. He is also the author of a biography of *Mohammad* and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 bayts, it has the title of درد نامہ and begins چپو میں نبیل نام. رحمان کا. He has also written two very short poems, one is called خواب نامہ پیغمبر. Beginning شکر حق کہتا ہوں پہلی بات میں

دھیر نامہ بی بی فاطمہ خاتون and the other

(645)

دیوان کبیر

(H.)

The *Dywán* of *Hakym Kabyr 'alyy Kabyr*.

Contents: Ghazals, 166 pp. of 19 bayts; *Mokhammas'* and *Rubá'ys*, 26 pp.: a Mathnawy on the preservation of health ضروریہ, 18 pp.; a *Qaṣṣdah*, &c. 20 pp.

Beginning کوئی حشمت جہانمیں اور کوئی جاہ لے آیا
میں ساتھ اپنے تیرا ہی نام یا اللہ لے آیا

As. Soc. No. 259, a good copy.

(646) دیوان کمال (H.)

The Dywán of Kamál. It contains merely Ghazals.

Beginning الہی حمد ہی تیری کوئی مقدور انسان کا
ادائی شکر ہوئی مور سے کیونکر سلیمان کا

Móty Maʿall, 26 pp. of 12 bayts, probably an autograph.

(647) دلہن نامہ وشہادت نامہ وغیرہ تصنیف کریم (H.)

The Bride Book (i. e. the marriage of *Hosayn*) and the book of his martyrdom, and three other short Mathnawies, by 'abd al-Karym *Karym* who is alive.

Beginning ہی آسکو حمد جو قادر توانا

Lithographed, Dilly, 1269, 24 pp. the margin covered with text.

(648) مثنوی خوجم (H.)

The Story of Shamshád Sháh, a Mathnawý by Khwájah Sulṭán *Khójam*, dedicated to Sa'ádat 'ally Khán. Bg. غرض ذات آسکی ہی وہ بے بیان کیا جس نے ایک کن سے پیدا جہان
Tópkhánah, about 100 pp. of 13 bayts.

(649) سپاہی زادہ تصنیف خوشدل (H.)

The Soldier's Child, a Thug story by Khóshdil. He informs us that he heard the story from Bikháry Dás of Bijnaur.

Beginning الہی دے مجھے توفیق تقریر

Lithographed, Lucnow, in the Sulṭán almatábi' s. A.

(650) پہیلی امیر خسرو (H.)

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 *suprà* and Journ As. Soc. Beng. Vol. 21 p. 516.) Specimens:

کوٹھے تلے کچنل پکارے ہامی دیا مسجے بامں مارے — کہو یال

“Under the house the metallic mixture exclaims: the Brahmin has struck me—A bell.”

کاتہہ کا گھوڑا لوہے کا لغام چل میاں گھوڑے یہی تیرا کام — کہو پیا

A wooden horse and an iron bridle: go on, Mr. horse, this is your work—A khurpá.

کالے پہاڑ پر تلوا ناچے — استرا

On the black mountain dances a black imp—A razor for shaving the head.

Tópkhánah, ten or twelve little volumes containing in all about 200 enigmas, for a further account of collections of enigmas see Hindústány prose.

(H.) خوبترنگ و امواج خوبی تصنیف خوب (651)

A Mystical Mathnawý in the Gujrátý dialect, by Kamál aldyn Moḥammad Shabistány, whose takhalluṣ was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خوبی. Beginning of the poem:

وجود مطلق از هر قید بد باک انیت انداران چون خمدرناک

Bg. of the Commentary بسم الله کہوں جیت ذات

Móty Maḥall, a fine old copy, 390 pp. of 15 lines.

(H.) واسوخت قیصر (652)

A Wásókht of Qaysar.

Beginning کل گاہ ذکر نہ واقف تھا دل آزاری سے

Printed Dilly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Maḥdiy Hosayn Khán *Abád*, Shawq a pupil of Muḥafy, Myán Firáq, Jawlán, Imám-bakhsh *Násikh*, Myrzá 'ally Khán Shaydá a son of Nawáb Ramadhán 'ally Khán, Fath aldawlah Bakhshy almulk Myrzá Moḥammad Ridhá *Barg*, Myrzá Qásim 'ally *Riqqat*, Myán *Mojrim*, Nawáb Bahádur *Dzakyy* a son of Myrzá *Haydar*, *Hakym*

Taḡadduq *Hosayn*, familiarly called Nawáb Myrzá, Myrzá Moḥammad *Hilál* a son of Myrzá *Hájí*, Sawdá. A collection of Wásóklits of 21 poets has also been printed at Lucnow, *Hosany* press, 1263, 1265.

(653) دیوان محبت (H.)

Dywán of *Mahabbat Khán Mahabbat*.

Contents: Ghazals, Rubá'ys, &c. about 400 pp. of 14 bayts. Beginning

ہونا ہی ابھی حاصل سیگام محبت کا دی اسکو خداوند اتوجام محبت کا

A Mathnawý, containing the story of Sysy and Panú, composed in 1197, 38 pp. Beginning

محبت نام اور ہر دل نگیں ہی محبت سے کوئی دل خالی نہیں ہی

As. Soc. No. 101, a good copy.

(654) قصہ شاہ بیدار بخت تصنیف محفوظ (H.)

The story of prince Rashke Chaman and princess Zamarrud Pary, in verse, by *Mahfút*z, dedicated to Gháziy aldyn *Haydar*. From a chronogram of Muḡhafy, it appears that the poem was composed in 1238.

Beginning به تمید گلشن طراز زمن هوا مطلع نظم رشک چمن

Faraḡ-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, Cawnpore, *Masykháy* press, 1266, 97 pp. of 19 bayts, under the title of رشک چمن.

(655) دیوان مجذوب (H.)

The Dywán of *Majdzúb*. It contains merely Ghazals. Beginning

سر رشته کچھ جدا نہ سمجھ کا نذات کا وابستہ سب جہاں ہی آسیکے پہ نذات کا

Móty Mahall, 181 pp. of 14 bayts. In the *Tópkhánah* is an imperfect copy of *Majdzúb* which contains also *Qacydahs*, *Rubá'ys* and chronograms, one for 1197.

وہ بولا از سر بہجت فلک نے کیا ہی وصل ماہ و مشتری کا Beginning

ہر شان میں ظاہر ہی وہ کیا سود بیدان کا عارف کے نظر میں ہی جو نقشہ ہی جہان کا

(656) اعجاز عشق تصنیف مجروح (H.)

Story of two lovers who were united after their death, by Mowlawy Gholám Sa'd *Majrúh* of Jájnnagar near Cawnpore. I believe he is still alive.

Beginning چھکایا سر جو سجدے کو قلم نے

Lithographed, Cawnpore, Masyháy press, s. a. (1268?). It was printed at Lucnow, Moçtafáy press, 1261, 48 with the گل و منوہر which begins الہی مجھے کردے رنگیں رقم

(657) دیوان ممنون (H.)

The Dywán of Myr Nitzám aldyn *Mamnún*.

Contents: Mathnawies, one of them on the occasion of Mohámmad Akbar Sháh's accession, and a Qaçyda in praise of Amyn aldawlah 'alyy Ibráhym Khán, who had the takhalluç of Khalyl (see p. 180 *suprà*), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubá'ys.

Beginning of Ghazals بندہ ہوں حسن صورت و عشق مجاز کا
As. Soc. No. 131, copied in 1813=A. H. 1218.

(658) درد آفت تصنیف مقبول (H.)

Pains of Love, a Mathnawý by Maqbúl Aḥmad *Maqbúl*, composed in 1250 and dedicated to Naçyr aldyn Haydar.

Beginning درد الفت ہر ایک دل میں ہی آگ بیہ کل کی آب و گل میں ہی

Móty Maḥall, 42 pp. of 11 lines, an autograph.

(659) دیوان موزون (H.)

Dywán of Mawzún. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubá'ys.

Beginning

حسن گرم آسیکا سب مجالس میں کچھ مذکور تھا
شمع کا جلوہ خنک خجالت سے جوں کافور تھا
Tópkhánah.

(660) دیوان نواب امین الدولہ مہر (H.)

The Dywán of the Nawáb Aryn aldawlah Sayyid Aghá 'alyy Khán *Mihr*, a son of Mo'tamid aldawlah Aghá Myr, he collected it in 1253. He is still alive.

Contents : Qačydahs, 20 pp. : the rest Ghazals. Bg.
حمد خلاق جہاں شکر خدائی غفار شہ آفاق ہی واحد علی عرش وقار
Lithographed, Lucnow, 1263, Svo. 401 pp.

(661) دیوان مرزا (H.)

The Dywán of Mirzá.

Contents : Ghazals, 65 pp. of 12 bayts.

Beginning عشق جب سالک تھا یا مجذوب تھا یا شاہ تھا
دل کے پردے میں منور جلوہ اللہ تھا

A Mathnawý, 30 pp. ; another Mathnawý and Qit'ahs, 24 pp. Beginning

خدائے جہیں عشق پیدا کیا اسی ناظر حسن ہی کر دیا
Faraž-bakhsh, a splendid copy.

(662) مرثیہ های مسکین (H.)

A collection of Marthiyahs by Myr 'abd Allah Miskyn.

Beginning محمد نے علی کو لحمك لحمي جو فرمایا
حسین اُس لحمك لحمي کا ایلک تخت جگر آیا

Tópkhánah, about 100 pp. of 16 bayts ; another collection has about 500 pp. of 12 bayts. Separate Marthiyahs of his are very frequently met with in albums.

(663) آرام باغ تصنیف مسکین (H.)

The Garden of Repose, also called چشمه شیرین the Sweet Spring, a Mathnawý containing the story of Shyryn, Khosraw and Farhád, by Miskyn of Khayrábád. He is to be distinguished from the preceding. The title is a chronogram for 1245. Beginning

حمد بیلحد هی اُس یگانے کو جسنے پیدا کیا زمانے کو

Lithographed, Lucnow, Moçtafáy press, 1263, 54 pp. the margin covered with text.

(664) دیوان مبارک (H.)

Dywán of Mobárák.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá'ys, &c. 26 pp. Beginning

ایاہی صبح نید سوں آتہہ رسمسا ہوا جاما گلے میں راتکے پھولوں بسا ہوا
A Mathnawý, 16 pp. Beginning

ہی سزاوار ثنا وہ باکمال جلوہ گر جس نے کیا حسن و جمال
Tópkhánah.

(665) غم حسینی تصنیف محمد علی (H.)

Grief for *Hosayn*, or the sacred history of the Shy'ahs, in verse, by *Mohammad 'ally b. Bábá Mohammad Hosayn* of *Hasanábád*. The title is a chronogram for 1178.

Contents: a preface in Persian prose, 3 pp., 14 chapters *مجلس* on the death of *Mohammad*, the death of *Fátimah*, the violent death of 'ally, of *Hasan*, of *Moslim*, of the sons of *Moslim*, *Qásim*, 'abbás, 'ally *Akbar*, 'ally *Açghar*, *Hosayn*, elegies and panegyrics on the *Imáms*, the violent death of *Ridhá*. In an appendix is the story of the

mouse and the cat, 220 pp. of 13 lines, The language is bad. Beginning of the poem :

روایت ہی جسم رسول خدا مدینہ میں کرای حیح ودا

Tópkhánah, a fair copy.

(666) آثار محشر تصنیف محمد علی (H.)

Signs of the Day of Resurrection, by Mawlawy Mo-hammad 'alyy, whose takhalluṣ is Moḥammad. This is a poetical version of a Persian prose-work on the last judgment, by Rafy' aldyn a brother of Sháh 'abd al'azyz of Dilly.

Beginning

پہلے ہی حمد خدا جو ہی کثیر الغفران
مالک الملک و اولوالامر و عمیم الاحسان

Lithographed, Lucnow, Moṣṭafāy press, 1262, 138 pp. 1265, Cawn-pore, 1268, 59 pp. of four columns.

(667) دیوان مخلص (H.)

The Dywán of Mokhliṣ 'alyy Khán Mokhliṣ.

Contents : two Qaṣydahs ; Ghazals, and a few Mokham-mas'. Beginning of Ghazals :

مد بسم اللہ ابرو ہی رخ عنوان کا
حسن معنی کیوں نہو مفتون میری دیوان کا

As. Soc. No. 310, about 200 pp. of 12 bayts, copied in 1216.

In the As. Soc. No. 9, are two Mathnawies by Mokhliṣ. I do not know whether he is identical with the preceding.

The first treats on wine and the propriety of its use being forbidden. It has about 180 verses and begins :

الہی تیری مقدور نہیں اگرچہ دشمن کا دستور نہیں

The other treats on love, has about 150 verses, and begins :

تو نے ہی لایق وہ ساقی جام کہ مستونکو رکھتا ہی سر خوش مدام

(668) قصہ چندر بدن و مہیار تصنیف مقیمی (H.)

The Story of Chandar Badan and Mahyár by Moqymy.
The language is obsolete, and betrays a want of education.

Bg. خدا کو سزاوار کبر و مہی کہ قادر ہی قدرت کا صاحب غنی

Tópkhánah, 50 pp. of 11 bayts. In the same collection, 24 pp. of 15 bayts is another poem by the same author, containing the story of Sómhár موصہار قصہ Beginning

رحیما خلق توں رحمان ہی نونکار بیچوں تو سبحان ہی

(669) طلسمات عشق تصنیف مروت (H.)

The Talismans of Love by Çaghыр 'alyy *Morúwat* composed in 1207 in imitation of the Badre Monyr of Myr *Hasan*. Chronogram

یہ ہی نام و تاریخ اسکا عیان طلسمات عشق اب کیا میں بیان

Bg. کروں پہلے تعریف خالق بیان کیا خلق جس نے طلسم جہان

Móty Maʼall, 243 pp. of 12 bayts; Faraʼh-bakhsh, 300 pp. of 11 bayts, copied in 1208.

(670) مثنوی شریف (H.)

An abridged translation of the Mathnawý of Mawlawy Rúmy into Rékhtah verse, by Sháh Mostaʼán, who was still alive in 1261.

Bg. حمد حق جوئے زبان پر لا سکے

Printed at Calcutta in 1261, 8vo. 273 pp.

(671) دیوانہای مصحفی (H.)

Four Dywáns of Gholám Hamdány *Muḥafy* (see p. 182 *suprà*).

Contents: Ghazals, 250 pp. of 13 bayts; Rubá'ys and a Mathnawý, 13 pp.

Beginning لگی گر ہاتھ میرے تار اُس زلف معنبر کا

Ghazals, 384 pp. of 14 bayts; Rabá'ys, &c. 10 pp.

Beginning میرا خاموش رہنا وقت پیری گرچہ بہتر تھا

Ghazals, 350 pp.; Masaddas', Mathnawies, &c. 64 pp.

Beginning خورشید کو سایہ میں زلفوں کے چہپا رکھا

Ghazals, 350 pp.; Rubá'ys, &c. 8 pp. Beginning

کیا دید میں عالم کی کروں جلوہ گر کیا یہاں عمر کو وقفہ ہی چراغ سحر کا

Farah-bakhsh, in four volumes.

(672) یوسف وزلیخا تصنیف مجیب (H.)

The Story of Yúsof and Zalykhá, by Sháh Mujoyb (Allah) *Mujoyb*, composed in 1240, the chronogram is
ای خداوند قاضی الحاجات Beginning آس آس داغ جگر

Private collection, about 150 pp. of 18 bayts.

(673) دیوان مجرم (H.)

The Dywán of Razmat Allah *Mujrim*. It contains merely Ghazals. Beginning

حال مت پوچھے یار مجرم کا دل ہی اب بیقرار مجرم کا

Tópkhánah, incomplete. In the As. Soc. No. 295, is a copy, 204 pp. of 14 bayts, which contains besides Ghazals also Rubá'ys, &c. the Ghazals begin in it:

ہی فقط روشن نہ چہرہ اُس سے مہر و ماض کا جلوہ گر یہاں نور ہر ذرہ میں ہی اللہ کا

(674) دیوان مومن مسمیٰ بہ دیوان بینظیر (H)

The Dywán of the *Hakym Mohammad Mümin Khán Mümin*, who died in A. D. 1852. The poet informs us that the title *Dywáne bénatzyr* is a chronogram for 1243, when he collected his poems, he was then twenty-nine years of age.

Contents: a short preface in prose, 8 pp.; Qačydahs, &c. 25 pp.; Ghazals, 117 pp.; miscellaneous poems, 79 pp. of 21 lines. Beginning of Ghazals:

نکیونکر مطلع دیوان ہو مطلع مہر وحدت کا

کہ ہات آباہی روشن مصرع انگشت شہادت کا

Lithographed, Dilly, 1846, 8vo. hardly legible.

(675) گلدستہء عشق تصنیف منشی (H.)

The Nosegay of Love, a Mathnawiy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshiy in 1122 under Farrokhsiyár, and dedicated to Sa'adat Khán.

Beginning الہی جگت کا کرنہار توں

As. Soc. No. 102, near 300 pp. of 15 bayts.

(676) شاہنامہ تصنیف منشی (H.)

An abridged translation of the Sháh-námah into Rékhtah verse, by Mul Chand *Munshiy*, composed in 1220.

Beginning سرنامہ حمد خدای کریم

Lithographed, Cawnpore, press of 'alyy-bakhsh Khán, 1268, 178 pp. of four columns, this book was also lithographed at Dilly about 1844.

(677) کلیات میر تقی (H.)

"The Poems of Myr Mohammad Tuqee, comprising the whole of his numerous and celebrated compositions in the Urdú, or polished language of Hindústán." He died in 1225; see p. 175 *suprà*.

Contents: Qa'cydahs and Qit'ahs, 18 pp.; six Dywáns of Ghazals from page 19 to 768: Fards, Rubá'ys, &c. to page 884; Mathnawies from page 885 to 1069.

Beginning جسے خورشید ہوا ہی چمن افروز حمل

Printed, Calcutta, 1811, 4to. The two Mathnawies which have the title شعلہ عشق and دریای عشق (شوق) have been lithographed, Lucnow, 1261, 16 pp. and 17 pp. Cawnpore, s. a. the former begins مسکبنے عشق ہی تازہ کار تازہ خیال, ظلمت سے کازہا ہی نور. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the Mótý Makál is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of ذکر میر and begins حمد یسجد مرسخنوریرا کہ ایکہ بیت یکتای بعالم دوید

(678) دیوان ناجی (H.)

The Dywán of Nájíy.

Contents: Ghazals, 84 pp. of 16 bayts; Wásókhts, 3 pp. and some Rubá'ys, &c. Beginning

دیکھو ذرہ سے شبِ زم اور ہی ایک قطرہ آبِ اُسکا
رسانی مہر کی ہی مشتہری ہو آفتابِ اُسکا

Tópkhánah, copied in 1184; As. Soc. No. 244, an incorrect copy.

(679) کلیات ناسخ (H.)

Complete poetical works of Shaykh Imám-bakhsh *Násikh*, who died in 1254, they consist of three Dywáns. Completed in 1232, 1247 and 1254. Beginning

بلبل ہوں بوستانِ جنابِ امیر کا روح القدس ہی نامِ میوہیِ همصغیر کا

Lithographed, Lucenow, Mawláy press, 1262, 402 pp., Moçtafáy press, 1267, 380 pp. The second Dywán is printed on the margin of the first. His poems were first edited in 1259. From the chronograms contained in *Násikh* we learn the following dates: Sawdá died in 1195; Khwájah Hasan Thábit died in 1236; Mawláwy Makhdúm died in 1239; another Makhdúm died in 1229; Jorát died in 1225; Myrzá Gadá 'alyy, who used to compose Marthiyahs, died in 1233; Myr Moçammad Taqyy Myr died in 1225; Haydar 'alyy Hátify died in 1234; Anwar 'alyy Bég died in 1238; Myr Ya'qúb, whose takhalluç was 'abbás, died in 1237; the calligraph Myrzá Moçammad 'alyy Bég died in 1229; Kuñwar Jaswant Singh Parwánah, a son of Rájah Bény Bahádur, died in 1248; Nijábat 'alyy Sháh Majdzúb died in 1234; Myrzá Qatyl died in 1233; Myrzá Hosayn 'alyy Miñnat died in 1235; Myr Toráb 'alyy died in 1235; Myr Ghasytá died in 1235.

(680) نظم سراج تصنیف ناسخ (H.)

The Light of poetical composition by *Násikh*, the title is a chronogram for the date when the book was composed,

viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions. Beginning

هی سزاوار حمد ذات خدا قابل شکر هی صفات خدا

Lithographed, Lucnow, 1265, 92 pp. of 42 bayts.

(681) گلزار نسیم (H.)

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pundit Dayá Shankar Nasym, composed in 1254. Beginning

هرشاخ میں هی شگوفہ کاری ثمرہ هی قلم کا حمد باری

Lithographed, Lucnow, Moçtafáy press, 1264, 45 pp. the Hášhiyah covered with text.

(682) قصاید نظیر (H.)

The Qaçydahs of Natzyr. Beginning

نظیر نرگس مستانه هی کہاں نرگس
مربض و بیر هی اور کور و ناتوان نرگس

Faraḥ-bakhsh, 40 pp. of 10 bayts, a splendid copy.

(683) دیوان مرزا خانی نوازش (H.)

The Dywán of Myrzá Khány *Nawázish*.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá'ys, &c. 48 pp. Beginning

بیت ابرو هی صدم گهر هی دل نالان کا
اپنا کیا دیکھسب مطلع هی سر دیوان کا

Tópkhánah.

(684) دیوان نعیم (H.)

The Dywán of Na'ym.

Contents: Ghazals, 100 pp. of 13 bayts; Rubá'ys, Qaṣydahs, &c. 30 pp. Beginning

بتون میں اگر تو نمایاں نہ ہوتا تو یہہ شہرہ دلربایاں نہ ہوتا
Tópkhánah.

(685) دیوان نسبت (H.)

The Dywán of Myrzá Akmad 'alyy *Nisbat*, he wrote under Naṣṣyr aldyn *Haydar* and most of his poems are in the language of ladies, like those of Ján Čáhib.

Contents: Qaṣydah, Ghazals, 300 pp.; Rubá'ys, 30 pp. Beginning of Ghazals:

والی میری خاوند ہی تو لوح و کرم کا
بندے کو بہرِ وسا ہی تیری فضل و کرم کا

Móty Mažall, a good copy.

(686) مہدی بینظیر تصنیف نیاز (H.)

Incomparable Hena (the leaves of *Lawsonia inermis*), a description in verse of an Indian wedding by Niyáz. Bg.

جب ایا وہ ساچک کا دن اشکار لگے تخت بنے ہزاراں ہزار

As. Soc. No. 104, 42 pp. of 15 bayts.

(687) گلشن عشق تصنیف نصرتی (H.)

The Garden of Love, a Mathnawý in the Dakhny dialect, containing Hindú Love Stories, by Nuṣraty, composed in 1068. The chronogram is:

کہا اسکی تاریخ یو ہجرتی مبارک یوہی ہدیہ نصرتی

صفت اسکی قدرت کی اول سراں Beginning

As. Soc. No. 254, about 280 pp. of 17 bayts.

- (688) دیوان پاکباز (H.)

The Dywán of Pák-báz.

Contents: Ghazals, 101 pp. of 25 bayts; Sáqiy-námah. Wásókht, Rubá'ys, &c. 50 pp. Beginning

خداوندا نذاک یک بیک دل میں خیال آیا
لیا جب اس زباں نے نام تیرا انفعال آیا

Tópkhánah.

- (689) دیوان راجہ جسونت سنگھ پروانہ (H.)

The Dywán of Rájah Jaswant Sing *Parwánah*, d. 1248, consisting exclusively of Ghazals, alphabetically arranged.

Beginning میں نے کل عرض یہ کی پیر خرد سے جاگر
کہ غم و درد سے اب تنگ ہی عرضہ دل ہو

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

- (690) مثنوی سحر حلال ورن اسکار (H.)

A Poem consisting of words without diacritical dots, by Mawlawy Qabúl Moḥammad, the author of the Haft Qulzum. Beginning

حمد مکر کردگار عالم را کہ دھد راج و روح آدم را

Lithographed Lucnow 1264, Masyháy press, 32 pp., on the margin of this edition is the مثنوی a short Mathnawiy.

- (691) دیوان قایم (H. P.)

The Dywán of *Qáyim* (see p. 179 *suprà*).

Contents: Ghazals, 200 pp. of 12 bayts; Rubá'ys, Wásókht, short Mathnawies, &c. 220 pp.: Persian poems,

26 pp.; Qacydahs in praise of Nawáb Akmad Yár Khán,
Nawáb Nacr Allah Khán, &c. Beginning

مقدور نہیں قدرت خالق کے بیان کا گوشت پہ ہر ایک بال کوہو حکم زبانکا
 Mōty Mazall, an autograph. In the Farah-bakhsh, is a copy
 which was written in 1197; in addition to the above, it contains
 a Mathnawī of 106 pp. which begins **الہی شعلہ زن کرانش دل**
نپ دل دی بقدر خواہش دل. The copy of the As. Soc. No 147,
 contains equally Qacydahs and Mathnawies, and begins—

ہرگز نہیں مقدور قیدی حید زباں کا

(U.) کلیات محمد قلی قطبشاه بن ابراہیم قطبشاه (692)

Complete poetical works of the king *Mohammad Quly Qotob Sháh*, a son of *Ibráhym Qotob Sháh*. He uses general *Qotob* or *Qotob Shah* قطبش as his takhalluṣ. He reigned from A. D. 1581 to 1611.

Contents: Mathnawies, 336 pp. of 14 bayts. Bg.

صفت کون اس یکتائی سبحان کا کہ ناطق اپنی جن ہی قرآن کا

Qacydahs, Tarjy'bands, Marthiyahs, &c. 100 pp.

جو بسم الله کر مطلع کہیا ہی ذات اس یکتا Beginning

Ghazals, 860 pp; Rubá'ys, 12 pp.

Beginning ولا منکر خدا کن کہ خدا کام دویگا

As. Soc. No. 21, a splendid copy, written for the royal library of the successor of the author in 1022.

(693) دیوان قدرت (H.)

The Dywán of Sháh Qudrat Allah *Qudrat*. It consists merely of Ghazals. Beginning

جز نقش پا جهان کہ یہہ مجبور رہ گیا

طاقت بھی وہاں سے چل گئی مقدور رہ گیا

As. Soc. No. 164, 33 pp. of 13 bayts, a fine copy.

(694) (H.) نورتن تصنیف رنگین

The Dywán of Sa'adat Yár Khán *Rangyn*, which he called *Naw Rattan*.

It is divided into four parts نسخه each of which has a separate name, the first is called ریخته and contains Ghazals, 72 pp. of 18 bayts; Rubá'ys, &c. 25 pp. among them is a chronogram for 1228; a Qaṣdah of 600 bayts, and two short Mathnawies, or poetical epistles. Bg.

بخش اپنے کرم سے تو مسیح بار خدایا
ایا ہوں ترے در پہ گنہگار خدایا

The second Nuskhah has the title of ریخته and contains Ghazals, 94 pp. and some Rubá'ys.

ملاک تو جہاں کا خالق ہی نام تیرا

The third Nuskhah is entitled آمیختہ and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp. Beginning

لعنت میں کوئی شریک نہیں تیرا دوسرا
جتنے ہیں زندگی باز تو سب کا ہی پیشوا

The fourth Nuskhah is equally in the language of women, and is called ریختی. It contains Ghazals, Rubá'ys, &c. 53 pp. Bg. واری تیری جاور میں خالق ہی تو خلقت کا

Tópkhánah, two good copies; in the Mótý Maḥall, is a copy of the first Nuskhah; it contains a chronogram for 1197.

(695) (H.) ایجاد رنگین

A Mathnawý by Sa'adat Yár Khán *Rangyn*. Bg.

حمد ہوسکتی ہی کب اُس پاک کی
پاک کی جس نے یہ صورت خاک کی

Lithographed, Lucnow, Moṭṭafáý press, 1263, 36 pp., the margin covered with text. There is another Mathnawý by Rangyn, which has the title of مظہر العجائب it begins ہر فیہا ایک مفلس

Lithographed, Lucnow, Masyháý press, 1262, 26 pp. of four columns.

(696) دیوان رشک (H.)

Poetry of 'alyy Awsat *Rashk*. It is divided into two Dywāns, the first has the separate title نظم مبارک which is a chronogram for 1253, and the second is entitled نظم گرامی which is a chronogram for 1261.

Beginning مومنون فضل کا نہ سحاب مظہر کا

Lithographed, Luenow, Moẓammady press, 1263, 424 pp.; the second Dywān is on the Hāshiyah, at the end are chronograms. Rashk is also the author of a poem called ترجمہ حدیث رجعت or the millennium of the Shy'ahs, lithographed Luenow, 1263, 26 pp. of 35 bayts. Beginning

اگر ہوں بسملہ سے فارغ افواہ کریں تھمید یوں الحمد للہ

(697) دیوان راسخ (H.)

The Dywāns of Rāsikh, of Ātish, and of Ābād have been published at Lucnow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywān. This Rāsikh is to be distinguished from 'ināyat Allah Khān *Rāsikh* b. Shams aldawlah Lutf Allah Khān *Čādiq* Mohawwirjang who is the author of the کارستان ہندی i. e. a transcript into the Persian character of the سدا سرا a collection of Brij Bhashā poems forming one of the nine Ras of which the سنکار رس consists.

(698) خیابان یعنی گل بکاولی نظم تصنیف ربیعان (H.)

The Story of the Rose of Bakāwly in Hindústāny verse, composed in 1212 by Rayhān, divided into 40 chapters گلگشذی. Beginning

ساقی میں تیری ادا پہ قربان صدقے می و جام کے میز پر جان

As. Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postscript that the work was revised in 1221. There is an older poetical Rēkhtah version of this story extant, which has the title تحفہ مجلس سلاطین. The title is a chronogram for 1151.

حمد کر اُس خدای یکتا کی چشم دل تیری جس نے بیٹا کی Beginning

A copy is in a private collection at Cawnpore, 462 pp. of 11 bayts. There is also a Dakhny version of this story in the Tóp-khánah, 130 pp. of 15 bayts, it was composed in 1035.

برس ایکھزار ہور پنج نیس میں کیا ختم یوں نظم دن بیس میں
مسنونان ہوں ایک شہر کا تاجدار دھری مال ہور مملکت بیشمار Beginning

(699) دیوان رند (H.)

The Dywán of Mihrbán Khán *Rind* who was in the service of Bangash, Nátzim of Farrokhábád.

Contents : Ghazals, near 200 pp. of 11 bayts ; Rubá'ys, &c. 9 pp. Beginning

جز شکر قلم صفحہ بہ خلاق جہانکا
چاہئے جو کرے وصف تو مرنہ کیا ہی زبانکا

As. Soc. No. 173, written in 1229.

(700) گلدستہ عشق معروف بہ دیوان رند (H.)

The Dywán of Sayyid Mohammad Khán *Rind*, who came in 1240 from Farrokhábád to Lucnow, where he still resides.

Contents : chiefly Ghazals divided into two Dywáns.

Beginning چور پر آنکھ نہ ڈالے کبھی شیدا تیرا

Lithographed, Cawnpore, Moçtafáy press, 1268, 216 pp., the margin covered with text.

(701) قصیدہ رستم (H.)

A Qaçydah in praise of Açaf aldawlah, by Sayyid Hosayn-bakhsh *Rostam*.

Beginning ایک دن دل نے کہا مجھے کہ سن ای زبیرک

Tópkhánah, 140 verses.

(702) دیوان سجاد (H.)

The Dywán of Sajjád. He must be distinguished from Nawáz 'alyy Sajjád who is alive and resides at Lucnow.

Contents : Qaṣydahs in praise of Aḥaf aldawlah, Ghazals and some Qit'ahs, &c. Beginning of Ghazals :

مطالع دیوان کروں ہوں ابتدا پہلے بسم اللہ ہی نام خدا

Faraḥ-bakhsh, 322 pp. a fine copy, apparently written for the author.

(703) کلیات سودا (H.)

Complete poetical works of Sawdā.

Contents : Panegyrics chiefly in praise of Shujá' aldawlah, 230 pp. of 12 bayts.

Beginning ہوا جب کفر ثابت ہی وہ تمغای مسلمانہی

Ghazals, Rubá'ys, &c. 324 pp. ; Qit'ahs among them some chronograms, 32 pp. ; riddles, 4 pp.

Beginning مقتدر نہ ہیں آسکے تجلی کے بیان کا

95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp. Bg. ادیسے پہنچے ہی تجھ پر تیرا غلام سلام

Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

میر صاحب میرے کرم فرما مبدع عقل و کان فہم و ذکا

As. Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of lithographing the Kullyyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.

(704) **بھوک ہل** (H.)

Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Maẓmúd.

برید شاہ محمود کے دور بھوکے کیئے فارسی کوک ہندوی جو تھی
سرایں بعد در دور بھوکی امیر دکھن کے شہانمیں ہی نرمل سریر
خدا ایک رحمان ہی ہو رحیم دو جگمیں اھی نام اسکا کریم Bg.

As. Soc. Beng. No. 43, folio, 150 pp. 13 lines, a beautiful copy written in 1082, at Haydarábád by Khidhr b. Ya'qúb for Daryá Khán b. 'aly Khán. Numerous blanks are left for drawings.

(705) **دیوان شوق** (H.)

Dywán of Hasan 'aly Khán Shawq.

Contents: Ghazals, 168 pp. of 14 bayts; Rubá'ys, &c. 12 pp. Beginning

ساتھی مجھے دے جام پیای شراب کا
جلتا ہی تشنگی پہ میری جی کباب کا

Móty Maẓall, a good copy.

(706) **جوگن نامہ تصنیف شریر** (H.)

Mokhammas' of Aẓmad Ján Sharyr of Dilly.

Beginning ای اس الفت ظالم کا براہی ہی چلن

Lithographed, Moçtafáy press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natzyr has been published in the Moẓammady press in 1268.

(707) دیوان سلیمان (H.)

The Dywán of Solaymán-shikóh *Solaymán*, which he collected in 1225.

Contents: Qaṣydaḥs in praise of the Imáms, 12 pp.; Ghazals, 200 pp. of 12 bayts; Marthiyahs, &c. 40 pp. Beginning of Ghazals:

وابستہ ہی جو مرضی خالق جہاں کا
کچھ فکر دل اُسکے میں نہ یہاں کا ہی نہ وہاں کا

Móty Maḥall, a good copy. In the same collection is another Dywán of Solaymán-Shikóh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaṣydaḥs, Tarjy'bands, &c. Beginning of Ghazals:

دل ابتو عشق کے دریا میں ڈالا تو کلت علی اللہ تعالیٰ

(708) دیوان میر سوز (H.)

The Dywán of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá'ys, Mokhammas and a Mathnawý, 22 pp. Beginning

دعویٰ بڑا ہی سوز کو اپنے کلام کا جو غور کیجئے تو ہی کورے کے کام کا
سر دیوان پر اپنے جو بسم اللہ میں لکھتا بجائے مدبسم اللہ مدادہ میں لکھتا

Móty Maḥall, three fine copies; As. Soc. No. 179; an extract of his Dywán has been printed 4to. s. a. (Calcutta, 1810) 68 pp.

(709) دیوان سلطان (H.)

The Dywán of Khwájah Sultán Khán of Paṭna whose takhalluṣ is Sultán, and who was in 1853 at Calcutta.

Beginning ہر تو اصبیح ازل ائینہ رخسار کا

Private collection, an elegant MS. Svo. 230 pp. 9 lines, copied in 1261.

(710) دیوان تابان (H.)

The Dywán of Tábán. It contains merely Ghazals.

Beginning ای مرد خدا ہو تو پرستار خدا کا

مذہب میں میرے کفر ہی انکار بتانگا

Tópkhánah, 130 pp. of 9 bayts.

(711) قصہ بہرام و گل اندام تصنیف طبعی (H.)

The Story of Bahrám and Gulandám, in 1140 Dakhny verses, composed by Tab'y in 1081. Beginning

الہی بچن کا مجھے تاب دے میرے حبیب کے تیغ کو آب دے

As. Soc. No. 19, 140 pp. of 10 bayts.

(712) بہار عشق (H.)

The Spring of Love, a Mathnawý, by Taçadduq Ho-sayn Khán, who is familiarly called Hakym Nawáb Myrzá.

Beginning کس زبان سے کروں صفات خدا

Lithographed, Cawnpore, 1268, 42 pp.

(713) قصہ کامرूप تصنیف لکھنوی (H.)

The Story of Kamrúp, a Mathnawý, by Taksyn.

Beginning الہی بحق تو کر نہار ہی

Edited by Garcin de Tassy, Paris, 1835, 8vo. 96 pp.; MS. copies are very rare in this part of India.

(714) شرح شوق (H.)

Poetry of Tajalliy.

Contents: a Majnún ó Laylá, 220 pp. of 13 bayts, composed in 1199. Chronogram

جو تاریخ چاہے نوای دلنواز یہ لکھ چل مجھے ہی غم جانکداز

الہی یہ مجنوں دل زار ہی کہ خواہان لبلائی دیدار ہی Bg.

Ghazals, 140 pp. of 16 bayts; Rubá'ys, Qačydahs, Marthiyahs, &c. 120 pp. Beginning

پڑھوں کب نامہ اعمال جب لک آسکی قامت کا
ندیکھوں مدد بسم اللہ دیوان قیامت کا

Faraḥ-bakhsh, a good copy; As. Soc. No. 159, without the Laylā Majnūn.

(715) (H.) بہار دانش

The Bahāre Dānish, or the story of Jahāndārshāh, a Mathnawī by Tapish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian. Beginning

بیان کیا کروں حمد پروردگار کہ عجز بیاں سے ہوں بس شرمسار

As. Soc. Beng. No. 35, folio, about 800 pp. 11 lines, apparently written under the superintendence of the author. In the College of Fort William is a copy of the Kullyyāt of Tapish, about 803 pp. of 13 lines. Beginning

قلم نے چھوٹی دیھی ہی چاک دکھایا گریباں کا

(716) (H.) قصہ پرینچ و ماہ سیمہ تصنیف وجیہ

The Story of Pary-rokh and Māh-symā, in verse, by the Nawab Wajyh aldawlah Wajyh aldyn *Wajyh*, composed in 1191. Beginning

ستایش ہو کیا ایزد پاک کی رسائی فلک تک نہیں خاک کی

Móty Maḥall, 174 pp. of 15 bayts.

(717) (H.) فسانہ طالب موہنی

The Story of Tālib Mōhiny, in verse, by Wālih, whose name is spelled *والح*, in all three instances in which it occurs. The language is bad and incorrect.

بچن کا انجمن جو دلکش ہے چراغ اس بزم کا حمد خدا ہی

Tópkhānah, about 60 pp. of 10 bayts.

(718)

دیوان ولی

(H.)

The Dywán of Walyy of Gujrát.

Beginning وہ صدم جب سوں بسا دیدہ حیران میں آ

Edited by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qaṣḍahs, viz :

لے زبان پر توں اول اول نام پاک خدای عزوجل

(719)

دیوان واقف

(H.)

The Dywán of Wáqif of Faydhábád.

Contents : Ghazals, near 200 pp. of 9 bayts ; miscellaneous poems, 24 pp. Beginning

هر ذره هی اینده تیری جلوہ گرینکا هی جرم تو این هی پریشان نظریکا

As. Soc. No. 123, a very fine copy, written in 1202.

(720)

قصہ رتن تصنیف ولی

(H.)

The Story of Rattan, by Walyy.

Beginning خدایا تو ہی پاک پروردگار نرنکار و اتار آچھی ابار

Tópkhánah, about 400 pp. of 11 bayts.

(721)

دیوان ولا

(H.)

The Dywán of Matzhar 'alyy Khán Wilá.

Contents : a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines ; Qaṣḍahs, 120 pp. ; Ghazals, about 100 pp. ; Matla's, Rubá'ys Qit'ahs, &c. about 90 pp. Beginning of Ghazals :

ای دل تو سدا شکر کر الله تعالی کا الحق وہی مالک ہی ازل اور ابد کا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.

(722) دیوان یکرنگ (H.)

The Dywán of Yakrang. It consists exclusively of Ghazals. The language is obsolete. Beginning

کہیں گل میں کہیں بلبل میں دیکھا تیرا جلوہ سچن جز گل میں دیکھا
Tópkhánah, 85 pp. of 13 bayts, two copies.

(723) دیوان یکرو (H.)

The Dywán of Yakrú. The language is obsolete. Bg.
مجھے جان و دانگولت داغ جگر دیا ہر موم میرا زبان ہی شکر خدا کیا
Tópkhánah, 180 pp. of 12 bayts.

(724) دیوان یقین (H.)

The Dywán of In'ám Allah *Yaqyn*. It contains merely Ghazals. Beginning

کون کرسکتا ہی آس خلاق اکبر کی ثنا
نارِ ساهی شان میں جسکی پدمبر کی ثنا

Móty Mazall, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 16th year of Sháh 'álam—1188; As Soc. No. 164.

(725) دیوان یاور (H.)

The Dywán of Yáwar. It contains Ghazals and a few Rubá'ys. The language is obsolete and bad. Bg.

دل ضعیف محبت میں مستقیم ہوا دلیل راہ میرا جیسے نکس رحیم ہوا
Móty Mazall, 168 pp. of 15 bayts, the copy is of some age.

(726) اسرار محبت (H.)

Mysteries of Love, or the story of Sassy and Pannú, composed in 1187, chronogram عجب قصہ ہی اسرار محبت

محبت نام در دل ہر نگیں ہی محبت سے کوئی خالی نہیں ہی Bg.
Lithographed, Lucnow, s. a. 20 pp.

(727) نلدمن (H.)

Nal Daman, a Mathnawý of 1675 bayts, translated from the Persian in 1229, chronogram *یہہ داستان راحت افزا*

Beginning *کروں پہلے ادا حمد خدا کو بنایا جس نے اس ارض و سما کو*

Lithographed, Lucnow, Mortadhawý press, 50 pp. of three columns.

(728) وفات ناعہ (H.)

The death of the Prophet, translated from the Arabic into Rékhtah verses. Beginning

وہی ہی سزاوار حمد و ثناء کہ جس کے نہیں ابتدا انتہا

Lithographed, Cawnpore, 1267, 8vo. 25 pp. There occurs in it a Ghazal by Káfíy but *Hájiy Moẓammad Hosayn* informed me that Káfíy is not the author of the Mathnawý.

(729) بہرام و گل اندام (H.)

Bahrám and Gul-andám, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú *Hosayny* of Golconda.

Bg. *الہی بچن کا مجھے ناب دے مری جیب کے تیغ کوں آبدے*

As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.

ADDITIONS TO THE FIRST CHAPTER.

- (730) نتایج افکار (P.)

A Tadzkirah of Persian poets by Qudrat Allah Khán *Qudrat* of Gopámaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Siráj aldawlah Mohámmad Ghawth Khán (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 144), Gule Ra'ná (see pp. 145 and 645), Baháristáne Sokhon by 'abd al-Razzáq and Sháme Gharybán by Shafyq of Awrangábád.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1843, Svo. 476. There has been lithographed at Madras, 1851, Svo. 256 pp. a selection of Persian and Rékhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of گلدسته سخن

- (731) تذكرة الشعرا تصنیف محمد عارف (P.)

Notices of a few Persian poets in ninety Persian verses by Mohámmad 'arif of Láhór.

Beginning نخستین رود کی زد زخمه سار

Mowlawy Mohámmad Wajy'h's collection.

- (732) نشر عشق (P.)

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by Hosayn Quly-Khán af Patna a son of Aqá Quly Khán of Dilly. His takhalluq was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among

the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: *Hayát alsho'ará*, and the *Mardume dydah*, or the pupil of the eye (see page 144 *suprà*), *Tadzkirah By-natzyr* by Myr 'abdal-Wahháb see pp. 144 and 213. He also used گل رعنا (see p. 145) by Lachmy Naráyan whose takhalluṣ was Shafyq. Under his takhalluṣ, we find the following account of Lachmy Naráyan, his father Mansá Rám was a Khatry, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábád. Lachmy Naráyan was born in 1158 and was instructed in Persian literature by Ázád. He wrote Persian and Rékhtah verses and used first the takhalluṣ of Čálib, subsequently he changed it at the request of Ázád into Shafyq. His *tadzkirah* contains an account of the poets of India and has considerable merit.

منتخب اللطائف apparently a general *Tadzkirah* by Mawlawy Razm 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the takhalluṣ of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Čafar, 1224.

خریطه جواهر اندوخته by Myrzá Jánjánán Matzhar who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the Čubh Čádiq, *Firishtah*, *Ayyn Akbary*. A copy of the Čubh Čádiq, which is also mentioned by Ázád see p. 144 *suprà* is in the collection of Sir H. Elliot.

Beginning جامع موجودات راکه نسخه

Private collection, small folio, about 1200 pp. of 16 lines.

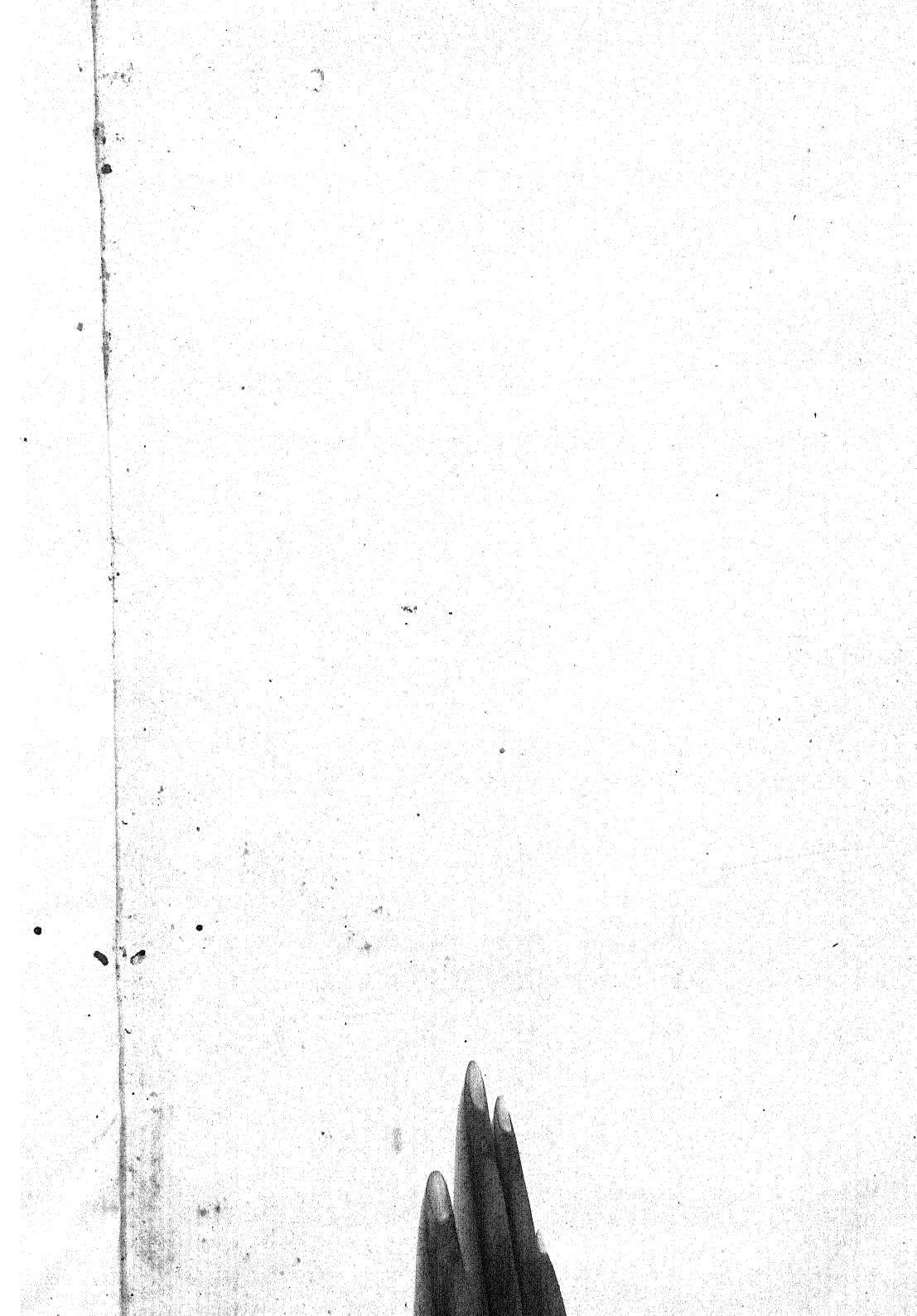
ERRATA AND ADDENDA.

Page 3, line 11, Rúdegy *read* Rúdaky from Rúdak a village of Samarqand, see Bland, Journ. Roy. As. Soc. Vol. IX. p. 121.

- „ 3, „ 34, Bihrámy *read* Bahrámy.
- „ 5, „ 26, *read* eleventh chapter.
- „ 17, „ last line, *read* 909 (*sic* for 709).
- „ 18, „ 12, *read* Maḥmúd b. 'aIyy Khwájú.
- „ 19, „ *read* Halláj Sabzwáry d. 830—Salymy d. 854—Amyr Sháhy d. 857
(these dates are from Dorn).
- „ 20, „ 1, *read* Amyr Yadgár Bég Sayfy d. 870.
- „ 20, „ 16, Fatáiyi *read* Fanáiyi.
- „ 22, „ 1, *read* Nargisy d. 938.
- „ 23, „ 13, Mohtasham *read* Mohtashim.
- „ 28, „ 35, Hály was *read* Hály is.
- „ 32, „ 7, Farúghy *read* Forúghy.
- „ 65, „ 3, Nijáty *read* Najáty.
- „ 68, „ 10, 11, 13, *read* Abú-l-Fadhl of Mahnah—Abú Sa'y'd of Mahnah—
Abú-l-Naḥr of Mahnah.
- „ 74, „ 35, Kolúj *read* Kalúj.
- „ 87, „ 22, *read* Hátify d. 927.
- „ 96, „ 5, Ayány *read* Krány.
- „ 109, „ 11, *read* in A. H. 1106.
- „ 127, „ 1, 'áily *read* 'áliy.
- „ 127, „ 10, Ganjáḥ *read* Ganjáwah.
- „ 127, „ 19, Názawy *read* Nágawdy.
- „ 137, „ 35, alál *read* al'ál.
- „ 144, „ 19, *omit* see p. 159, *infra*.
- „ 150, „ 4, Burhampór *read* Burhánpór.
- „ 150, „ 8, Afiryn *read* Afaryn.
- „ 150, „ 17, *read* Amyr Khosraw d. 725.
- „ 151, „ 12, *read* 'attar d. 627.
- „ 152, „ 5, *omit* it may be by 'aIyy Ibráhyim Khán, see No. 45 *infra*.
- „ 156, „ 6, Radhyy *read* Rádhiy.
- „ 156, „ 10, Saṭy' *read* Sátyi.
- „ 160, „ 1, Zakyy *read* Taqyy or Naqyy.
- „ 161, „ 15, *add* according to the Toḥf. 'álam of 'abd al-Laṭyf, p. 226, Adzor
died in 1195.
- „ 168, „ 17, Rif'at *read* Raf'at.
- „ 180, „ 12, 1008 *read* 1208.
- „ 181, „ 20, *read* informs us.

ERRATA.

- „ 182, „ 8, 'ishqy *read* 'ishq.
- „ 182, „ 18 and 19, *read* تاجام شد تذکوة مير غلام حسين شورش.
- „ 185, „ last line, 1219 *read* 1229 *and add*, he died in 1250.
- „ 186, „ 13, in Arabia *read* in Arabic.
- „ 187 „ 26 and 27, *read* اشعات (اشعة) العشق.
- „ 204, „ 28, 1121 *read* 1221.
- „ 278, „ 29, 1105 *read* 1205.
- „ 366, „ 12, 'orúdhly *read* 'arúdhly.
- „ 367, „ 18, Dywáns *read* poems.
- „ 430, „ last but one line, *read* الروح الأزواج.
- „ 474, „ 22, *read* صب هب.
- „ 584, „ last line, *read* It was composed in 1238, the chronogram is ٤



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